

ans. There a verse arrested him. The whole wicked course of his life seemed to pass before his mind; his sins appeared to him as they never had done before, and one thought laid hold of his mind with resistless power—"How now shall I escape from the wrath to come?" A city missionary who was in the habit of visiting this public-house found Craig in this state. He read with him, spoke to him, and prayed with him, pointed him to a Saviour's love, to the blood of a crucified Redeemer, and after a while he found pardon and peace. He is now a devoted worker in the cause of Christ; and Mr. Bewley, of Dublin, purposes employing him in the system of tract colportage which he is engaged in organizing in this country.

Asleep in Jesus.*

By Rev. Joseph Collier.

We must not regard this as a mere poetic figure, but as deeply rooted in the most fundamental truths of Christianity. What then, does it imply?

Not, manifestly, a slumber of unconsciousness. The idea of any thing like torpid insensibility, as connected with this state, is forbidden by the fact that for the believer "to be absent from the body is to be present with the Lord." Though the bride of Christ "sleep," yet her "heart waketh." Neither does the enjoyment of the departed Christian resemble that which sometimes sweetens our earthly slumbers. Heaven is no dream-land, whose visions shall fade with the dawning light of the resurrection morn, but a

—"peaceful rest,

whose waking is supremely blest."

Sleep implies rest from burdens. So when life's day is ended, and its sunset comes, the Christian lays him down, and commits his body to death, very much as he does to his nightly repose—commits his soul to Jesus, and then "rests from his labors, and his works do follow him;" rests from his sorrows, cares, and weariness; rests from his conflicts, toils, and dangers, for "there remaineth a rest for the people of God." Yet, while he slumbers, his griefs and burdens sleep not; they are dead, are cast, with his sins, into a land of forgetfulness, and for them there is no resurrection.

Sleep, however, involves the idea of an awaking. We look beyond the night-shadows, to the morning, when the saint's slumber shall be broken, and he shall rise again. This precious doctrine, so clearly stated in the Scripture, so thoroughly established by undeniable facts and precedents in gospel history, fully vindicates the affirmation of our text, and clothes it with a rich significance. The raising of the daughter of Jairus was the first miracle of its kind performed by our Lord, and its subject had been only a few moments. The next was the raising of the widow's son, whose spirit had been longer absent from the body, for they were carrying him to the grave. The third was that of Lazarus, in whose case the interval was still greater, for he had been buried four days. You will notice the progression, each victory of the Lord of life being seemingly greater than the last. Now occurs a still longer interval, that is measured by the centuries. But it matters not; the miracle shall be as complete in the case of every believer, as in that at Capernaum or Bethany, for "one day is with the Lord as a thousand years, and a thousand years as one day." The sleeping dust may moulder long, or be scattered to the four winds of heaven, but the eye of Jesus is ever upon it, and it is precious in his sight. "The morning cometh," when he shall say to his angels, as once to his disciples concerning Lazarus, "I go that I may wake them out of sleep;" and when his voice is heard, "Awake and sing, ye that dwell in the dust," the saints shall joyfully recognize the summons for which they have so long waited and respond to it.

Oh! what an awaking that will be! Not, as here, to new rounds of fatigue, new cares and griefs, which sweet sleep had for a season caused us to forget; not to a fleeting day whose swift hours will soon bring us to its close, and to fresh

* Extract of a discourse delivered in Kingston at the funeral of the late Margaret Wynkoop Du Bois.

slumbers; not to new sins and wanderings, and recurring tears of penitence—more than all, not in the likeness of sinful flesh, of which we had become so weary—but bearing the freshly enstamped image of the Saviour. "I shall be satisfied," sings the believer, "when I awake in thy likeness."

Chris. Intel.

Baron Rothschild.

Lady Powell Buxton, in one of her letters, gives an account of a dinner at her husband's at which Baron Rothschild the millionaire was present. He sat at Lady Buxton's right hand; and his whole discourse was of money and money-making, and of the way in which he had trained his sons to preserve and expand his colossal fortune. Lady Buxton expressed the hope that he did not allow them to forget that never-ending life, so soon to begin, for which, also preparation must be made. "Oh," replied he, "I could not allow them to think of such a thing. It would divert their minds from business. It would be fatal to their success. To get and keep a great fortune is a very difficult thing, and requires all one's time and thoughts."

The remark, though a melancholy proof of an utterly worldly mind, yet contained a great truth. It turned on the same point with that declaration of Christ, "Ye cannot serve God and mammon." Baron Rothschild had made up his mind to serve mammon. He did not attempt nor pretend to serve God at the same time. He served mammon with his whole heart. He devoted his children, too, on his altar, and educated them to his service.

And mammon brilliantly rewarded this whole-hearted service. His wealth became so enormous, that it had been said the monarchs of Europe could not make war without his consent. At the marriage of a niece, whom he portioned with a dowry which no king in Europe could have equalled, the supper service was of pure gold, and the desert was served in a set of porcelain which had belonged to Queen Marie Antoinette, and for which Rothschild had given \$12,000.

But it came to pass that this rich man died; and then, of all this wealth and splendor and luxury, how much remained to him? Not one farthing. Who would wish to spend a whole life of care and toil, and throw away an eternity of happiness, for that which must be lost so soon and so utterly?

"I counsel thee," says Christ, "to buy of me gold tried in the fire, that thou mayest be rich." That "gold tried in the fire," will stand unharmed and undiminished in the last fires. All else will be utterly consumed when "the earth and all things that are therein shall be burned up."

The price of this "gold," this incalculable and imperishable wealth, is the heart, the whole heart. Christ asks no more; he will accept no less, "My son give me thy heart."

The world as you see, and Christ, demand the same price—the heart: the one for the decaying and transitory possessions, every farthing of which must pass from your grasp in the moment of death; the other for the "true riches" which at death, you will go to enjoy in "everlasting habitations."—*American Messenger.*

Prayer Answered.

The experience of the last few years has been rich in illustrations of direct answer to prayer. The promise, "while they are yet praying, I will hear," has been often verified, even when the object of prayer were wholly unconscious of the petitions going up in their behalf. The following instance reported for the S. S. Times, from the noon prayer-meeting of this city, is in point:

Several months ago, a geologist engaged in an exploring expedition out West, a man who had for years been a skeptic in religious matters, suddenly remarked to one of his companions, "that he was very much distressed and anxious to hear from home, and greatly feared that something had happened to his family; perhaps his wife was dead. And yet he had heard but a few days before that she was in her usual health, and all was well. His friend laughed at him,

called him a spiritualist, and in various ways tried to joke it off, but he could not overcome his anxiety, and finally in great distress of mind he quit work and took to his bed. As he was one day walking his room he happened to think of his Bible, and although it had been to him a sealed book for years, he resolved to open its pages and seek for comfort. He soon found that reading would do no good unless sanctified by the Holy Spirit, which could alone be obtained by prayer. In an instant he fell upon his knees, cried to God for mercy, pardon and a new life. His prayer was heard and answered in "peace of mind and joy in the Holy Ghost." Renewing his labors in the mines, he awaited patiently the coming news, believing all the time that the mail would bring him sad intelligence, and that God was simply giving him strength to meet it. A letter came, but, what was the news? His wife and children were well, and she had become a Christian! And now she says:

"My dear husband, since I have found the Saviour precious to my soul I have not failed to pray for you, and although you have been so long like myself, a skeptic, and are now fourteen hundred miles from home, I and eight of my friends have commenced a prayer-meeting for your conversion, and every time we meet we pray in 'faith-believing.'"

Strange as it may seem his distress of mind which drove him to his chamber, resulted in his conversion, commenced at the same time with that little prayer-meeting, and a few weeks after both he and his wife united with the church.

Vanity of the World.

The following confession of Lord Chesterfield, the most admired and envied man of his age, is often quoted, but its truthfulness, and the lessons it teaches the worldly, give it a perpetual freshness:

"I have been the silly rounds of business and pleasure, and have done with them all. I have enjoyed all the pleasures in the world, and consequently know their futility, and I do not regret their loss. I apprise them at their true value, which is in truth, very low; whereas they who have not experienced always overrate them. They only see their gay outside, and are dazzled with their glare; but I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and adoration of the ignorant audience. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself that all that frivolous hurry, and bustle, and pleasure of the world, had any reality; but I look back upon all that has passed as one of those romantic dreams which opium commonly occasions; and I by no means desire to repeat the nauseous dose, for the sake of the fugitive dream. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No, for I really cannot help it, whether I will or no. I think of nothing but killing Time the best way I can, now that he has become my enemy. It is my resolution to sleep in the carriage the rest of the journey."

For the Herald.

Travels about Home. No. 2.

In the evening of January 1st 1861, I preached in Magog, from John 6: 44, "I will raise him up at the last day." After visiting Bolton and holding meetings on the 2nd and 3rd, we returned home and remained at Derby Line and vicinity over three Sabbaths. On Friday, Jan. 25th. I started for Shefford again, and after going about 11 miles found the road so badly drifted that we could not proceed, and therefore put up with Mr. J. Robinson, where we were very kindly and freely treated. Our host, now in his 76th year, was a sergeant in the British army under the Duke of Wellington, in the days of Napoleon Bonaparte, and passed through 26 engagements "without losing a gill of blood." Such a statement might tempt one to think with

Dr. Cumming that "every bullet has its billet," or that, "man is immortal till his work is done." The medal which he received from Queen Victoria, bearing the names of the five principal battles in which he fought, is highly prized; and his account of the hardships endured was enough to give one a forcible illustration of Paul's exhortation to Timothy: "Thou therefore endure hardness, as a good soldier of Jesus Christ."

Sunday, Jan. 27th. I reached Waterloo too late for my appointment last evening, but to-day preached twice, and at the close of the afternoon service administered the Lord's supper. The season was one of solemn interest. Since our last communion one of our members—sister Nancy Taylor—had fallen asleep in hope of a resurrection to eternal life at the coming of our Lord. Thus one by one the "lively stones" are being polished after the similitude of a palace and laid away to await the coming of the true Solomon, whose stately temple will ere long in endless grandeur rise in the kingdom of God.

In the evening I went to hear Rev. J. Armstrong. His text was the parable of the ten virgins, Matt. 25: 1-14. Poor parable! I thought it had suffered enough at the hands of some professed adventists, but it appears that with others it sometimes fares no better. The discourse was in my judgment a motley mixture of truth and error. We were assured that "the Lord may not come for ages yet;" and as I am interested in the Lord's coming, I gave profound attention to ascertain if possible on what grounds such an assertion could be made. Well, the only reasons given were these (1) The gospel has not been sufficiently circulated; and (2) some in the apostolic age and in different centuries since expected to live till the Lord came, but were disappointed!

That the gospel has not been so widely diffused among all nations as prophecy will warrant us to expect before the end, may be conceded: for we are assured that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then"—not a thousand years afterwards, but *tote*, immediately after—"shall the end come." Matt. 24: 14; and as the end does not come it is evidence that the preaching of the gospel as a witness in favor of God and against man's sinfulness is not fully accomplished, but with the facilities which at present exist for spreading the truth and the manner in which the world is being opened to receive it, who believes that it require "ages yet" to do this work? I do not, but am firmly persuaded that God's last message of mercy is being widely and swiftly diffused among the nations, and that the end is emphatically near.

But did not some in the apostolic age believe that the day of the Lord was at hand, or literally impending? Yes, but the apostle corrected their error and said, Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed . . . whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—2 Thess. 2: 1-8. Now, I would ask, has not the predicted apostacy come, and has there not emerged from it a "lawless one"—an organized ecclesiastical power? Does not Mr. A. believe with the Rev. Richard Watson—who is good authority among the Wesleyans—that the man of sin is the Pope—"not this or that particular Pope, but the Pope in general as the head and chief of this apostacy?" Does he not know that the Reformation almost turned on this point, and that the Reformers as a body agreed in the application of this prophecy to the Romish apostacy, as may be seen from their writings and the Confessions of faith of the English, Scotch and Irish churches? and is it not the common view of Protestants now? If therefore the hindrance to the advent which existed in the apostolic age has been removed, are we warranted in saying that "He may not come for ages yet?" or, does not consistency and moral honesty require that we be looking for the coming of the Lord as an event which may take place in our day? It would be well for all to heed the admonition given in the last verse of the text: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." This is

the key that unlocks the parable. Our Lord having shewn in the preceding chapter, v. 33, that it might be known when "He is near, even at the door," proceeds in the parable of the eastern wedding to inculcate the duty of watchfulness,—the precise time of his coming being unknown to the church. "Watch, therefore, lest coming suddenly he find you sleeping."

That "he may not come for ages yet," is a pleasing sound to a godless world and a formal church; but to those who are "looking for, and hasting unto the coming of the day of God" (2 Pet. 3: 12), and who "love the appearing" of Christ (2 Tim. 4:8) it is no welcome note. The latter will give to the announcement, "Behold, I come quickly!"—the joyous response, "Amen, Even so, Come, Lord Jesus." The "ready" bride longs for the coming of the Bridegroom; for till his arrival creation will not cease to groan, death's ravages will not terminate, the tares and wheat will continue to grow together, and the warfare against the world, the flesh and the devil must be maintained.

"The church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood,
She weeps a mourner yet.
Come then, Lord Jesus, come!"

But I close with the Rev. J. Wesley's paraphrase of the apostolic benediction, Rev. 22: 21, "The grace—the free love, 'of the Lord Jesus Christ'—and all its fruits, 'be with all'—who thus long for his appearing."

Sunday, February 3rd. After an illness of several days occasioned by taking a violent cold, and consequently a failure to meet two week-day appointments, I reached home yesterday, and to-day preached thrice.

J. M. O.

The Chronology of Josephus.

BY THE EDITOR.

As we come down the stream of time, when we reach the era of Nabonassar, found in the undoubted Canon of Ptolemy, the periods of chronology are undisputed; the numbers in Josephus, therefore, can be of interest only as they respect the times anterior to the era named. The following compilation from the text of Josephus is all that we there find covering the early chronology of the world:

PERIOD I. FROM CREATION TO THE DELUGE

"Seth was born when Adam was in his two hundred and thirtieth year," Ant. 1. 3. 4.

230 y.
"Seth begat Enoch [Enos] in his two hundred and fifth year." Ib.

205 "
"Who delivered the government to Cainan his son, whom he had at his hundred and ninetieth year." Ib.

190 "
"Cainan had his son, Malaleel who was born in his hundred and seventieth year." Ib.

170 "
"Jared he begat when he was at his hundred and sixty-fifth year." Ib.

165 "
"Enoch was born when his father was one hundred and sixty-two years old." Ib.

162 "
"Methuselah, the son of Enoch, was born to him when he was one hundred and sixty-five years old." Ib.

165 "
He had Lamech for his son, when he was one hundred and eighty-seven years of age." Ib.

187 "
Noah "was born to Lamech when he was one hundred and eighty-two years old." Ib.

182 "
The flood "happened in the six hundredth year of Noah's government." 1. 3. 4.

600 "
Total to the flood 2256 "

This is an excess over the Hebrew text of 600 years, and caused by an addition of 100 years each to the first five and the seventh, in the above list; and this agreeing with the numbers in the Septuagint, except that it does not add 6 years to Lamech's age, shows that to have been mainly the source from which Josephus compiled these figures.

II. FROM THE DELUGE TO THE EXODE.

"Arphaxad was the son of Shem, and born twelve years after the deluge." Ant. 1. 6. 5.

12 y.
Arphaxad had Sala "for his son at the hundred and thirty-fifth year of his age." Ib.

135 "
Heber was "begotten by Sala when he was a hundred and thirty years old." Ib.

130 "
"Heber begat Phaleg in his hundred and thirty-fourth year." Ib.

134 "
"Ragau had Serug at one hundred and thirty; at the same age also, Phaleg had Ragau." Ib.

130 "
"Nahor was born to Serug at his hundred and thirty second year." Ib.

132 "
"Nahor begat Haran [Terah] when he was one hundred and twenty years old." Ib.

120 "
Josephus does not here say how old Nahor was when Terah was born; and so we will assume that by Haran, above, Terah is meant.

120 "
"Terah begat Abraham in his seventieth year." Ib.

70 "
Making from the deluge 993 "

But Josephus says Abraham "was born in the two hundred and ninety second year after the deluge," Ib. Which is the chronology of the Hebrew text to the 70th year of Terah. Terah lived to be "two hundred and five years old." Ib.

"Abraham left the land of Chaldea when he was seventy-five years old, and at the command of God went into Canaan," 1. 7. 1.

75 "
"They left Egypt. . . . four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob, removed into Egypt." 2. 15, 2,

430 "
Making from the Deluge 1498 "

Josephus' Nos. for this period agree nearly with those of the Septuagint, but varying from it in some particulars—See "Time of the End," p. 158.

III. FROM THE EXODE TO THE TEMPLE.

"When forty years were completed within thirty days, Moses gathered the congregation together near Jordan," 4. 8. 1. And the people mourned for him thirty days," Ant. 49. 40 y.

Joshua "lived a hundred and ten years; forty of which he lived with Moses, in order to learn what might be for his advantage afterward. He also became their commander after his death for twenty-five years." 5. 1. 29.

25 "
"After the death of Joshua, for eighteen years in all, the multitude had no settled government; after which they returned to their former government, they there permitting themselves to be judged," 6. 5. 4. So that this includes the eight years under Chushan; which, being given separately, are here deducted.

10 "
"When Chushan, king of the Assyrians, had made war against them, they. . . underwent all sort of oppression for eight years." 5. 3. 2.

8 "
"Othniel ruled over them forty years," 5. 3. 3.

40 "
Eglon "reduced them to poverty for eighteen years," 5. 4. 1.

18 "
Ehud "died after he had held the government eighty," 5. 4. 3.

80 "
"After him Shamgar, the son of Anath, was elected for their governor, but died in the first year of his government." Ib. As he died during his first year his time is generally included in that of Ehud.

"They were brought under slavery by Jabin, the king of the Canaanites, and that before they had a short breathing time after the slavery under the Moabites," [from which some think the foregoing "eighty" should read eight,—see Whiston's Note.] "They continued to undergo that hardship for twenty years," 5. 5. 1 and 2.

20 "
Barak "was commander of the Israel-

ites for forty years," 5. 5. 4.—

"When Barak and Deborah were dead, . . . the Midianites called the Amalekites and Arabians to their assistance and made war against the Israelites, and were too hard for those that fought against them: and when they had burnt the fruits of the earth, they carried off the prey. Now when they had done this three years, the multitude of the Israelites retired to the mountains." 5. 6. 1. The Bible says "seven" Jud. 6: 1

3 "
Gideon defeated them and took the government, "which he enjoyed forty years," 5. 6. 7.

40 "
"They lived privately in the mountains for three years out of fear of Ambilech," 5. 7. 2.

3 "
Tola is omitted by Josephus; but judged Israel twenty-three years.

Jair "kept the government twenty two years," 5. 6. 7.

22 "
Jephtha "freed his own people from that slavery which they had undergone for eighteen years," 5. 7. 10.

18 "
"When Jephtha had ruled six years he died," 5. 7. 12.

6 "
Ibzan "did nothing in the seven years of his administration that was worth recording." Ib. 13

7 "
Helen "succeeded him in the government, and kept it ten years," Ib. 44.

10 "
Abdon is mentioned as judge (Ib. 15.) but the length of his judgeship is not given. The Bible gives eight years.

"After Abdon was dead, the Philistines overcome the Israelites, and received tribute of them forty years," 5. 8. 1.

40 "
Josephus gives 20 years to Samson (5. 8. 12.) but that was during the last named forty.

"After the death of Samson, Eli the high priest was governor of the Israelites," 5. 9. 1. He "retained the government forty" years Ib. 3.—How much of this was during, and how much was after the Philistine servitude, Josephus does not say. But we will allow what is needed, with the 35 years omitted by Josephus, to make 450 years between division of land and Samuel.

The sons of Abinadab ministered to the divine service of the ark, and, were the principal curators of it twenty years, for so many years it continued in Kirjathjearim, having been but four months with the Philistines," 6. 1. 4.

"Samuel governed and presided over the people alone, after the death of Eli the high priest twelve years; and eighteen years together with Saul the king." 6. 13. 5.

11 "
"Now Saul, when he had reigned eighteen years, while Samuel was alive, and after his death ended his life in this manner." 6. 14. 9. Josephus evidently named the time that Saul reigned after Samuel's death, but it is omitted in the text.—The translator has inserted in brackets, the words "two and twenty;" but these are not the words of Josephus, and two years at the most are all that can be reconciled with the history of Saul, according either to Josephus or the Scriptures, after Samuel's death.

20 "
That "two" years only should have been there inserted, and so making "twenty" years for Saul's whole reign, is also evident from what Josephus elsewhere writes of the kings of Israel, that,

"Saul, who was their first king, retained the government twenty years." Ant. 10. 8. 4.

20 "
David "reigned seven years and six months in Hebron, over the tribe of Judah, and thirty-three years in Jerusalem, over all the country," 7. 15. 2.

40 "
"Solomon began to build the temple in the fourth year of his reign on the second month." Ib. 8. 3. 1.

3 "
Total from Exode 536 "
Josephus states in whole Nos. that the build-

40 " ing of the Temple was "five hundred and ninety two years after the Exodus out of Egypt, but after one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan, and after the deluge one thousand four hundred and forty years; and from Adam the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years." 8. 3. 1.

Elsewhere, Josephus gives 612 as the time from Exode to the Temple. See "Against Apion." 2. 2.

To the above we add the years given in the Bible which Josephus omits, viz.

40 " For the 4th servitude, Midian, in addition to the "three," 4 y.

Tola 23 "

Abdon 8 "

Samuel in addition to the 12, given him, and the 20 to Saul, to make Paul's "forty" 8 "

22 " Making from Exode to Temple 579 "

IV. FROM THE BUILDING TO THE BURNING OF THE TEMPLE.

18 " Solomon "reigned eighty years"—the Bible says "forty"—"and lived ninety four." Ant. 8:7. 8—which would be after the temple 77 y.

7 " Jeroboam died when he "had lived fifty seven years and reigned seventeen," Ib. 8.

10, 4 17 "
Abijah "reigned but three years," Ib. 8.

11. 3. 3 "
Asa "died happily when he had reigned forty and one years," Ib. 8. 12. 6.

41 "
Jehoshaphat "lived in all sixty years, and of them reigned twenty five," Ib. 9. 3. 2 25 "

8 "
Jehoram "lived forty years, and reigned eight," Ib. 9. 5. 3.

1 "
Ahaziah "reigned one year," Ib. 9. 6. 3. 1 "

Athaliah found Jehoash "who was not above a year old," and "brought him up privately in the temple six years, during which time Athaliah reigned over Jerusalem," Ib. 9. 7. 1.

6 "
Jehoash "lived forty seven years"—which leaves forty years to his reign. Ib. 9. 8. 4.

40 "
Amaziah "lived fifty-seven years, and reigned twenty-nine." Ib. 7. 9. 3.

29 "
Josephus leaves no space for an interregnum; but says Uziah, the son of Amaziah 0 "
began to reign over the two tribes in Jerusalem, in the fourteenth year of the reign of Jeroboam . . . lived sixty eight years, and reigned of them fifty two," Ib. 9. 10. 3 & 4 52 "

16 "
Jotham "lived forty one years, and of them reigned sixteen." Ib. 9. 12. 1.

16 "
Ahaz "lived thirty six years, and of them reigned sixteen," Ib. 9. 12. 3.

12 "
The Assyrians "besieged Samaria three years, and took it by force in the ninth year of the reign of Hoshea, and in the seventh year of Hezekiah, king of Judah . . . so the ten tribes of the Israelites were removed out of Judea, nine hundred and forty seven years after our fore fathers were come out of the land of Egypt, and possessed themselves of this country, but eight hundred years after Joshua had been their leader, and, as I have already observed, two hundred and forty seven years seven months, and seven days, after they had revolted from Rehoboam." Ib. 9. 14. 1.

29 "
Hezekiah "reigned twenty nine" years Ib. 10. 3. 1.

55 "
Manasseh "reigned fifty five" Ib. 8. 2. 55 "

2 "
Amon "reigned two," Ib. 10. 4. 1.

31 "
Josiah "reigned thirty one," Ib. 10. 5. 1, 31 "

0 "
Jehoiakim "reigned three months and ten days," 10. 5. 2,

11 "
Jehoiachin "reigned eleven," Ib. 10. 6. 3. 11 "

0 "
The city was taken "in the ninth day of the fourth month, in the eleventh year of the reign of Zedekiah" 10. 8. 2.

10 "
469 "

To the above we add the interregnum, between Amaziah and Azariah, making 480 years, and deduct the excess of 40 given to Solomon, which leaves 440 years from the build-

ing to the burning of the Temple, according to the Hebrew numbers.

For the time subsequent to this we have astronomically determined periods, which give 588 years to our vulgar era. We suppose we have not examined the text of Josephus with sufficient care to find all the periods he has given, but quote the following, without stopping to arrange them.

Josephus says of the Temple:—

"The number of years that passed from its first foundation, which was laid by king Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, are collected to be one thousand one hundred and thirty, besides seven months and fifteen days; and from the second building of it, which was done by Haggai, in the second year of Cyrus [Darius] the king, till its destruction under Vespasian nine years and forty five days" Wars, 6. 4. 8.

Of Jerusalem he says:

"David, the king of the Jews, ejected the Canaanites, and settled his own people therein. It was demolished entirely by the Babylonians, four hundred and seventy seven years and six months after him. And from king David, who was the first of the Jews who reigned therein, to this destruction under Titus, were one thousand one hundred and seventy nine years; but from its first building [by Melchisedek]* till this last destruction, were two thousand one hundred and seventy seven years." Wars, 7: 10. 1.

From the creation to the death of Moses "was little short of three thousand years," *Against Apion* 1. 8.

"The kings of David's race . . . in number twenty one, until the last king . . . altogether reigned five hundred and fourteen years, and six months; of whom Saul, who was their first king, retained the government twenty years, though it was not of the same tribe with the rest," *Ib.* 10. 8. 4. See 10. 8. 5.

"When Nebuchadnezzar had reigned forty three years, he ended his life" *Ib.* 10. 11. 1.

"When Evil-Merodach was dead, after a reign of eighteen years, Neriglissar his son took the government, and retained it forty years, . . . Labosordacus . . . nine months; and when he was dead it came to Baltasar, who, by the Babylonian, was called Naboandelus. . . . It was Baltasar under whom Babylon was taken, when he had only reigned seventeen years," *Ib.* 10. 11. 2. 4.

"In the first year of the reign of Cyrus, which was the seventieth from the day that our people were removed out of their own land into Babylon, God commiserated the captivity" *Ib.* 11. 1. 1.

"They at first had kingly government from Saul and David, for five hundred and thirty two years six months, and ten days, but before those kings such rulers governed them as were called Judges and Monarchs. Under this form of government they continued for more than five hundred years, after the death of Moses, and of Joshua their commander," *Ib.* 11. 4. 8.

The foregoing comprises all the elements of chronology that we find in the text of Josephus—the periods given at the heads of his several chapters being not his, but those of Whiston, his translator and annotator.

* Thirty seven years before the call of Abraham.—See Whiston's Note on "Apion," 1, 14.

I have read, says Ralph Erskine, of one that presented Antipater, king of Macedon, with a book that treated of happiness; he refused it, saying, "I am not at leisure." Many have the book by them—yea, presented to them by Christ—that treats of everlasting happiness, but they slight the present; "I am not at leisure," say they. They have opportunity of hearing the word opened on week days, as well as Sabbath days, but they are not at leisure. They have means of knowledge for hearing the same Word, but they are not at leisure. They take leisure to their own work, their worldly work—yea, for idle conversation; but they have no leisure for God's work, their soul's work, eternal work! Reader, have you leisure to be saved? or are you willing to continue in the bustle of the world, neglect salvation, and be damned?

Be not satisfied with merely being on the Lord's side, but be zealous for God and godliness.



ADVENT HERALD.

BOSTON, APRIL 6, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Subscribers will notice that our receipts have been running far behind our expenses for the last few weeks. Our donation column has also been little patronized. We feel that our brethren and sisters only need to have their attention called to this, to keep us supplied with the weekly needed where-withal for the issue of the *Herald*.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

J. Penniman. You will find our view of Micah 4:3, expressed in the article on the "Mountain of the Lord's House," in the *Herald* of March 23d.

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The Old Earth—poetry; from the Knickerbocker
The Chaldean monarch's Dream:—
The Great Image of Dan. 3: 31—45.

The interpretation:—

1. The Head of Gold—Babylonia;
2. The Breast and Arms of Silver, Medo-Persia;
3. The Belly and thighs of Brass—Grecia;
4. The legs of Iron—Rome;
5. The Feet of Iron and Clay—Rome divided;
6. The Kingdom of the Stone and mountain;
7. The Smiting of the Image;
8. The Stone, Enlarged to a Mountain and filling the earth.

The Heavenly Footman—poetry by John Bunyan
Declaration of principles, adopted at Albany N. Y. April 29, 1845.

The Mountain of the Lord's House—an exposition of Isa. 2: 1—5.

Will the Pope remove the Papal Seat to Jerusalem?

A Word in Season; with other miscellaneous items.

We printed several hundred copies of this extra edition of the *Herald*, above the orders for it, which will be sent in packages of ten copies for 25 cts. or 50 copies for \$1.—exclusive of postage. It is a valuable paper for distribution.

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE NONDESCRIPT BEAST—ROME.

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." vs. 7, 8.

"After this," evidently signifies, after the emergence from the sea of the other leopard-like, and the previous beasts. When the prophet had been shown those, he saw this "fourth beast" rise out from the sea,—as the previous three had done.

"In the night visions." This plurality of expression has respect, mainly, to the plurality of objects seen; which, doubtless, were all shown Daniel in the same night, and in the same vision.

"And behold, a fourth beast." There is no re-

semblance to any given animal affirmed of this, as there was of the preceding beasts; and it is described only by its characteristics. The reason of its being nameless, evidently, was its dissimilarity to any known animal. For the description given of it shows it to have been a nondescript, unlike any living beast,—a monster.

Willet mentions a conceit of the Hebrews that this beast must have had a resemblance to a wild boar, as previous ones had to the Lion, bear, and leopard—basing this supposition on Ps. 80:13. "The boar out of the wood doth waste it, and the wild beast of the field doth devour it." But that passage has no necessary connection with this.

Pererius conceived it to be like an animal which Aristotle said was found in India, "having three rows of teeth above and below, with lion's feet, being of the size of a lion, with a man's ears, and a scorpion's tail." But no such animal is known to exist; and as no resemblance to any animal is affirmed in the text, it is presumptuous to designate any particular one as referred to.

The "great red dragon, having seven heads and ten horns" with "seven crowns on his heads" brought to view in Rev. 13: 3; the beast that John saw "rise up out of the sea, having seven heads and ten horns," with crowns on his horns and names of blasphemy on his heads, which "was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion," (*Ib.* 13:1, 2;) and the "scarlet colored beast, full of names of blasphemy, having seven heads and ten horns," *Ib.* 17: 3; are all, with great unanimity, admitted to be different symbols of the same one great power, in different phases of its existence, that is here represented in all its phases by this nondescript monster. But as the same power may be personated by various and diverse symbols, it does not follow that any agreement existed, between those symbolic figures and this, other than is expressly specified.

We know, indeed, that the monster, here described, was "dreadful and terrible and strong exceedingly;" and so was the behemoth which "eateth grass as an ox: Lo now, his strength is in his loins, and his force is in the navel of his belly: He moveth his tail like a cedar: His bones are as strong pieces of brass; his bones are like bars of iron." Job 40:15-18. Of the leviathan, also we read, that "His teeth are terrible round about. His scales are his pride, shut up together as with a close seal . . . His breath kindleth coals, and a flame goeth out of his mouth. In his neck remaineth strength, and sorrow is turned into joy before him. The flakes of his flesh are joined together. When he raiseth up himself, the mighty are afraid. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: slingstones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear. He maketh the deep to boil like a pot. Upon earth there is not his like," *Ib.* 41: 14-33. And yet all this imagery may fall far short of illustrating the dreadful terribleness and strength of this fourth beast; which must symbolize the greatness, strength, and power of the empire represented by it.

"And it had great iron teeth." In v. 19, we read that his "teeth were of iron and his nails" or claws, "of brass." These must symbolize the instrumentalities by which the empire, thus represented, extended its conquests; and in the hardness of the constituent metals, we see the strength and irresistibility of its armies and arms. In this respect it is like the iron legs of the image, (*Dan.* 2: 33), which symbolized a kingdom noted for its strength: "for as much as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise," (*2: 40.*)

The legs of iron in the image, and this fourth beast, must be alike symbolic of the same empire; for they are both divinely interpreted, to be the "fourth kingdom." Daniel said of the legs: "And the fourth kingdom shall be strong as iron" (*2:40*), and the angel expressly said, "The fourth beast shall be the fourth kingdom upon earth," (*7:23*).

To find the correspondence to this beast, then, we need to enquire what empire claimed and received universal tribute, after the time of the Macedonian kingdom. To this both Scripture and history bear no doubtful testimony. No power had such homage after the Grecian, except the Roman. "There went out a decree from Cæsar Augustus, that all the world should be taxed," (*Luke* 2: 1); and the fear of the Jews was that "the Romans shall come and take away both our place and nation." (*John* 11:48).

Exceptions there have been to this application of the symbol; but in no interpretation of any prophecy has there been a more general agreement than in this. Mr Birks well says: that, "Every objection which has been brought against this *universal conviction of the church*, serves only on examination to confirm it the more."

It was applied to the Romans by the ancient He-

brews, according to Willet, though the modern Rabbins imagine the kingdom of the Turks to be thus symbolized.

Porphry, followed by some writers, applied it to the kingdom of Alexander's successors; but theirs were divisions of the Grecian, and not another empire.

Bishop Newton says: "this fourth kingdom can be none other than the Roman empire; for it is as absurd, as it is singular, to pretend to reckon the kingdoms of the Seleucidæ in Syria and of the Lagidæ or Ptolemies in Egypt as" such.

Calmet, though adopting the other hypothesis, admits that its application to the Roman empire, was the exposition "the most commonly received among interpreters."

Wm. Cunningham Esq. of Scotland, says that the four kingdoms "have, by the unanimous voice of the Jewish and Christian churches, for more than eighteen centuries, been identified with the empires of Babylon, Persia, Greece, and Rome."

This beast "devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it." The interpretation of this in v. 23, is that the fourth kingdom shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." In other words, this fourth sovereignty was to subjugate to its sway and make dependent provinces of the surrounding nations.

It will be necessary here to discriminate between the empire, as symbolized by the beast that treads down the whole earth, and the residue that is trodden down by it. By a careful comparison of history with prophecy, it will be seen that each beast symbolized a governing power occupying a distinctive territory. The empire of Babylon never included Rome. The Medes and Persians subdued Babylon, but did not conquer the last two previously named. The Greeks extended their arms over the territories of the previous empires, but made no conquests in the west; and when Rome began the work of treading down the earth, her territory was limited to the countries west of Macedon, and in the south of Europe.

The era of Rome, as brought to view in this prophetic vision, may be dated from about B. C. 198, —the epoch of its first triumph over Macedon. It was then diverse from all previous kingdoms,—being republican in its form of government. After Macedon, it reduced Pergamos about B. C. 133, Syria about B. C. 65, and Egypt about 30 years before Christ. Besides these, it subdued many other provinces and kingdoms, and Roman writers delighted to call it "terræ orbis imperium,"—the empire of the whole world." Dionysius, a Greek writer of the age of Augustus Cæsar, wrote thus:

"The city of Rome rules over all the earth, as far as this is not impassable, but inhabited by men; and it commands all the sea, not only that within the pillars of Hercules, but also the ocean, as far as it is navigable. It is the first and only one from the beginning of time, which has made the rising and setting sun the limits of its power; and the time of its dominion is not short, but such as no other city or kingdom has attained."

Mr. Habershon says of Rome, that "It was essentially different in its arms, its arts, and its government, from all other nations. In its thoroughly incorporating with itself all the countries which it subdued,—in its subjugating them all to its own laws, citizenship, and polity, it may well be said to have devoured them, trod them down, and broken them in pieces." And he calls it, "The mistress of the world," and "The ruler of nations."

And Gibbon says of its extent, on the completion of its conquests, that the ancients "gradually usurped the licence of confounding the Roman monarchy with the globe of the earth. . . . The empire was above two thousand miles in breadth, from the wall of Antoninus and the northern limits of Dacia to Mount Atlas, and the tropic of Cancer. It extended in length, more than three thousand miles from the Western ocean to the Euphrates. It was situated in the finest part of the temperate zone between the twentyfourth and fifty sixth degrees of north latitude, and was supposed to contain about sixteen hundred thousand square miles."

The Sinner Drawn to Christ.

Bro. Bliss:—Please give your view of John 6: 44 58.

Yours, &c.

O. A. SCOTT.

Vernon, Vt., Mar. 11. 1861.

This Scripture teaches clearly, we think, that all men, if left to themselves, would certainly perish; and that we are indebted to our heavenly Father for the grace that causes any of us to turn to Christ, and thus to lay hold of the hope set before us in the gospel. When the Holy Spirit strives with any heart, convicting it of sin, of righteousness, and of a judgment to come, it is because God in tender compassion, has extended that Divine influence,

which, if not resisted, would lead all to Christ; and it is because men resist, and turn away from, and disregard these heavenly monitions, that they are left to perish. God does not so draw, but that men may resist if they will; but those who comply with the movings of the Holy Spirit, and so come to Christ, are assured of a part in the first resurrection, at the last day. And all such will have been taught of God, not by having personally seen him, but by having heard Him, by the written word, and by receiving the grace needed to comprehend and believe the truths taught—receiving them in the love of them.

As he, who, believes in Christ, has thus been drawn by the Father, has listened to the teachings of Inspiration, and has accepted the salvation offered; so has he also been given to Christ, and is justified by faith, he is nourished by the faith in the Lord Jesus, and thus he has had implanted within his heart, that principle of *zoë*,—rendered "life," which was used by the Greeks as expressive of wealth or possessions, but which in the Scriptures is put for whatever makes existence desirable, and when connected with "eternal," contains the promise of that holiness and joy which will be unending. And this is because Christ is its fountain and source. The believer has constant access to, and may ever partake of this bread of life, which is more than meat and drink, as he may ever feed by faith on the Son of man;—not as the Jews supposed, on his literal body, but by meditating on and accepting the atonement, of which the broken bread and wine are emblematically significant. Those who thus live by faith on the Son of man will never die. Though their body crumble to dust, it may be said of every believer, She is not dead, He is not dead, but sleepeth—a sleep from which there will be a joyful awakening, the life received when believing on the Son, having been continuous.

What One Verse of a Hymn May Do.

The 14th. of September 1796 was a dreadful day for the small Hessian town of Lisberg, built on the wooded heights of the Vogelberg!

Between nine and ten o'clock, at night, five hundred fugitives of the French army, which had just been defeated by the Archduke Charles, fled through the city, breathing vengeance; they shot the worthy old pastor of the town, who on his knees begged for mercy, and, after they had destroyed, murdered, and plundered for many hours, they set fire to the town at all points, so that fifty-eight dwellings, with other buildings, were burnt to the ground. On the slope of the hill, outside the town, there stood a cottage: within sat a mother at the bed of her sick child. For fear of endangering the life of her darling she would not, in the cold September day, flee with it into the woods, as most of the inhabitants had done. But when the firing and murdering began in the place, and the smoke of the burning houses came down from the hill into the valley, then was the poor lone woman fearful unto death; she bolted the door of the cottage, and threw herself on her knees in prayer beside the cradle of her child. Thus she remained a long time, trembling as she listened to the cry of rage of the soldiers and the agonizing shrieks of their victims, when her door, at last, was struck by the butt-end of a musket; old and dilapidated as it was, it quickly flew open, and a Frenchman dashed furiously in pointing his bayonet at the horrified woman. Pale as death, the frightened mother laid her hands over her child, and with a voice of despair, raised her eyes to heaven, and repeated aloud:

"Jesus, my Joy, now spread
Thy wings above my head,
To shield thy little one.
Would Satan work me wrong,
Oh! be Thy angels' song,
To him no evil shall be none."

—it being the 8th and last stanza but one, of Gerhard's hymn which commences with,

"Now all the woods are resting."

The devotional attitude of the terror-stricken mother, her prayerful tones, and the sweetness of the words, arrested the soldier's attention. He suddenly lowered his deadly weapon, stepped to the cradle and laid his rough hand softly on the child's head; his lips moved as if in prayer, and heavy tear-drops fell over his bearded face. Then he gave his hand to the mother and went away in silence. But when, after some time, she arose from her knees, and looked out of the little window, behold! there stood the Frenchman, his musket on his arm under a pear-tree opposite the house door. He had made himself the sentinel to protect the house and its inmates from all insult or harm.

Italy and the Pope.

Widely as Alford and Wordsworth differ in their general theories of the Revelation, both agree that the downfall of the Papacy is a distinct subject of

that prophecy. Is not that downfall even now at hand?—Not that the Papal Church is likely to become extinct—nor that its hierarchy is soon to be overthrown; not that there will cease to be a nominal Pope; but that the Papacy as a secular power in Italy and consequently as a power among the nations, will pass away from the day when the newly declared King of Italy shall enter Rome as his capital. That Rome must become the capital of regenerated Italy, none can doubt. The possession of Rome by Victor Emanuel is indispensable to the holding of Central and Southern Italy. But when Victor Emanuel shall enter Rome as King, the secular power of the Pope will be abolished, if indeed the Pope himself may not flee to Jerusalem. The resurrection of Italy is the death-knell of the Papacy. Let all true believers watch and pray for this great consummation. Italy, long contemptuously styled *amere* "geographical expression," has risen to the rank of a first class power. The present year will probably witness its recognition in that character by England, France, Russia, and Prussia.—*N. Y. Ind.*

"Alford" and "Wordsworth," referred to in the above, are both authors of Notes on the New Testament.

Dean Alford's critical and exegetical Commentary on the New Testament, is comprised in four vols., the last of which has just appeared. It is known as Alford's Greek Testament. In this work, he gives in his adhesion emphatically to the premillennial advent—"the necessity of accepting literally the first resurrection, and the millennial reign." His faith on this point is summed up in these words: "That the Lord will come in person to this our earth; that his risen elect will reign here with Him and judge; that during that blessed reign the power of evil will be bound, and the glorious prophecies of peace and truth on earth find their accomplishment."

Dr. Wordsworth, Canon of Westminster has also just completed his work—"The Greek Testament with Notes." Of him, the Independent says:

"On the question of the advent and the millennium Wordsworth is at the furthest remove from Alford. He holds that 'the commencement of the thousand years is to be dated from the first coming of Christ;—that the binding of Satan was effected by Christ at his first advent;—that the first resurrection is spiritual, begun in Baptism, and is continued through life, by the operation of the Holy Ghost.'"

This explains what is said above in respect to the difference of their theories; and there being this difference, their agreement in respect to the Papacy is in harmony with the general expectation of its speedy downfall.

A Rare Dish.

The Due West Telescope of March 22d says:

"We have had a nice and a rare dish. We had on the morning of the 17th Inst., a pure, bright, beautiful, delicate, white cold dish of snow!"

We have had a dish of the same kind, only it was some hundreds of miles in extent, some feet deep, and has covered the ground nearly all winter—what the farmers always desire to see covering the earth in the winter, when our bodies may recover their vigor from the lassitude of summer.

"If Contrary to Scripture."

The Due West (South Carolina) Telescope of March 22d. publishes in full our Declaration of Principles, as given in the Herald of March 16th—giving as the reason for so doing, "that those who feel disposed to allude to their doctrines, may do so understandingly." It says of those "Declarations:—"

"Some of the views presented in the fifth article of these 'Principles,' and in the articles that follow, will be, and ought to be objected to, if contrary to the Scriptures."

True, they ought to be objected to,—if contrary to Scripture." It is equally true, however, that if in agreement with the Scriptures, they ought not to be objected to.

Foreign News.

SPAIN AND THE POPE.

Madrid, March 7. The Ministry have pronounced themselves in favor of the temporal power of the Pope. They have declared that they consider the project of the partitioning of Rome between the Pope and the King Victor Emmanuel as unworthy of serious discussion. The idea of transferring the Papacy to Jerusalem they stigmatized as absurd, and stated that Europe must preserve within her the chief of the church.

FAMINE IN INDIA.

We take the following from the overland Times and Standard:

"The famine is great in the land. Horrible accounts reach us from the Northwest Provinces of human beings dying at the rate of 400 or 500 a day; while the desolation is not even limited to the vast expanse of country from Lucknow to Lahore; for

tales are now told equally appalling of the extremities to which the population of the native State of Travancore, in the south of India, are reduced by the drouth, which has caused all the fruits of the earth to wither. According to a Coccin newspaper, mothers in Travancore are selling their children as slaves for 6d. each, that they may have wherewith to purchase bread, if only for a single day.

While so many millions of the people of India are thus afflicted, it is at least a consolation to know that both the government and the public have exerted themselves with liberality and promptitude to lessen the weight of this terrible calamity. In Bombay alone, from 70,000 to 80,000 r. have already been collected; and Calcutta and other great cities have also responded nobly to the appeal of the Famine Relief Committee. In the Northwest the showers of rain that have lately refreshed the earth have, it is hoped, saved the spring crop; and, bad as our situation is, the worst, we believe, is already known."

A late number of Once a Week states that a very large demand has sprung up on the railway book-stalls for a cheap Bible. The Bible society some time since determined to offer for sale at a loss, at their stalls, a well got up, neatly bound Bible for one shilling. The success of this step was immediate. The sale has been going on at the rate of four thousand copies a year, and is still increasing.

A promise was not long since made to the Pope of a yearly tribute of one million Roman dollars from the Catholics of Great Britain, but Cardinal Wiseman has since sent an epistle to the Pontiff declaring that in spite of the most zealous efforts, the amount cannot be raised. There is a willingness to contribute to the Pope's spiritual dignity, but it appears that the Catholics of Great Britain cannot be brought to support him in his struggle for temporal power; accordingly Cardinal Wiseman advises his holiness that his interests will be best consulted by coming to an understanding with Victor Emmanuel.

At a party in a dwelling-house in Hyde Park, London, a short time since, a lady who was playing on the piano caught her dress on fire from a candle. Other ladies rushed to extinguish the flames when they caught fire too. Five ladies were burning at one time, and their screams were awful. The gentlemen present were unable to quench the flames for some moments. Two of the ladies were so injured that they died.

ITALY.

The Pope according to the Monde, an undoubted authority on the subject, is beginning to discover that the hour of his downfall is at hand. An enthusiastic young Frenchman recently had an audience "to offer his sword" to his Holiness. The Pope told him it was useless to attempt to defend a cause already lost. To the Archbishop of Rennes, who has just returned from the "Holy City," he stated that the temporal power would, ere many weeks had elapsed, be absorbed by the King of Piedmont. He trusted, however, that a cottage might be found at Rome or Civita Vecchia where, under the protection of the French bayonets, he would be allowed to give the faithful an example of humility and resignation to the Divine will. The time will soon come when revolution would pull down the idol it has raised, and when the Pope would return to the Vatican, and all the provinces he had been robbed of would be restored to the Holy See.

A letter from Turin says that it has now become an article of national faith throughout Italy that Rome must be the capital of the kingdom of Victor Emmanuel. Those who were once sceptical or doubtful have changed their opinions; and nothing will be able to resist the unanimous demand of the Italians that the seat of the new government shall be removed to its "natural, historical metropolis."—On no other condition, it is said, can the union of the north and south be achieved.

A correspondent of the Daily News, writing from Rome, says there is not a wall in the eternal city on which there is not chalked up, "Vive Victor Emmanuel, king of Italy."

The Oesterreichische Zeitung says: "Francis II. is determined to stay at Rome as long as the Pope remains there. Prince Petrucci has proceeded to Paris."

"SHROUDS HAVE NO POCKETS"—For we brought nothing into this world, and surely we can carry nothing out. Grasp the gold ever so tightly, there is no pocket in the grave-clothes we will wear, in which we can hide any treasure that will be of use to us when God takes away the soul. Foolish it is to lay up treasures on the earth, when there is no currency here that is not worthless in that better country, whither we ought to be going.

VIRGINIA AND HER SLAVES From a table of population of Virginia, according to the eighth census, recently furnished to the State Convention, and printed for the use of that body, it appears that there are neither slaves nor free negroes in McDow-

ell county, in the southwestern portion of the State. There is one free negro in each of the following counties: Boone, Buchanan, Calhoun, Doddridge, Hancock, Logan, and Roane. There are two in Marion, Nicholas and Wetzel, and three in Braxton. There are only two slaves in Hancock, (one of the "Pan Handle" counties,) and three in Webster. In no other county, except McDowell, are there less than ten slaves.

PEACE.—Peace is better than joy. Joy is an uneasy guest, and always on tip toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so—it comes more quietly and stays more consentedly, and it never exhausts our strength, nor gives us one anxious forecasting thought. Therefore let us pray for peace. It is the gift of God—promised to all His children; and if we have it in our hearts we shall not pine for joy, though its bright wings never touch us while we tarry in the world.

"There is no peace, saith my God, to the wicked."

"The way of peace have they not known." Rom. 3. 17.

Jesus said, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."—Matt.

"These things have I spoken unto you, that in me ye might have peace."

"The Lord lift up his countenance upon thee, and give thee peace."—Numb. 6. 26.

METEOR. About four o'clock in the morning of March 20th, an aerolite, luminous, and fusing like the ignited coil which is used to fire a cannon, passed athwart the firmament from the northeast toward the southwest. It seemed to move slowly and to have but a small elevation above the earth, almost touching the roofs of the buildings. Its size was apparently many times larger than that of a star of the first magnitude, and it had a visual diameter of six inches. The color was brilliant, and the coruscations or rapid flashes of light were distinctly visible. Between two and five o'clock in the morning is the most frequent period for falls of meteors, according to Humboldt, who says that "these night, or rather early morning hours, are especially adapted to the ignition of the shooting stars, while in other hours of the night more shooting stars pass by before midnight invisible."—*N. Y. Journal of Commerce.*

The effect of missions is well illustrated by the following statement. When Miss Fisk, of the Persian mission, went to Oroomiah, in the service of the American Board, seventeen years ago, to labor as a teacher among the Nestorian women, there was scarcely one who had any just conception of the truths of the Gospel; but when she left last year, to revisit her native land, she had the great pleasure of partaking of the Lord's Supper with ninety eight women, mostly such as had once been her pupils, many of whom are now teachers in various parts of that country.

Dr. King, writing from Athens recently, refers to the terrible war of the Druses against the Maronites in Syria and says. "Do you remember the history of Asaad-Esh Shibiak, as published many years ago by the American Board? Once they led him out from his little cell, or dungeon, and presented to him, on the one hand, an image of the Virgin Mary, and burning coals on the other, and ordered him to embrace either the one or the other! He took the coals and pressed them to his lips, and returned to his narrow, filthy prison to die! Those coals have now kindled a flame on Mount Lebanon which has consumed all the villages and habitations of his persecutors."

The home of President Lincoln (Springfield, Ill.) has contributed thirteen thousand bushels of corn for distribution among the suffering poor in Brandon, Morton, Forest and Lake, Mississippi. About 16,000 bushels more are to be sent from Jacksonville, and 2000 from Peoria.

A considerable amount of gold, of foreign coinage, has recently been forwarded by a bank in New Orleans to a Philadelphia bank, for the purpose of having it converted into American coin at the United States Mint—the reason assigned for not having it coined at the New Orleans Mint, being a want of confidence in the latter institution since it has fallen into the hands of the secessionists.

He that grieves for the loss of casual comforts, shall never want occasions of sorrow.

* This translation is by Miss Wickworth, in her "Lyra Germanica," 1st Series, pp. 226, 7.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Messianian Conference in C. W.

The conference convened, pursuant to adjournment, at Wellington Square, Feb. 13th, 1861, at 2 o'clock P. M. The meeting was opened, agreeably to resolution, by reading of the Scriptures, singing prayer, and preaching by D. W. Flanders. Subject, The Day of Christ—based upon 1 Thess. 5:1, "But of the times and seasons, brethren, ye have no need that I write unto you."

The President called then upon the conference to appoint their business committee, which it did as follows: Bro. John Lampkin, Eld. Wm. Pickel, Eld. D. Campbell; and adjourned until 9 o'clock following morning.

Services in the evening—preaching by Eld. Litch, on our relation to God and his kingdom, based upon John's 1st Epistle 3 and 2, "Beloved, now are we the sons of God, and it doth not appear what we shall be."

Thursday, 14th, 9 o'clock. The conference called to order by the President, by reading the Scripture, singing and prayer. A nominating committee was then appointed, as follows: Eld. Burtenshaw, Bro. David Karnes, Bro. James Campbell. Then proceeded to hear reports from churches.

Bro. Wm. Miller from Battersea, said that the church with which he was identified continued firm in the faith, and maintained their meetings regularly; and although their numbers were small they hoped for better times. Their ministerial help has been but little hitherto. They therefore pray the Lord of the harvest to send laborers into his harvest.

Bro. D. Karnes of Wellington Square said that he had not much to say. However, their church, although faint are yet pursuing, and under the labors of Elder Lake hope to see the cause prosper.

Bro. James Campbell of Freelon expressed quite an expectancy for the cause in his vicinity; and although he could not boast of numbers added to the church, they had much to cheer them in the removal of prejudice and a better hearing—hoping the result will be prosperity.

Bro. Flanders of the Boston church said the members of that church have all left the place, with one exception, and the chapel, although a dumb monument, is still a speaking agent in favor of our hope of the coming King.

Bro. Laurence of Fingal reported the church in a good condition to be benefited by pastoral labor, and they feel some encouraged, as they have Bro. Burtenshaw among them. Brethren, pray that Bro. Burtenshaw's labors may be blessed in that portion of the vineyard.

Bro. J. Lampkin of Carnsville said he thought the church is now as prosperous as ever it has been since its organization. They have had some additions, and have enjoyed peace among themselves.

Bro. Pickel of Westminster said that their church enjoyed as much spirituality as circumstances and their faithfulness would warrant; and while they have fightings without and fears within, they enjoy much of the love of the truth, and long for the Coming One.

Elder Lake of the Hamilton circuit, Eld. Daniel Campbell of the Bellville circuit, and Bro. Burtenshaw of the London circuit, gave short incidental accounts of their circuits.

The Business Committee then reported, the report was received, then adjourned until 2 1-2 o'clock.

2 1-2 o'clock. Conference called to order, as usual.

Reports from Sabbath schools called for. A conversation ensued which it is hoped will result in a greater effort in favor of Sabbath schools.

Character of ordained ministers considered and approved.

Recommendations from the quarterly conference called for—none received.

Items of the Business Committee: 1. A day of fasting and prayer. 2. What are the necessary qualifications for translation at the coming of Christ? 3. Is there any prophecy to be fulfilled as a hindrance to present translation? Adjourned until 9 o'clock the following morning.

Preaching in the evening by Bro. Burtenshaw. Friday morning, conference convened as usual. Moved and seconded, that the next session of the conference of Messiah's church be held the 2d Wednesday in February, 1861, and the meeting be at Carnville, in the chapel near Bro. Lampkin's.—Carried.

The conference then adjourned to the call of the chair.

Preaching in the evening by Bro. Lake. Saturday morning, 9 o'clock, conference as usual convened. At the close of the day the conference was adjourned until the second Wednesday in February, 1862.

Preaching in the evening by Bro. Campbell. Sabbath morning, preaching by Bro. Flanders, and in the evening by Bro. Litch.

J. LITCH, Pres't.

D. W. FLANDERS, Sec'y.

My Journal.

Thursday, February 21, 1861. Having arranged to spend some months at the Water Cure, under the care of Drs. James C. Jackson and F. Wilson Hurd, in Dansville, N. Y., I took leave of my family and friends, and took the cars for that place. I called on friends at Albany, Rochester and Springwater, N. Y., and arrived Feb. 25th, where I was cordially received, and especially by Bro. D. T. Taylor and family, Bro. Berry and others of long acquaintance.

I have now spent three weeks in the Cure, feeling quite at home, and pleased with the treatment, the food, and order of the institution. I have not been here long enough yet, to get any special benefit, but feel quite sure of help under the water-cure treatment, as they have not failed in any case of this kind. I therefore hope for help, in the course of a few months, so as to enter again upon the work of publishing the gospel of the kingdom.

We have over one hundred persons here, of both sexes, seeking health, most of them cheerful and hopeful as to the result.

I am not able to say much at this time, and will close with the following notice of this institution, by a gentleman of high standing in Canada West, who spent some time at this Cure.

"Very properly indeed is the institution called 'Our Home,' however strange that title may sound to the public. A person has only to visit it and live a few weeks under its hospitable influence to be made to feel as perfectly 'at home' as it is possible for one to feel when far distant from near and dear relations, and among those who, previous to coming here, were every one strangers to each other. Each new comer is welcomed to the institution scarcely more warmly by the physicians and proprietors than by the patients themselves, nearly all of whom, feeling the benefits of friendly hands extended to them upon their arrival, endeavor to get acquainted with and render 'at home' each accession to their numbers. And this one feature of the institution has very much to do with its marked success in the treatment of disease. The physicians often re-affirm that they seek to bring to bear, as nearly as may be, all of Nature's forces upon those in ill health who apply to them for assistance, and of these the Social force is not the least important.—Everything in the nature of an innocent amusement or recreation which can be made available for the purpose, is sought to be applied, to keep the minds of despairing ones from dwelling too constantly and morbidly upon their ailments, and to facilitate their cure. And the arrangements with this view seem to meet most cases admirably, inasmuch that very few ever leave the institution without a regret that circumstances prevent their longer stay."

So far as my short experience goes, I can bear witness to the truthfulness of this statement.

J. V. HIMES.

Dansville, March 15, 1861.

From Bro. John Brewster.

Bro. Bliss:—I still prize the Herald; and, as a religious paper, I have never seen its equal. Its outspoken course, and its simple and harmonious interpretations of Scripture, are well calculated to guide us to Christ and his kingdom. It cannot fail to commend itself to all who read it. But alas, it is difficult to persuade men to read it—their prejudice is so great—though they are unable to answer, and remain silent, to the presentation of the scriptures pertaining to the kingdom of God.

The monarch of Babylon desired to know what should come to pass hereafter; and the Lord was pleased to make known what should come to pass. The Great Image was a representative of the nations that should exist, down to the end; otherwise it could not be a perfect symbol. When those nations exist, represented by the feet and toes, and are smitten, it is evident that all earthly rule is at an end. Then shall the righteous shine forth as the sun in the kingdom of their Father.

It is evident that we are living in the toes of the

Image. The kingdom of heaven is like a treasure hid in a field, which when a man hath found, he sells all he has and buys it.

I would desire to be remembered in your prayers, and by all those who are girt about with truth, that I may be found of Him in peace, that I may be gathered with all the redeemed, and that I may be enabled to live soberly and godly in this present evil world.

I have not the privilege of meeting with brethren of like faith, because they are not here; and but a dozen, to my knowledge, in Cleveland.

Yours in hope,

JOHN BREWSTER.

East Rockport, O.

From Bro. Geo. W. Burnham.

Bro. Bliss:—There are errors in my report which I regret, and which I wish now to correct.

1st. I have credited the A.M.A. for one Sabbath belonging to the church in New Haven, Vt. I was absent that Sabbath, but supposed I supplied by proxy.

2d. Have credited the A.M.A. under the head of donations, received in Middlebury, Vt., but which belonged, as I have since learned, to the New Haven church, \$9.50. Thus I have now credited that church \$21 which in my report was incorrectly cr. to the Association.

3d. In reckoning the Sabbaths spent in its service I have charged the above Sabbath, and one more through mistake, which I did not spend. I am not able to say as to where I have counted this one Sabbath too many. Here then I have overcharged the A.M.A. the amount of salary for two Sabbaths—

24.00

And have incorrectly cr. the same, 21.00

Balance in its favor, and less my due, 3.00

The matter stands thus—

Rec'd from friends in Newburyport, Ms. 13.00

" " " Providence, R. I. 4.00

To be cr. to A.M.A. as per mistake in ac. 3.00

20.00

—which, deducted from \$79.77, the amount due as last reported in the Herald, leaves balance due me, \$59.77.

By inference, you gave my P.O. address last week as New Haven, Vt. I would correct. My residence is Worcester, Mass., where I wish all communications to be addressed, unless I give other direction.

Yours in hope,

G. W. BURNHAM.

From Bro. Thos. Wardle.

(Continued from our last.)

It was undoubtedly this fact, which gave rise to the term "Ships of Tarshish" Tyrenians trafficked by sea; and when Solomon built his ships at Ezion-geber, on the lip of the Red Sea, who would, according to Solomon's confession, be likely to be the architects? None but the men of Tyre! When the ships were ready for sea, who were sent to man them? Hiram's servants! and who was sent as Pilot? Hiram's "shipmen had knowledge of the sea!" Under these circumstances what would the ships be called? Certainly, ships of Tarshish! although the ships built for Solomon never floated on the bosom of the Sea of Tarshish.

Now we wish to state another fact of importance in this connection, that the northern shore of the Mediterranean, on this old map, is marked Tarshish, Spain at the western end is called Tarshish, Asiatic Turkey at the Eastern end is called Tarshish. We conclude then, in the absence of anything to the contrary, that all the northern shore of the Mediterranean Sea, was known to the ancients as Tarshish.

Let the reader remember our quotation from Numbers, Isa. and Jeremiah, together with the extract from Litch's Exposition, taken from Dr. A. Clark; and say where is the land of Chittim? only on the south of the Mediterranean Sea, which is Africa. Those who said Carthage was ancient Chittim, were in part right, but not entirely. Carthage was in the land of Chittim, as Boston is in Massachusetts, or Portland in Maine; and both are great sea ports, Carthage was a great sea port in the land of Chittim.

"Carthage was founded by some Phoenicians, eight hundred and sixty nine years before Christ." These were Tyrenians, and this will go to sustain the opinion of Jerome on Isa. 23:6, as given above.

Did the ships of Chittim come against him? The "him" of the 29th verse of the chapter under consideration, was Rome, and as Rome was in her former days, when she was ruled by one Emperor; not as Rome was to be in her latter times, when she, Western Rome, should be ruled and governed by a political-religious ruler.

This then clearly points out the time to which this prophecy belongs, in the weakened state of the Roman Empire.

Having, as we think, laid the foundation of this argument strong and true, we shall, as it is demanded at our hands, take up each word and sentence of this prophecy: It is worthy of a more able pen than ours; but believing God has set us the task, we will by his assisting grace, do what we can.

Genseric possessed the coast of Africa from Tangier to Tripoli; a stretch of above ninety days journey; but their narrow limits were too confined between the sandy desert and the Mediterranean.

Genseric cast his eye toward the sea; he resolved to create a naval power, and his bold resolution was executed with steady and active perseverance. The woods of Mount Atlas afforded an inexhaustible nursery of timber; his new subjects were skilled in the arts of navigation and ship building; he animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms; the Moors and Africans were allured by the hopes of plunder; and after an interval of six centuries, the fleets that issued from the port of Carthage again claimed the empire of the Mediterranean.

The designs of the Roman government were repeatedly baffled by his artful delays, ambiguous promises, and apparent concessions; and the interposition of his formidable confederate (Attila) the king of the Huns, recalled the emperor from the conquest of Africa to the care of their domestic safety.

The revolutions of the palace, which left the western empire without a defender, and without a lawful prince, dispelled the apprehension, and stimulated the avarice of Genseric.

He immediately equipped a numerous fleet of Vandals and Moors, and cast anchor at the mouth of the Tiber, about three months after the death of Valentinian, and the elevation of Maximus to the imperial throne.

Senator Petronius Maximus, having slain by the hands of his guards, the emperor Valentinian the Third, for the violation of his domestic happiness, and on the death of his wife, which occurred in a short time: married Eudoxia the widow of Valentinian. He was saluted Emperor by the unanimous voice of the Senate and people, Maximus reigned but three months, for having in an unguarded moment confessed to his reluctant bride the hand he had in the death of her former husband, he provoked her hatred. Eudoxia, looking about for an instrument to avenge the death of her husband; her eyes were turned towards Carthage. She secretly implored the aid of Genseric, the king of the Vandals. He beheld in it a fair opportunity of disguising his rapacious designs by the specious names of honour, justice and compassion.

Maximus expected with supine indifference the approach of the enemy, without adopting any measures of defence.—When the Vandal king disembarked at the mouth of the Tiber, the emperor was aroused from his lethargy by the clamours of a trembling and exasperated multitude. The emperor of Rome could only think of flight, which he exhorted the senators to imitate. No sooner did Maximus appear in the streets than he was assaulted by a shower of stones. Maximus was slain, and his body ignominiously cast into the Tiber.

Genseric advanced upon Rome, and instead of a sally of Roman youths, he was met by Leo the Bishop of Rome, at the head of his clergy.

The fearless spirit of Leo, his authority and eloquence, mitigated the fierceness of the barbarian conqueror. The king of the Vandals promised to spare the unresisting multitude, to protect the buildings from fire and exempt the captives from torture; and although such orders were neither seriously given nor strictly obeyed, the mediation of Leo was glorious to himself; and in some degree beneficial to his country; but Rome and its inhabitants were delivered to the licentiousness of the Vandals and Moors, whose blind passion revenged the injuries of Carthage.

The pillage lasted fourteen days and nights; and all that remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric. Among the spoils, the splendid relics of two temples, or rather of two religions. The holy instruments of the Jewish worship, the gold table, and the gold candlestick with seven branches, originally framed according to the particular instructions of God himself, which were placed in the sanctuary of his temple, which had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the temple of Peace; and at the end of four hundred years, the spoils of Jerusalem were transported from Rome to Carthage by a barbarian who derived his origin from the shores of the Baltic.

Now let my readers remember the words we are discussing: "For the ships of Chittim shall come up against him," and remember the words of the historian, that, "the Roman government was impoverished in fitting out a force of eleven hundred and thirteen ships. The number of soldiers and

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62 For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is **WELLCOME'S GREAT GERMAN REMEDY**, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

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Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

WELLCOME'S MAGIC PAIN-CURER

is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

Sold in most parts of Maine. In Battenburg, N. Y.—Ira Townsend. Hartford, Ohio—S. Borden. N. Barnstead, N. H.—Thos. K. Proctor. Derby Line, Vt.—J. W. Babbitt. Hatley, C. E.—W. L. Rowell. Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street.

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B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spice, &c. Also the best quality of



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"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for." J. V. HIMES.

995, pd. to 1001. 1 yr.

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 27 N. 11th st., Philadelphia. No 1010—tf

[From the Providence Times.]

Editors:—Seeing Doctor Knight's advertisement in your paper, I feel it a duty I owe to the afflicted, as a philanthropist, to add my testimony to the honesty and correctness of what Dr. K. claims to have done. Having been an observer of his treatment in several extraordinary cases, and having had ample proofs of many more successfully treated, I have had occasion to investigate the various modes of treatment of the eye, and have come to the conclusion that Dr. Knight's new treatment surpasses all others of which I have any knowledge. I would cheerfully and urgently recommend all that have any difficulty with their eyes, to call on Dr. Knight, at his office, 259 Tremont street, Boston, Mass.

Respectfully yours,

LORENZO V. GROSVENOR.

South Groton, Mass., Dec. 28, 1860.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 6, 1861.

Questions about Moses.

128. How long had been the sojourning of the children of Israel?

Ans. "Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years. And it came to pass, at the end of the four hundred and thirty years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Ex. 12:40-1.

129. Did these 430 years date from the time Jacob went down into Egypt to sojourn, or from some other event?

Ans. They commenced with the promise to Abraham; for Paul says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. 3:16, 17.

130. To what promise is reference here made?

Ans. "The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.—Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead, he removed him into this land wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts 7:2-5.

131. What sojournings, then, were included with the sojourn in Egypt, in the 430 years?

Ans. That of Abraham, Isaac and Jacob in the land of promise, before it became theirs in possession: For, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11:8-10.

132. How large a portion, then, of these 430 years elapsed after Jacob went down into Egypt?

Ans. "Abram was seventy and five years old when he departed out of Haran," (Gen. 12:4); and he "was an hundred years old, when his son Isaac was born" (Gen. 21:5); which event, therefore, was twenty-five years after the sojourning of Abraham commenced. "Isaac was threescore," or sixty "years old," at the birth of Jacob, Gen. 25:26; who was "an hundred and thirty years" old when he went down into Egypt, (Gen. 47:9.) This makes 215 years from the call of Abraham, and leaves 215, of the 430, for the continuance of the children of Israel in Egypt.

133. How will you harmonize this with the prediction (in Gen. 15:13, 16) that the seed of Abraham should be afflicted "400 years," and return "in the fourth generation" to the land of promise?

Ans. The 430 years covers the whole period of Abraham's sojourn, which begun 25 years before Isaac's birth: but the 400 years' affliction of his seed could not commence till after Isaac's birth. Some suppose they began with Ishmael's mocking Isaac (Gen. 21:9), and think Isaac was then five years old. And as Moses was the son of Amram, the son of Kohath, the son of Levi, the son of Jacob, he was the fourth generation from Jacob.

Making Tracks.

A light snow had fallen, and the boys desired to make the most of it. It was too dry for snow-balling, and not deep enough

for coasting. It did very well to make tracks in.

There was a large meadow near the place where they were assembled. It was proposed that they should go to a tree which stood near the centre of the meadow, and that each one should start from the tree, and should see who could make the straightest track—that is, go from the tree in the nearest approach to a straight line. The proposition was assented to, and they were soon at the tree. They ranged themselves around it, with their backs towards the trunk. They were equally distant from each other. If each had gone forward in a right line, the paths would have been like the spokes of a wheel—the tree representing the hub. They were to go till they reached the boundaries of the meadow, when they were to retrace their steps to the tree.

They did so. I wish I could give a map of their tracks. Such a map would not present much resemblance to the spokes of a wheel.

"Whose is the straightest?" said James Alison to Thomas Sanders, who was at the tree first.

"Henry Armstrong's is the only one that is straight at all."

"How could we all contrive to go so crookedly, when the ground is so smooth, and nothing to turn us out of the way?" said Jacob Small.

"How did you come to go straight, Henry?" said Thomas.

"I fixed my eye on that tall pine tree on the hill yonder, and never looked away from it till I reached the fence."

"I went as straight as I could, without looking at anything but the ground," said James.

"So did I," said another.

"So did I," said several others. It appeared that no one but Henry had aimed at a particular object.

They attempted to go straight without any definite aim. They failed. Men cannot succeed in anything good without a definite aim. In order to mental improvement there must be a definite aim. General purposes, general resolutions, will not avail. You must do as Henry did; fix upon something distinct and definite as an object, and go steadily forward toward it. Thus only can you succeed.—*S. S. Gazette.*

The Lamb and the Dog.

In the large drove-yard of Mr. Harmon there was a lamb which received a considerable share of the attention of such of the school children as passed on their way to and from the school-house. They always stopped and looked over the fence at the lamb. Sometimes they would find him eating grass, and sometimes lying down in the shade by the side of a large Newfoundland dog.

"What does he lie down so near the dog for?" asked a small boy who was looking over the fence.

"Because the dog is his mother," said another little fellow, very gravely, and with every appearance of sincerity. The other boy received the explanation with similar gravity. They passed on, continuing their conversation with as much gravity as a couple of judges.

The history of the lamb was as follows: When it was quite young, its dam was poisoned by eating the leaves of an evergreen which is commonly called the poisonous laurel. The lamb was taken away from her as soon as it was known she was poisoned. At first it was fed with a spoon, but was soon taught to drink milk.

It was Mrs. Harmon who undertook to bring up the lamb by hand, as it is termed. Mr. Harmon told her that the trouble would be more than the lamb would be worth; "and, besides," said he, "you have no time to look after it."

"Cæsar will take care of him, won't you, Cæsar? won't you take care of the poor little motherless lamb?"

Cæsar was a large, fine Newfoundland dog. The above words were uttered in his hearing, but not with the expectation that he would understand them and be influenced by them. But when, after having been kept for a few days in a large box in the kitchen, the lamb was placed in the yard, Cæsar went into the yard, and when the lamb came up to him—for he had not

learned to be afraid of dogs—Cæsar licked his face affectionately, and formally took him under his protection. From that time, Cæsar spent the whole day in the yard with the lamb; and if a neighbor-dog made his appearance he drove him away.

When the winter approached, the lamb had nearly become a large sheep; but he still retained his attachment for Cæsar. He would follow him wherever he could, and make a great outcry when Cæsar leaped over a fence and left him behind.

When the snow came, the lamb, now a large sheep, was put with the other sheep. Cæsar seemed to think his office of protection now at an end. He never afterwards seemed to distinguish his former charge among the rest of the flock. The lamb once escaped from the fold, and came to the house and ran to meet Cæsar; but he showed him his teeth, and went into his little house, where the lamb could not follow him.—*Id.*

APPOINTMENTS.

REMOVAL. The Advent Mission church in New York will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching by Elder Josiah Litch. The prayerful support and co-operation of all Christians is solicited.

AMERICAN MILLENNIAL ASSOCIATION. The regular quarterly meeting of the Board of the A. M. Association will be held on Tuesday, April 9th ensuing, in the office of the Advent Herald, 46 1-2 Kneeland street, Boston, Mass.

J. LITCH, Pres't.

F. GUNNER, Rec. Sec'y.

Bro. Bliss:—Please give the inclosed notice a place in the Herald, and much oblige yours truly, MILES GRANT.

Boston, March 30, 1861.

GENERAL CONFERENCE IN BOSTON. A General Religious Conference will be held in the Meisanoon (Tremont Temple), Boston, commencing Tuesday evening, Apr 9th, at 7 1-2 o'clock, and continuing each day, and evening through the week and over the Lord's day, and we invite our dear brethren and sisters from abroad to come. Provision will be made by the friends for all needful entertainment.

P. B. MORGAN.

MILES GRANT.

GEO. T. ADAMS, } Committee.
J. G. HAMBLEN, }
WM. C. STONE, }

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Wm. Dyche. Rec'd \$1.24, and will send its value in those tracts when we get any.

J. J. Chamberlain, 25 cts. Sent the 29th.

E. K. Marter. Sent the 29th.

J. M. Orrock. There was a dollar cr. to Mrs E Lee on the 28th of June, 1859; and the next dollar cr. to her was on the 25th of June, 1860.

M. Fuller. Have re-sent the Nos. for March 16 to subscribers in N. Creek. Have sent Romanism and vol. 2 of Tracts—not having the other. The two books are 65 cts. and postage 31—making 96 cts.

H. Lye. We cannot now recall who ordered those extras; but whoever did so, paid for them. One cent a copy is the legal postage; but the other 24 cts may have been a charge of the carrier.

C. Patterson, \$1. Have sent papers and tracts—leaving 21 cts due you, to be sent in Osler's tract when out.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, APR. 2, 1861.

James Penniman, N. Abington, Mass. 1.00
Joseph Barker, Kinecardine, C.W. 1.00

RECEIPTS.

UP TO TUESDAY, APRIL 2.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Wm Lowell 1061, W A Chase 997, G D Warren 1046, A Rockwell 1054, Joseph Nichols 1061, E L Curtis 1075—each \$1.

E Rich 1075, H A Pearsall 1065, J H Elliott 1083, Jas Penniman 1075, J R Finton 1088, C Harvey 1069, R Cox 1118 and 20 cts worth of tract with postage, when out; Ezra Smith 1075, Paul Hardy 1088—each \$2.

Ira Morgan 1049—\$3.

G Loomis 1049, 50 cts; W Barker 1067, 1.50 and 50 c. to T Neys to 1036 Apr 1st, C R Griggs 1036, 1.50, and Mrs S P Daniels 1049, 50 cts, H Lye, 2 cots, 1110.

MILLENNIUM

VOLUME XXII. NO 15.

3. Troubles broke out in Italy. "The Emperor had duties to fulfil here. Head of a sovereign family, sprung from the Revolution of 1789, and twice endowed with a crown by the

free suffrage of the nation, could he desert the cause of Italy, so closely connected with our polity? . . . That Italy should be respected in her independence; and that Popery should be protected in its temporal power; such was the double aim which the Imperial Government proposed to accomplish. Between the Papacy threatened, and Italy, ready to rise, it was necessary to attempt a reconciliation. For it was both the interest of Italy, and the interest of the Church not to persist in a fatal contest, but to recognize their mutual rights.

4. The rest of the pamphlet is taken up with recounting the persevering efforts of the Emperor to bring about this reconciliation between Italy and Popery. At first he proposed to the Roman Pontiff that he should effect certain reforms so often promised, and so constantly postponed. The Court of Rome obstinately refused his solicitations. "Instead of the wise concessions which France proposed," says the author, "the Roman Court preferred to be directed by Austria. Our authority was not recognized, and the benefit of our military occupation almost disdained. This ingratitude was scarcely concealed. Pius IX. was deceived by the hatred against the French of those prelates who were most intimate with him."

5. After the victory of Solferino, at the time when the peace of Villafranca was signed, the Emperor wrote the Pope a letter which showed his constant anxiety for the Roman See. He advised the Pontiff to grant immediately the reforms which had been demanded for thirty years by the inhabitants of the Roman States. "I beseech your Holiness," said the Emperor, "to listen to the voice of a son devoted to the Church, but who understands the wants of the age, and who feels that force of arms will not suffice to settle the difficulties. The decision of your holiness will decide whether the future will be one of peace and tranquillity." To this noble letter what did the Court of Rome reply? She persists in constant delays.

6. The Romans proclaimed their independence. The Emperor offered to secure to the Pope the rest of his States by means of the Catholic powers of Europe, and to grant to him an annual subsidy to support the dignity of his rank. Austria, Spain, and Portugal were of the same mind. But Rome still resisted these loyal and wise propositions. I have already mentioned this to you in former letters, and it would be superfluous to repeat it. Cardinal Antonelli foolishly imagined that he could conquer the insurgents by force of arms. He called General Lamoriciere to his aid, published absurd proclamations, recruited volunteers in all the countries of Europe, &c. The Pontifical troops were shamefully beaten at the first encounter, and the Pope had now no protection except the French troops for whom he had shown so little consideration.

7. The conclusions of the pamphlet are plain and striking. "The Court of Rome can see to-day," says M. de la Guirioniere, "whither the sad counsels which she had preferred to the suggestions of the Emperor, have conducted her. Isolated in Italy, abandoned by Austria, blamed by Europe, deprived of provinces which she might have preserved under our protection, reduced to a bit of territory which she would lose to-morrow, were it not protected by our soldiers, she sees all the resources upon which she relied, failing her one by one. She sought allies in princes detested by the people, and these princes are exiled. . . . She collected an army at great expense, and excepting the French who are brave under every standard, these soldiers took to flight before they were conquered. She appealed to the conscience, and the voice which would still move the world if it resounded from the pulpit of St. Peter to sustain a dogma, was received only with indifference. Such are the unhappy influences which have succeeded in making France suspected and Italy odious to the Pontifical authority. Is then the evil irreparable? We do not think so." The author urges the Pope to unite with Italy, and affirms that this alliance will result in their common glory. "Mean-while," adds he, "in spite of the many rejections of the generous intervention of France, in spite of so many acts of injustice which still

have not wearied his devotion the Emperor we are sure, will lend his sword to Rome to defend the safety of the Holy Father."

Will Pius IX. heed this generous appeal? There is no indication that he will. Rome is struck with a blindness which is leading to her ruin.—*N. Y. Obs.*

The Holy Rest.

The thought, which to one of the holiest men opened a new life, was this:—The God who punished Israel, as recorded in the Scripture read, is the God who rules the world still.

The God who said to Israel, "Verily my Sabbaths ye shall keep," rules the world still; He is our witness, and He will be our Judge.

The command for keeping the Sabbath given to the Jews, was that revealed at creation, and called to the world's remembrance amid the awful glories of Sinai.

The precept is moral, being an expression of the will of God, of perpetual universal obligation, commending itself to man's reason, and suited to the constitution of man's nature and to the whole system which the Lord of the universe upholds.

God gave man at first a limited revelation, and of it the Sabbath was a chief part; to Israel at Sinai He gave the ten commandments, and in their centre, as the golden link between two great spheres of duty, He placed the fourth: Remember the Sabbath day to keep it holy.

This command he wrote with no brittle reed, or pen of iron, but with the finger of God; on no perishing material but a table of stone; and there it stands and it shall for ever stand as God's unchanging will, as Heaven's eternal law, with a blessing to the obedient, a curse to the rebel; and there it will stand at the day of judgment, to show that not only God will make His power known by positive infliction, but that the natural and necessary wages of sin is death; and while the gift of God is eternal life, the holiness and happiness of heaven are the suitable issue of holiness and happiness on this side the grave.

A man may have entered again and again the deadly breach, and lived to tell the tale; he may have lain in the bed with the victim of plague, and escape unharmed; but to profane the Sabbath and escape is impossible; and so steadily does punishment follow crime, that though no congregation stones to death the Sabbath-breaker, yet grace alone can save him from perishing in his sin.

The terrible certainty with which punishment follows Sabbath-breaking, is confirmed by the honor which God puts on his Sabbath, and the end it serves.

The Sabbath is God's own day, honored and blessed, associated with the two greatest events in history—creation and redemption; furnishing the closest resemblance to the Sabbath of heaven; and embalmed in the memory of all the blessed.

It is Heaven's great day of public and private education in religion, the day of refreshing invigorating rest for man and beast, the day distinguished by the out-pouring of the Holy Spirit for conversion and sanctification, the day of holy communion, holy ordinances, holy worship; the day above all others, in which Christ sees of the travail of his soul and is satisfied; and in which Father Son and Holy Ghost, receive the most acceptable offerings, the richest revenue of praise.

Since, therefore, God has so fondly set His heart on the Sabbath as a means of promoting His glory, and bringing many sons to glory, is He not jealous of its honor; will not His soul be avenged on those who profane it?

What is more distressing than the thwarting of our favorite plans—the violation of what is most sacred and dear? He is, indeed our enemy who profanes the sacredness of our household hearth; we execrate the base seducer who decoys from virtue and home her who was the darling of a father's heart, a loving family's ornament and pride.

It was not the coldness of royal repulse which crushed the spirit of Columbus—not the dastardly threats of a mutinous crew which broke his noble heart, but deep anxiety for the fate of his

cherished project, and hope cruelly and basely deferred. The treasure which Cæsar held above the flood, while swimming for life, was his commentaries, through which he hoped for fame; and the precious thing which Lord Moira's soldier hid in his wound, was the despatches of his general.

How deeply do successive generations curse the traitor who betrayed Leonidas and his Spartans at the pass of Thermopylæ, and what shall be the fate, under Heaven's avenging rod, of the traitor to God and to his race, who opens to the foe the Thermopylæ of the Christian Sabbath, for the destruction of peace, and liberty and everything pure and dear.—*J. Adger, D. D.*

The Miracles of the Liquefaction.

The Catholic hierarchy at Naples have in their possession two phials filled, as they assert, with the blood of St. Januarius, who suffered martyrdom more than fifteen hundred years ago. The blood is said to have been collected at the time by a woman, who took it in two bottles to St. Serverus, in whose hands it is said to have immediately melted, and hence what is called the Liquefaction. So precious are these two phials and their contents that the tabernacle which contains them is secured by two locks, one key being kept by the municipal authorities, and the other by the Archbishop. The Liquefaction is the greatest religious festival of Naples, and occurs twice in the year, lasting each time for eight days. At these times the blood is taken from the tabernacle, and during a pompous ceremonial it becomes, as devout Papists believe, miraculously liquefied, although at other times hard and clotted. How this apparent miracle is performed is explained by the Independent:

"A solution of spermaceti in ether, tinged with alkanet root, which solidifies at 50 degrees Fahrenheit, and melts and boils with the heat of the hand, is the substance used when the dried blood of St. Januarius melts spontaneously and boils over the vessel which contains it. For this explanation we are indebted to Beckman's History of Inventions and Discoveries. The mode of operation is so to place the phials that the sun's rays shall shine on the altar at noon, for it is just then that the miracle occurs, which in May and September is hot enough to cause the solution to melt and boil. Or when the clouds intervene, it is carried in the hands of the priest, professed to have the people examine it, when by the heat of the hand it melts and boils, when the people cry, 'Gloria Patri et Filio et Spiritui Sancto.' Glory to the Father and Son and Holy Spirit. How much longer the people will continue to be imposed upon by this trick will depend upon the progress of enlightenment, which at present moves on very slowly. On all occasions of alarm, such as earthquakes, volcanic eruptions, epidemics &c., the people rely upon this saint, and compel the priests to implore his intercession."

The Pope Mistaken.

Some time since, soon after the proclaiming of the dogma of the Immaculate Conception of the Virgin, the Pope, in conversation with Dr. F., then a Papist, said that he was supremely anxious to carry this dogma, since he had the fullest confidence that the Holy Mother would feel herself so honored by this testimony, that she would exert all her sacred influence with authority over her Son so to arrange the affairs of this world as to secure universal peace, and to extend the triumphs of the Roman Catholic church over the entire globe, so that all heresies would be eradicated, and particularly that there might never again occur such trials to the church as those which afflicted her in 1848. The Pope is believed to be a sincere old man, though very superstitious, and devoted to the peculiar dogmas of the Papacy. But alas, alas, what wars have been waged in the Crimea, in China, in Italy—ah, yes, in the very States of the church! Alas, alas, what fears and trembling in the Vatican! Can it be that the Virgin was displeased by this proposed honor? At any rate, the Pope has missed a figure in his calculations. He must try some new honors, or, what

is better, place the Virgin Mother where the New Testament leaves her.—*Italian Correspondent of the N. Y. Independent.*

The Inquisition in Power.

The French correspondent of The New York Observer gives an account of the arrest and imprisonment of Manuel Matamoras, at Barcelona, Spain, for circulating the Bible contrary to the laws of that country. Some three weeks ago we gave the facts in this case from an eye-witness who had conversed with Matamoras after his arrest. "G. De F.," however, adds some particulars from letters of Matamoras, which show his present position:

"If I am condemned," writes he, "I will still protest through the press, in every country in Europe, against the iniquity which punishes for the single crime of professing Christianity. The world ought to know that the Inquisition still exists in Spain; every one ought to know that it is a crime in this country to love the Gospel."

He says further: "I cannot recall without sorrow the sad scene which I witnessed the day that I was arrested. When my beloved and unhappy mother saw that I was taken, she fainted away; my young brothers cried aloud and wept, believing that she was dead. I wished to go to my mother's relief, but I was prevented. Base cruelty! The remembrance of that terrible moment always causes me anguish. . . . But be not discouraged. Our imprisonment has rendered great service to our sacred work. All Spain knows that we suffer for the cause of Christ. Tyranny is the work of man; therefore it will have an end. Our work is of God; therefore it must triumph gloriously. As for me, I am perfectly calm. Let us pray to our great Master to pardon our enemies and persecutors."

The Wonderful Fire of Miramichi.

[A correspondent of The Independent, now engaged in geological explorations in the British Provinces of North America, communicates the following interesting narrative:]

Perhaps no portion of the earth's surface ever exhibited so fearful a picture of the "Final Conflagration" as that produced by the great fire of Miramichi, in the British Province of New Brunswick—the recital of which causes the narrator and surviving beholder to tremble with dismay. To form some idea of the horrors attending this awful catastrophe, the reader must imagine a vast primeval forest, covering a tract of country estimated to contain six thousand square miles, and this forest densely crowded with evergreen trees, such as pine, hemlock, spruce, and fir, abounding in pitch and resin.

From the 1st to the 5th of October an unnatural heat prevailed, consequent on the protracted drought of summer. On October 6th the crackling sounds of the fire and falling trees in the distant forest announced the approach of the devouring element. The mildness of the weather thus far permitted the whole forest not only to be parched and dried, but even heated nearly to ignition in advance of the flame. Blazes now began to shoot up in the rear of Newcastle, Douglastown, and Bartibog with a hoarse, rumbling noise like distant thunder.

October 7th, about noon, a pale, sickly mist, tinged with purple as it emerged from the forest, spread over the horizon. An irresistible lassitude settled upon the people, succeeded by a heavy, dark cloud, which wrapped the land in the deepest gloom. At 3 o'clock P.M. the heat was nearly insupportable. The air was still, while the distant forest shook with incessant thrilling, succeeded with rapid explosions, uttering loud and boisterous sounds. Soon the whole country appeared encircled by a fiery zone, advancing with rapid and most awful devastation. About 4 o'clock black smoke clothed the sky in a cloak. At 5 o'clock or half-past, immense columns of smoke quickly mounted to the sky, and a strong breeze sprang up. Soon came showers of flaming brands, ashes, and cinders. The now terror-stricken inhabitants had beforehand been warned by Mr. Wright and others, but gave no heed. Night came on with its terrific forebodings. By-and-by loud roars of thunder were heard, and about 9 o'clock it was ascertained

that an awful tornado was about to mingle its fury with the flame. Immediately peal on peal, crash on crash, bellowing destruction, came rushing with awful violence, and earth, air, water, and sky seemed mingled in a hurricane of all-devouring flame. The river, foaming in rage, threw its boiling spray on the burning land. Amid this awful thunder-storm there was now a momentary silence, then a sullen roar boomed through the forest, and Newcastle, Douglastown, and the whole northern side of the river, for over one hundred miles, became involved in one vast sheet of flame, which swept swift destruction on to the Gulf of St. Lawrence, and is said to have spread over an area of six thousand square miles. Lumbermen encamped in the woods, suddenly enveloped in the conflagration, ran to the rivers and streams, plunged into the waters, but soon, alas, found themselves in a boiling caldron. The picture especially presented in the mingled horrors of this awful night is a large river, settled on both sides for one hundred miles or more, with thriving towns, wooden houses, barns and stables filled with crops, stores filled with provisions, gunpowder, etc., with wild and tame animals driven before the flame, the howling of the storm, dashing of the broken, burning trees, the boiling surges of the river, the confusion on board one hundred and fifty vessels, many of them on fire and some burned—the shrieks of the dying inhabitants while flying from their houses, mingling their cries of anguish with the roaring and bellowing of wild beasts and domestic animals, simultaneously perishing in the flames, men, women, and children running, half naked, in wild disorder—and mothers, with their infants rushing through the flame.

As daylight dawned on this night of horrors, a most heart-rending scene was presented:—human bodies burned to cinders; others, with all consumed, blackened and still smoking skeletons, headless trunks and severed limbs; others, bloated and swollen, and lying in every position of convulsive agony. Thousands of wild beasts perished in the woods, and myriads of fishes, such as trout, bass, and salmon, with unnumbered water-fowl, were found dead in the streams.

Such was the Great Fire of Miramichi, supposed by some to have been kindled by lightning and believed by most of the surviving eye-witnesses to have been a destruction of the Almighty, sent upon the wicked inhabitants as a punishment for their sins. As an instance of the rapidity of the flame, a lumberman says that he drove his team into the forest, where he found his comrades playing cards. He gave the alarm, sprang into the river near by, in time only to save his life, while his companions, with the team, perished in the flames. It was noted that cattle and geese, of their own accord, left their pastures and places of resort on the northern side of the river, and swam over to Chatham, a distance of three-quarters of a mile, some hours before the approach of the fire. The ashes of the conflagration were wafted far westward into the state of Maine.

It is now thirty years since this fearful conflagration occurred (in October, 1825). The writer recently visited the extent of the devastation, where, instead of dense thickets of sturdy evergreen trees, he found a young virgin forest, with a large proportion of birch and poplar, the streams abounding with the finest trout, the banks of the beautiful river Miramichi resounding with the hum of enterprising industry, greatly enlivened with beautiful flocks and herds. The memory of the great fire is still fresh in the minds of the elderly portion of the population, and its moral effect upon the community at large has been of great apparent utility.

The Present, Times of Test for Christians.

Times like the present perform one office, not recognized always, but of very great significance and importance. They reveal the differences, if there are such differences, between the men who have confessed Christ as their Lord and Leader, and the men who are simply selfish and secular in their plans and their hopes. The Christian talks of his faith in God's goodness, providence, government, of his conviction that

whatever is permitted by providence to result from or follow a course of right doing will be for the ultimate welfare of the church, and for the advancement of the glory of God, and the highest good of His faithful children. It is easy enough to profess this faith, or any other that is reputable and decent, the profession of which involves no hazards. And in ordinary times they who really hold it can hardly well be distinguished from others. All equally must be satisfied with continuous prosperity. All equally may bear, without difficulty or pain, the slight and occasional interruptions which occur to this course of prosperity. And the world may feel, very naturally so far, that there is no deep and radical difference between the Christian and the man of the world; that the one goes through life on the same main level of experience with the other; that philosophy is as good and as effective as faith, in sustaining, cheering, and animating to effort; that there is no glorious secret of power in the Christian's possession.

But when there come such times as the present, when no human eye can pierce the clouds that lie around and are folded above us, when the wisest hesitate, and the most prompt pause, and the boldest heart is awed and overshadowed before the immense possibilities of disaster that seem to lurk in every path of public policy thus far suggested,—then is the time for making the difference seen and felt between the Christian, who really believes in God and His providence, and the man who has no such refuge and shelter and support for his soul. No sermon can be so eloquent and resistless in its appeal to men on behalf of the truth, as will be the calm and cheerful fortitude, the serene expectation of a victory for the Right, the manly and quiet adherence to principle, then manifested spontaneously and habitually by Christians. It will be felt that their life is hid in God; their steadfast courage caught from Him. No sermon, or hundred-fold series of sermons, however logical, eloquent, impassioned, can possibly on the other hand overbear or counteract the impression made against the truth, by the timid desponding tone of Christians, in such an hour; by readiness to give up their own cherished principles, for the sake of gaining a speedier relief; by that practical distrust of either the goodness or the wisdom of God, or else of His power, which is shown in their fretful impatience to be assured of what is to come, and their irritable complaining at their own present trials.

When the simoom, if that was the instrument employed, burst in its terrific violence on the land of Egypt west of the Nile, and caused a darkness there to prevail so dense and so constant that they saw not one another, and no man arose from his place for three days—a darkness which ever since has stood on the pages of history, the very symbol of glooms most oppressive and most overwhelming—it is recorded of those who dwelt by God's will in the land of Goshen, 'but all the children of Israel had light in their dwellings!' Beautiful, significant, far-shining fact! prophetic of facts that have followed ever since, and that shall not cease to follow on the earth till its history is ended! perpetual image of the difference there should be between the habitation and the counting-room of the Christian, in days like the present, and those of his neighbor who has no faith in God and His providence! The man who gives thousands for the preaching of the Gospel does no such noble and precious work for the Master and the Father as does the man whose spirit of trust and cordial courage shines through the mists of all perplexity, surpasses the barriers of all discouragement and makes it light around him everywhere because it is all light within! The very noblest Preacher he is, whom the round world bears on its bosom! N.Y.Lnd.

(Original.)

How to live.

It is Monday morning, and I feel very tired with the labors of yesterday; but a beloved sister in the Lord says to me, "sit down at this table and write something for the Herald." "And what shall I write about," is my inquiry. "Tell us

how to live," she replies, "for that is what I am most concerned about." Though I "sit down" as I am told, yet my pen is not inclined to move like that of a ready writer; yet the subject of all others is the most important, and about which all should be deeply concerned. The Bible tells us how to live; and we are to go according to the teachings of that blessed volume. Paul seems to give us the gist or main spring of Christian living where he says, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." I know no way to live, but to trust in the blood of the covenant, and to seek to be a partaker of the divine nature. I know no way to live, but to shun whatever God has prohibited, and to do whatever he has enjoined. I must trust in Christ as my Saviour; and I must obey him as my Lord. I must receive him as my Prophet, and my Priest, and I must submit to him as my King. In short I must cling to the cross, have a pure heart, and lead a holy life:—I must do good to all men, and meekly bear all the ills which my heavenly Father permits;—and in thus pursuing the Christian life, I am to be "looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Let us all search the Scriptures on the momentous subject of right living, for by them we shall be judged in the last day, which is now specially nigh.

R. HUTCHINSON.

Barnston, C.E., March 25, '61.

For the Herald.

Explanation and Correction.

Dear brother Bliss:—In relation to Dr. Scott's Commentary from which I made my quotations on the 2300 days of Daniel, I am compelled to say, as the man who lost his axe did to the prophet, "alas, master! for it was borrowed," and as I have not access to it at present, I cannot give the references you desire. It is my impression, however, that the copy was Vol. 4 of the Exeter, N. H. edition of 1830, "with the author's last corrections and improvements newly arranged and carefully revised." I will endeavor to remember your request, and when I see the work again will give whatever I find on the prophetic periods that I deem worth transcribing.

There are in my article as it has appeared two errors which need to be corrected, viz. instead of—"if the 1260 years . . . began A. D. 606 they must end A.D. 1865"—read 1866; instead of the year 1829 in the sentence—"it is now (1829) about 2373 years since Daniel had this vision"—read 1820. My authority for inserting in brackets the explanatory date was this: if we subtract the year of the vision—A.C. 553—from 2373 it will leave 1820-1, about which time the author, doubtless, made this note. I would not make these corrections were it not that it seems incongruous, if Scott died in 1821, to represent him as writing eight years after his decease! If your printer says the mistake is mine and that he "followed copy," I am not disposed to quarrel with him, as I do not claim infallibility, but would only say that on reference to the rough sketch from which I prepared my MS. for the press, 1820 is the year given, that is what I intended and what I think I wrote. I suppose by this time you have cast the manuscript "to the moles and to the bats," and therefore cannot determine with which of us the error lies, but with the above correction given it will be all right. I remain yours in the best of bonds and the best of causes,

J. M. O.

28 March, '61.

For the Herald.

Travels about Home. No. 3.

From Sunday Feb. 3rd to the first Sunday in March, inclusive, my time was spent at Derby Line and its environs. On Thursday, Feb. 7th, we commenced a protracted meeting in the Stone

School house—three miles from home. The storm raged fearfully and the cold was so intense that only "a few, that is eight souls" came out to hear; but in the name of the Lord we "set up our banners," sought his blessing, read his word and felt comforted. Though the next day was the coldest we have had this winter, in the evening we had about a score of hearers. The day following Elder D. W. Sornberger arrived, and we continued the meetings a week,—preaching each evening, thrice on the Sabbath, and holding prayer meetings in the afternoon of each day. I gave six discourses after Bro. S. left, and as the result of our efforts, believers were quickened and edified, much prejudice was removed, and several backsliders and sinners were induced to seek the Saviour, and if they "follow on to know the Lord," the blessed change will be seen in time and its fruits in eternity.

Monday, Feb. 25th. Attended the Methodist Missionary meeting on Stanstead Plain. Encouraging reports of extended missionary operations were read, and some good remarks made; but the pleasing dream of the world's conversion was treated as a reality, and regarded as a motive to increased exertion. Dr. Stinson, who was chief speaker remarked,—"Some men say the world is growing worse, but I do not believe it. . . . I believe it is growing better;"—and in support of his statement referred to the present condition of the Papacy, and the spread of the gospel in Japan, China and other places so long closed against it. Now that the world is better off in many respects than it was in the dark ages is freely conceded, but that crimes are perpetrated under the garb of Christianity which would have disgraced Pagan Rome is undeniable; for the prediction of Paul must needs be fulfilled: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13. And as our Saviour said, "This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil."

The Scriptures furnish us with two pictures: one of the world in the Jewish age, and the other of the world in the gospel dispensation. Look on this and then on that, and say if they are not very similar:

1. HEATHENDOM.

"As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful."—Romans 1:28-31.

2. CHRISTENDOM.

"This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3:1-5. See some other dark outlines of this dispensation in chap. 4:1-4; 1 Tim. 4:1-6, and Thess. 2:1-12.

In these passages we have a view of the world as it was at the first advent of Christ, and a view of the world as it will be when He comes again. The Jewish age ended in apostacy and so does the Christian. O when will the eyes of our teachers be opened to see that the work of God in this dispensation, like that of the past, is elective. Surely none can preach more eloquently, plainly, and convincingly than Christ; and none with greater unction than the apostles, yet only the few were then converted and saved, and only the few now make choice of the narrow way. Matt. 7:13, 14.

It is sad to think that any who have known Christ should, by teaching the doctrine of the world's conversion, lend their influence to uphold Infidels, Universalists and the unconverted generally in singing the syren song of, "Peace afety," and yet it is done. Men have listened

to a discourse designed to prove that the world is yet in its infancy, that the nations are about to be subjected to Christ by the influence of the Spirit, and that long ages are between us and the end of the world; they have pronounced it good, and gone home to slumber in carnal security; and, as can be easily shewn, so many texts are of necessity "spiritualized" or mystified to sustain this doctrine, that it is one of the 'east difficult things in the world for a person working on the same principle of exegesis to pass through the Bible, and fail to find the doctrine of the future personal advent of our Lord taught there at all. Let any one examine Dr. Adam Clarke's exposition of the following passages and he will readily perceive what a loose interpretation if carried out must lead to: Matt. 24:29-31, 36-42; 26:64; 2 Thess. 2:8; James 5:7, 8; Rev. 1:7; 6:12-17. These texts, with others, he has applied to the destruction of Jerusalem, or some other event than the personal advent, and every believer in the world's conversion must dispose of many passages in the same way—he cannot avoid it.

J. M. O.



ADVENT HERALD.

BOSTON, APRIL 13, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Subscribers will notice that our receipts have been running far behind our expenses for the last few weeks. Our donation column has also been little patronized. We feel that our brethren and sisters only need to have their attention called to this, to keep us supplied with the weekly needed where-withal for the issue of the *Herald*.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

C. A. Thorp. Heaton for Dec. and January are just received—for which, thanks.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.
Dr. Cumming's Great Tribulation. First and 2d vols.
Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

CONTENTS OF THE EXTRA EDITION OF THE HERALD OF MARCH 16th.

The Old Earth—poetry; from the Knickerbocker
The Chaldean monarch's Dream:—
The Great Image of Dan. 3:31—45.
The interpretation:—
1. The Head of Gold—Babylonia;
2. The Breast and Arms of Silver, Medo-Persia;
3. The Belly and thighs of Brass—Grecia;
4. The legs of Iron—Rome;
5. The Feet of Iron and Clay—Rome divided;
6. The Kingdom of the Stone and mountain;
7. The Smiting of the Image;
8. The Stone, Enlarged to a Mountain and filling the earth.
The Heavenly Footman—poetry by John Bunyan

Declaration of principles, adopted at Albany N. Y. April 29, 1845.

The Mountain of the Lord's House—an exposition of Isa. 2:1—5.

Will the Pope remove the Papal Seat to Jerusalem?

A Word in Season; with other miscellaneous items.

We printed several hundred copies of this extra edition of the *Herald*, above the orders for it, which will be sent in packages of ten copies for 25 cts. or 50 copies for \$1.—exclusive of postage. It is a valuable paper for distribution.

Bro. Levi Hooper writes from New Boston, N.H. March 7:

"I forward the name of that new subscriber I hoped to obtain. So we see our labor is not in vain in the Lord. I hope still to get another. My interests are bound up in this cause. O I think soon every true believer will be out with us on the truth. Victory will soon turn on Zion's side. I can say the *Advent Herald* is my paper."

We thus see how a little effort may be successful. We want one thousand such workers.

Ed.

Bro. A. Edmond, of Portland, Me., April 1, '61, in sending an order for the extra edition of March 16th, writes:

"Bro. Bliss—I am favorable to the enterprise—I am well pleased with the exposition of Isa. 2d ch.; also the other articles. All seem to me to be very reliable. Hoping you may have grace and wisdom, according to your need, to subserve the cause of the Lord and Saviour unto the end, and then be bid with all the faithful to sit down in the kingdom which hath no end, I subscribe myself yours as ever,"

ALEX. EDMOND.

Wisdom.

1. What saith the wise man of wisdom?
"Happy is the man that findeth wisdom, and the man that getteth understanding," Prov. 3:13.
2. With what does Solomon compare it?
"How much better is it to get wisdom than gold" and to get understanding, rather to be chosen than silver" (Prov. 16:16). "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all things thou canst desire are not to be compared unto her," Ib. 3:14, 15.
3. How does wisdom compare with folly?
"Wisdom excelleth folly, as far as light excelleth darkness," Eccl. 2:13.
4. How does wisdom compare with money?
"Wisdom is a defense, and money is a defense; but the excellency of knowledge is, that wisdom giveth life to them that have it," Eccl. 7:12.
5. How does wisdom effect a manly countenance?
"A man's wisdom maketh his face to shine, and the boldness of his face shall be changed," Eccl. 8:1.
6. How does wisdom compare with weapons of war?
"Wisdom is better than weapons of war: but one sinner destroyeth much good," Eccl. 9:18.
7. How much better is wisdom than strength?
"Wisdom strengtheneth the wise, more than ten mighty men which are in the city," Eccl. 17:9.
8. Did wisdom ever save a city?
"There was a little city, and few men in it; and there came a great king against it, and besieged it, and built great bulwarks against it; now there was found in it a poor wise man, and he by his wisdom delivered the city," Eccl. 9:14, 15.
9. How could a wise man deliver the city?
"The words of wise men are heard in quiet, more than the cry of him that ruleth among fools," Eccl. 9:17.
10. Who are wise?
"The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment," (Psa. 87:30.) "God giveth to a man that is good in his sight wisdom, and knowledge, and joy," Eccl. 2:26.
11. What blessings are connected with wisdom?
"Length of days is in her right hand; and in her left, riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her," Prov. 3:16-18.
12. What, then, is our duty in respect to wisdom?
We should "Buy the truth, and sell it not; also wisdom, and instruction, and understanding," Prov. 23:23.
13. What is the price of wisdom?
"Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith it is not in me; and the sea saith it is not in me," Job 28:12-14.
14. May we not purchase wisdom with money?
"It cannot be gotten for gold, neither shall sil-

ver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold," Job 28:15-17.

15. What may not be mentioned in the purchase of it?

"No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold," Job 28:18, 19.

16. Where does wisdom dwell?

"I, wisdom, dwell with prudence, and find out knowledge of witty inventions," Prov. 8:12.

17. May we hear the voice of wisdom?

"Doth not wisdom cry? and understanding put forth her voice? she standeth in the top of high places, by the way in the places of the path. She crieth at the gates, at the entry of the city, at the coming in at the doors," Prov. 8:1-3.

17. Where also may be heard the voice of wisdom?

"Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief places of concourse, in the openings of the gates; in the city she uttereth her words," Prov. 1:20, 21.

19. To whom does wisdom cry?

"Unto you, O men, I call; and my voice is to the sons of man. O ye simple, understand wisdom; and ye fools, be ye of an understanding heart," Prov. 8:4, 5.

20. What does wisdom say?

"My son, keep my words, and lay up my commandments with thee. Keep my commandments, and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart. Say unto wisdom, Thou art my sister; and call understanding thy kinswoman," Prov. 7:1-4.

20. What does she say to the simple ones?

"How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning? and fools hate knowledge? Turn you at my reproof: behold I will pour out my Spirit upon you. I will make known my words unto you," Prov. 1:22, 23.

22. What does wisdom tell us to do?

"Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors: For whoso findeth me findeth life, and shall obtain favor of the Lord," Prov. 8:33-35.

23. How are we admonished in respect to the words of wisdom?

"My son, let them not depart from thine eyes; keep sound wisdom and discretion: so shall they be life unto thy soul, and grace unto thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble," Prov. 13:21-23.

24. What promise have those who search for wisdom?

"My son, if thou wilt receive my words and hide my commandments with thee, so that thou incline thine ear unto wisdom and apply thine heart to understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of the most High," Prov. 2:1-5.

25. How does wisdom benefit any one?

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee: to deliver thee from the evil man, from the man that speaketh froward things," Prov. 2:10-12.

26. What, then, should we strive to get?

"Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore, get wisdom; and with all thy getting, get understanding," Prov. 4:5-7.

27. What will wisdom do to those who exalt her?

"Exalt her, and she shall promote thee; she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee," Prov. 4:8, 9.

28. What other promise does wisdom make?

"Hear, O my son, and receive my sayings, and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life," Prov. 4:10-13.

29. Is there anything, little upon the earth noted for its wisdom?

"There be four things which are little upon the earth, but they are exceedingly wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make their houses in the rocks; the locusts have

no king, yet go forth all of them by bands; the spider taketh hold with her hands, and is in kings' palaces," Prov. 30:24-8.

30. Whence then, cometh wisdom? and where is the place of understanding—seeing that it is hid from the eyes of the living, and kept close from the fowls of the air?

"Destruction and death say we have heard the fame thereof with our ears: God understandeth the way thereof, and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and He weigheth the waters by measure," Job. 28:20-25.

31. Who, then, giveth wisdom?

"The Lord giveth wisdom: out of his mouth cometh knowledge and understanding," Prov. 2:6.

32. What visible manifestation have we of God's wisdom?

"The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and clouds drop down the dew," (Prov. 13:19, 20). "O Lord, how manifold are thy works! in wisdom hast thou made them all," Psa. 104:24.

33. What is the beginning of wisdom?

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments," (Psa. 111:10,) "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding," Job. 28:28.

34. How may we know true wisdom?

"The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in place of them that make peace," James 3:16-18.

35. How should a wise man show his wisdom?

"Who is a wise man and endowed with wisdom among you? let him show out of a good conversation his works with meekness of wisdom," James, 3:13.

36. May the wise glory in their wisdom?

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth," Jer. 9:23, 24.

37. Is it safe to trust in man's wisdom?

The apostle wrote to the Corinthian's: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God," 1 Cor. 2:4, 5.

38. What did Paul exclaim in view of God's wisdom?

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out; for who hath known the mind of the Lord? or who hath been his counsellor?" Rom 11:33, 34.

39. How may those who lack wisdom obtain it?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed," James 1:5, 6.

40. Is there a record of any one's asking for wisdom of God?

"In Gibeon the Lord appeared unto Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said . . . give thy servant an understanding heart to judge thy people, that I may discern between good and bad," 1 K. 3:5-9. "Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great?" 2 Ch. 1:10.

41. What did God say to Solomon's request?

"God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold I have done according to thy words: so I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor: so that there shall not be any among the kings like unto thee all thy days," 1 K. 3:11-13.

42. Did God bestow wisdom on Solomon according to his promise?

"God gave Solomon wisdom and understanding exceeding much and largeness of heart, even as the sand that is by the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men," 1 K. 4:29-31.

42. How was Solomon's wisdom manifested?

"His fame was in all nations round about. And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all the kings of the earth, which had heard of his wisdom." 1 K. 4:31-4.

44. Who came to prove Solomon's wisdom with hard questions?

"When the queen of Sheba heard of the fame of Solomon, concerning the name of the Lord, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones." 1 K. 10:1, 2.

45. What did she say, when Solomon told her all her questions?

"She said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words until I came, and mine eyes had seen it: and behold the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and hear thy wisdom." 1 K. 10:4-8.

46. How is God able to bestow such great wisdom?

It is because "wisdom and might are His: and he changeth the times and the seasons: He removeth kings, and setteth up kings: He giveth wisdom to the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him." Dan. 2:20-22.

47. If God thus gives wisdom in answer to prayer, how ought each one of us to pray?

"So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12.

48. On what has God predicated the stability of his people?

"Wisdom and knowledge shall be the stability of thy times, and strength of thy salvation; the fear of the Lord is his treasure," Isa. 33:6. This will be when God shall "teach his senators wisdom," Ps. 105:22.

49. What promise have they who are instructed in heavenly wisdom?

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever," Dan. 12:3. "The path of the just is as the shining light, that shineth more and more unto the perfect day," Prov. 4:18.

50. John, in prophetic vision, "beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues;" they "stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands; and" when they "cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb," what response was made by the angels and living creatures that stood round about the throne?

"They fell before the throne on their faces, and worshipped God, saying, Amen: Blessing and glory, and wisdom, and power, and might, be unto our God for ever and ever," Rev. 7:11, 12.

Sunday School and Family Exercises.

We purpose, occasionally, giving scriptural topics, arranged in the form of questions and answers, to enable the readers of the Herald, the more easily, to familiarize their children with scriptural subjects. We have prepared one this week on "Wisdom;" and this idea carried out in respect to an appropriate series of topics, may supply the needed matter for a sabbath school Question Book, which has been much called for, but never yet prepared.

"Go and Tell Jesus."

For four months had a meek and quiet spirit,* the eldest daughter and the sweetsinger of the household, been gradually sinking under disease—that fell destroyer of our climate, consumption. Possessing an amiable spirit, but realizing none the less her own natural unworthiness, her trust was in Jesus. Modest in her expressions of Christian assurance, her daily life bore testimony of her humble walk with Christ. And her pleasant smile and beaming eye revealed the kindling of her soul when her Saviour was the theme. In a discourse, in reference to her decease, her pastor paid the following justly deserved tribute to her memory:

"In a gentle, guileless, consistent life, there was in this daughter of ours, a healthful fascination that won and commanded us. It helped us better to

know what the angels are; and will make her live in our hearts till the resurrection.

Do you recall unamiable department, envious or querulous expressions that will be likely to recur when you think of her? As a Sabbath School scholar, how constant and punctual; how attentive and interested. God's word was manna to her soul. As a member of the praying circle, did she not show that her heart was there? Did not the Holy Spirit appear to have descended in the form of a dove upon her? Communion with Christ was her delight. In the last conversation had with her, when fully in possession of her faculties, in reply to the question, What is your favorite hymn? She said to me,

"Go and tell Jesus."

Yes,

"Go and tell Jesus, when thy heart is full
Of keen and bitter agony and woe,
When the dear precious form of one beloved
Is taken from thee—in the grave laid low,
Go and tell Jesus: He will sooth thy grief,—
To thy poor sorrowing spirit bring relief.

"Go and tell Jesus when thy sins arise
In dark and dread perspective to thy sight;
Savior, I am unclean, unclean—Oh! save,
Oh! cheer my gloomy way with thy clear light.
Go and tell Jesus. He will say to thee,
Be of good cheer; thy sins shall be pardoned be.

"Go and tell Jesus, when thy weak heart fails
In looking through the mist of coming years;
Thou thinkest of sorrow, pain and loneliness,
And the bright world seems but a vale of tears.
Go and tell Jesus: He will speak to thee,
'I the good Shepherd am; oh! trust in Me.'

"Go and tell Jesus when thy heart is glad,
And hope, and joy, and friendship crown thy way;
Ask for his sanctifying grace o'er all
That naught may cause thy heart from Him to stray.

Go and tell Jesus, making joy more bright,
Shedding o'er all thy path a holier light.

"Go and tell Jesus, so shall He be thine,
And sweetly will He come and dwell with thee.
Tell all to Jesus, so shalt thou be His,
His through all time and through eternity.
Saviour, I come: oh! teach me how to pray,
Thou only canst, my Life! my Truth! my way!"

The Death of an aged Saint.

John Wesley, who, being converted at the age of eleven, feared God from his youth, and labored in the cause of Christ to the advanced age of eighty-eight—a period of seventy-seven years, had a happy exit from this present world. Just before he breathed his last he sung the first stanza of the hymn:

"I'll praise my Maker while I've breath;
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

He began it again, and said, "I'll praise I'll praise,"—and he was gone!

To Bro. M. CHENEY. There are four Hebrew words in the original of the old Testament rendered "death" in our English version; and three Greek words in the new. As the original of the Old Testament is Hebrew, and that of the New, Greek, the terms rendered "death" in each are of course different, though their meaning may be analogous, like that between either original and our English.

The term "death" no where signifies "a dissolution of the man," as you express it. Death involves simply a change of condition, without necessarily determining the nature of that change. It may be to one condition, or to another,—that not being determined by the significance of the term, but by the use of other terms in connection, showing the nature or kind of death that may be at any time referred to. And, then, any change, expressed by any of the terms rendered "death," having transpired, the subject of it may thereby be made liable to other changes, varying according to the condition and liabilities of the first change expressed.* Thus on the death of the body, its dissolution would follow, if not counteracted by petrification, embalming, or other causes; and the death that Adam died in the day he ate of the forbidden tree, which God had threatened surely to inflict on him in that day, was sure to be followed by the pain, sickness, fatigue, and depravity which the race that died in him has since experienced, and ending with a crumbling of the body to the dust, unless counteracted by other agency. And without this counteraction it would have been as eternal as the second death. It has been counteracted in these respects, viz. That through the death of Christ all the race are to have a resurrection, that believers now receive the salvation of their souls, and will hereafter be raised incorruptible and immortal; and that, as with Enoch and Elijah, the righteous who may be alive at Christ's coming, will not undergo the loss of bodily life,

* The English "die" and "dye" are both from the same original English root; one is expressive of change of condition, and the other of change of color; but the condition or color to which the change is made is otherwise expressed.

which is the change usually referred to in the Scriptures by the term "death." Our conclusion, therefore, is that the term "death" does not of itself determine either the nature or duration of the change expressed by it, independent of its connection.

The term rendered "corruption" in 1 Cor. 15: 42 and 50, is from the same root as that in Acts 2: 27, 31; 13: 35, 6, 7. The use of the two in those connections is not sufficiently distinct to base any argument upon them. It is expressive of guile, hypocrisy and insincerity in mental, as well as decay in physical properties.

Dear Brother Bliss:—Would you please through the medium of your excellent paper, the Herald, to publish your views, as regards the propriety of ministers of the Gospel of Christ, or even any Christian man, uniting himself with secret societies; such for instance, as Masons or Oddfellows? By so doing you would not only oblige me, (as I think in the church there is room for every man to expend all his energy) but you would, I think confer a boon on society.

Yours respectfully,

RICHARD TAYLOR.

St. Catharines, C. W., April 2d, 1861.

P. S. Heb. 9: 28, Paul says, "unto them that look for him shall he appear the second time without sin (or a sin offering) unto salvation." It would appear that only those who look for him, would be privileged to meet him in the air, while all others (though Christians) will have to pass through great tribulation, 3-12 years, as a punishment for their unbelief of his second advent. Is this correct?

R. T.

Ans. As we were never a member of the Masonic fraternity, or of the Odd Fellows, we are entirely ignorant, of anything inside of those institutions, and therefore have no knowledge whether their tendency is injurious or beneficial. The reason we have never joined them is that without knowing of some benefit to be gained in them, we preferred to stay outside. We do not, however, feel competent to pass judgment on that respecting which we have no knowledge.

In respect to the other inquiry, we believe that those who are not in a condition of mind to hail with joy the Messiah at his coming, will never, never, have admission into his kingdom.

We apply the 3-12 years, to a longer and earlier period, than that literal time.

From W. P. Woodworth.

Dear Bro Bliss:—I wish to notice an erratum, that occurred in the Herald of March 9th in the questions proposed by me, under the heading "An Inquiry." On page 77, first column, 4th line from the top, instead of Isaiah 18:18, read 38:18. You will see by referring to your reply to my inquiries, that my last question was not answered. I was much pleased with the idea contained in your answer to the questions on the intermediate state of man.

You may expect before many months something more from me to apply on the Herald; and I shall try in the mean time, to obtain one or two new subscribers.

Yours, in the hope of the gospel,

W. P. WOODWORTH.

Boylans Grove, March 24th, 1860.

We designed to cover Isa. 38:18, as well as the other scriptures, in the answer given. Hezekiah, on recovering from sickness, had evidently gone into the temple to celebrate and praise God for his restoration to health; which only the living could do, and in which the departed could not participate. Our own view is that he refers only to such public worship and praise as he was then engaged in.

Foreign News.

FRANCE.

Letters from Paris intimate that a notable change has been suddenly produced in the Italian policy of the Emperor Napoleon; that the temporal power of the Pope, which has been doomed, is not to be destroyed at present; but that the existing state of things is to continue for six months longer. This decision is said to have been formed on the 18th inst., and the result is that General Trochu is not to go to Rome to replace General Goyon, and that the announced reply of M. de la Guéronniere to Cardinal Antonelli has been suppressed.

HUNGARY.

The elections in Hungary have been everywhere carried out on the principles of the law of 1848, and, so far as was known at Vienna on the 16th inst., the greater number of the members elected to the new Diet belong to the ultra-Democratic party. The old notabilities of former Diets, and those younger men who won golden opinions during the struggle for the liberties of the Protestant Church, have been general returned without opposition.

ITALY.

The Naples correspondent of the Daily News thinks that this month and the next are pregnant with important events. Great military movements are being prepared. Thus the four divisions now under the walls of Gaeta are ordered to be in readiness to march to Bologna; the third, which is in Parma, under General Durand, will enter Naples; and the 5th, amounting to 8500 men, will proceed thence early in April to occupy Frosinone.

The following occurred in the Parliament at Turin, on the 11th ult:

"Count Cavour then laid before the House the bill, already approved in the Senate, for the new appellation of the King, consisting of the single article: 'The King Victor Emmanuel takes for himself and his successors the title of King of Italy. A thundering applause and tremendous cheering, as a matter of course, received the announcement. The bill, however, cannot pass by acclamation only, but must be submitted to the examination of the offices and a commission issuing from them. It is expected that some discussion may arise in the Lower House on the motion of Baron Ricasoli, for substituting the number I, instead of II, at the end of the name Victor Emmanuel, with a view to break all dynastic associations, and establish that the old Piedmontese or Sardinian monarchy merges into a new chieftainship of Italian nationality.

SYRIA.

Beyrout, Feb. 25. The purposed plan of the Porte for the future government of Syria has become very generally known here. To Fuad Pasha and all the advanced party of the Turks it is a death blow, but it has raised the hopes of the fanatic party, and has caused no small rejoicing among the Druses.

The Christian population are preparing as one man to leave the country, and nearly all the European merchants say that if it is carried out they will liquidate their affairs and abandon Syria.

Since writing the foregoing I have heard a most astounding piece of news, which I should certainly hesitate to put upon paper were not the source from which I learned it so good as to leave little room for doubt regarding its truth. It is as follows: It would appear that France is the power which objects to the scheme of the commissioners for the future government of Syria being adopted, and that it is France which insists upon the counter scheme which has been proposed by the Porte being accepted by the other powers. In other and plainer words, after the scheme of the five commissions has been drawn out here, the Emperor objects to its being adopted, so that Syria will be thrown back into a system of government much worse than that of the past, and this by the European sovereign who professes to be her greatest friend. If this is true—and I only wish I saw reason to doubt it—the province is ruined, and the occupation of the French troops may be continued for the next ten years. It is the case of the doctor keeping his patient ill in order that his visits may continue.

It is announced that a deputation of Maronites had lately arrived in Paris for the purpose of petitioning the Emperor, in the name of the Christian population of Lebanon, to prolong the occupation of the French army in Syria for at least a year, in order to secure them from a renewal of the massacres, which they greatly dread.

In a sermon preached at Charleston, by Rev. C. C. Pinckney, and just published by request, with the suggestive title of "Nebuchadnezzar's Fault and Fall," this striking passage occurs:

"Let us not rest our hopes upon identity of institutions in the Southern States. Slavery is itself no bond of Union. It has become so with us, simply as the result of outward pressure. The Chaldean monarchy, the Roman empire, the Greek republics, the South American States, were all slaveholding countries. But they have all fallen to pieces notwithstanding. Of itself, it is a mere rope of sand, with no more power, politically, than any other recognized relationship. Let us not repose on our agricultural staples. Cotton is the king whom commerce now worships. But its reign may pass away like other human sceptres. It is not now more firmly established in its supremacy than Nebuchadnezzar's was in his. Suddenly as the ancient monarch was hurled from his seat, the dominant staple may be from its commercial throne. Sixty or seventy years since indigo was the produce of Southern fields, and cotton scarcely known. Seventy years hence some other culture may supplant this as it has supplanted the former production, and more remunerative labor may fill its place. These are the two human props upon which the Southern mind is now tempted to lean, instead of upon the eternal God. They are the arches upon which pride is resting our house. But they will sink beneath the superincumbent weight, like the arches in the walls of Babylon."

* Miss Hattie E. Cross of Roxbury, Mass. deceased March 27, 1861, in the 21st year of her age.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as identifying the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. M. Cheney.

Bro. Bliss:—I wish to know if the term death in Scripture, when used to express the first death, or "a dissolution of the man," is not from the same word in the original as where it is used to denote the second death which the wicked are to experience?

If there were to be no resurrection from the first death, would it not be eternal in the same sense that the second death will be to the finally lost? Is not death, the same in process and result, alike in each case?

Also I wish to ask in regard to the term "corruption," when used by the apostle in Gal. 6:8,—Is it not from the same word in the original as when in Acts 2:27-31; 13:35-7; 1 Cor. 15:42, 50, it is also used, in a very important sense.

It looks to me that if I can get a right understanding of the two words before named, it will help me much in knowing what is the true doctrine of the Scriptures in regard to the final destiny of the wicked. I wish to know the truth, as nothing else will stand the test of the great day which I think we have abundant evidence is very near.

I trust that you can give the answers, and will cheerfully do it; and if only in few words, I will esteem it a favor, or if more protracted, so much the better. Yours very sincerely,

MOSES CHENEY.

Holderness, March 8, 1861.

Ans. Have referred to this under the editorial head. Ed.

From Bro. L. D. Mansfield, Sen.

Bro. Bliss:—I have been travelling the most of the time during the last four years in the Western States, where it seemed to me there was a large opening for the circulation of the Herald. No man, less acquainted with the destitution of this extensive and important region, can form any just estimate of the good your paper would do, or any other sheet devoted to the promotion of religious truth. No people upon earth are so far led captive at the will of wicked and selfish men of the East, as the pioneer settlements of the far West. There is scarcely a postmaster in this whole region, but is an agent for some yellow-covered corrupting sheet. This is the effectual means employed by those corrupters of the human heart and destroyers of precious souls. When these have done all in their power to corrupt the masses, next come the men of gift book notoriety. They make large puffs, proposals to postmasters to act as agents, and the unsuspecting are made to think that some good men in the East have discovered a way by which every body may draw prizes, by sending a small amount in money, and the balance in postage stamps; and when the people have passed through the hands of these two classes of swindlers, there is very little in heart or purse for religious publications. Now the great inquiry is, What can be done to rescue men from these destroying influences? One-half the efforts made by the Christian church, that are made by these destroyers, in getting before the public mind religious reading, would not only hold this tide of corruption in check, but work an important reformation that would greatly bless that interesting region of our country. I am satisfied that nothing but direct effort in the cause, can be made availing. Men must be in earnest in the matter, and not be entrained by any other business; and the coming season is a favorable time. There are many there who are beginning to feel that they have been cheated; that neither the yellow-covered reading, nor the gift-book swindle, is what they paid out their last dollar for, and the postage stamps purchased with the penny gifts to the children. And in the West, where fewer days of labor in a year will furnish the means of living than in any other country in the world, the people want something to read, to dispose of their leisure time; and the money paid for novels and prize book swindles, would furnish every head of a family in all this region with religious and profitable reading. The editors of the Independent are making some efforts there with their paper, and I find occasionally

a subscriber in the West for it; but I have never met a number of the Advent Herald in the far West. Truly yours in the faith of the gospel,

L. D. MANSFIELD, SEN.

Watertown, Feb. 1, 1861.

From Bro. R. B. Scott.

Dear Bro. Bliss:—Two of us only in this vicinity are not ashamed of the title "Adventist." We have scarcely any sympathy from any Christian professor. If we attend any church we are spoken of as the cows in town that feed out of everybody's sleigh. O brother, how I wish for the fellowship of Advent friends, and the enjoyment of religious privileges that some have. If it was possible for me to reside in Boston, how thankful I would be! When at Albany last summer, I was almost persuaded to go to Boston, to visit and worship with Advent brethren whom I never saw. And O what a happy meeting, when I shall make a permanent acquaintance on the new earth, where there will be no more care, toil, pain, or curse; but, in the mean time, let us be content, faithful, watchful, prayerful and ready. I have, dear brother, made up my mind, if the Lord prospers me this year as last, to do more for his cause than I ever yet have done. I have been in embarrassed circumstances for a long time; but the Lord is good, and I am now doing well, and am almost clear. How thankful I ought to be. Yours in love and faith,

R. B. SCOTT.

Colborne, C. W., Feb. 8, 1861.

From Bro. P. Ross.

Dear Bro. Bliss:—It is time for me to pay for my paper, and I am always willing to pay for value received. The Herald comes, as usual, well laden with good news concerning the kingdom which we all profess to be looking for. I am, for one, dear brother, grateful that we have one to whom we can look for information and instruction in these perilous times. I love the Herald, and will do what I can to sustain it. Your brother in love,

PHINEAS ROSS.

Winchendon, Feb. 23, 1861.

In looking to any man for instruction, we must ever be careful to compare his teachings with the infallible word. Unless we do this, we may be misled; but by comparing with the word we shall be guided safely. Ed.

From Bro. A. M. Pottle.

Bro. Bliss:—I have taken the Advent Herald these many years, and feel that it has a tendency to strengthen and encourage me on in my earthly pilgrimage. I hail with pleasure its weekly visits, laden as it is with the rich contributions of so many able pens. Especially do I feel that I shall need its rich pages to peruse hereafter, as I am about to remove to a place where I know not as there is one of like precious faith. I hope the Herald will continue to be a faithful chronicler of the signs of the times. Yours looking for the coming kingdom,

A. M. POTTLE.

My P. O. address will be East Jefferson, N. H.

A. M. P.

Feb. 25, 1861.

From Bro. Jason F. Alden.

Bro. Bliss:—I like the Herald very much, and esteem it as an old friend that I should hate to part with. I approve of your exposing error; for while you publish the views or writings of others, how will a portion of your readers know which to believe, when they disagree, unless you inform them in a Christian spirit who is mistaken in his views? Your brother in hope of a blessed resurrection,

J. F. ALDEN.

Norton, Mass., Feb. 23, 1861.

As far as various opinions are held or put forth, we do not feel called upon to point out what we dissent from; but in respect to statements of fact, or arithmetical computation, our duty is plain. We are pleased to find such unanimity, among our intelligent and conscientious readers, sustaining us in the painful duty of pointing out such errors. Ed.

From Bro. O. Rockwell.

Bro. Bliss:—I prize the Herald above any other paper I ever saw, and hope it will continue what it is—food to the soul, and light to the understanding of the scattered flock, until they shall be brought to eat bread in the kingdom, and the Lamb shall be their everlasting light.

When I look upon the world, and behold the political convulsions—the distress of nations with perplexity—men's hearts failing them for fear, looking for those things that shall come to pass—and see the Christian world divided and subdivided—the Laodicean church saying, I am rich and increased with goods, and have need of nothing, and know-

ing not that they are wretched and miserable, and poor and blind and naked,—I think the saints may lift up their heads rejoicing, having the evidence that their redemption draweth nigh, and may in faith pray with Richard Baxter, Rest, pp. 512, 13, "O my Saviour, hasten the time of thy return; send forth thy angels, and let that dreadful, joyful trumpet sound! Delay not, lest the living give up their hope; lest earth should grow like hell, and thy church by division be all crumbled to dust; delay not, lest thy enemies get advantage of thy flock, and lest pride, hypocrisy, sensuality and unbelief prevail against that little remnant, and when thou comest thou find not faith on the earth. Delay not, lest the grave should boast of victory, and, having learned rebellion of its guest, should refuse to deliver thee up thy due! O hasten that great resurrection day, when thy command shall go forth, and none disobey; when the sea and the earth shall yield up their hostages, and all that sleep in the grave shall awake, and the dead in Christ shall rise first; when the seed which thou sowest corruptible shall come forth incorruptible; and the grave that received rottenness and dust, shall return thee glorious stars and suns! Therefore dare I lay down my body in the dust, intrusting it, not to the grave, but to thee; and therefore my flesh shall rest in hope, till thou shalt raise it to the possession of everlasting rest. Return, O Lord, how long? O let thy kingdom come! Thy desolate bride saith,—Come! for thy Spirit within her saith, Come; and teacheth her thus to pray with groanings which cannot be uttered; yea, the whole creation saith, Come, waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God. Thou thyself hast said, Surely I come quickly. Even so, come, Lord Jesus."

I think this will be the language of all that shall, with Paul, receive a crown of righteousness in that day. O may the Lord direct our hearts into the love of God, and patient waiting for Christ.

Yours in the blessed hope,

O. ROCKWELL.

Fairfield, Vt., Feb. 1, 1861.

From Bro. D. Boody.

Dear Bro. Bliss:—The Herald, to me, is the paper of papers, and was so long before it assumed its present title. It has ever been a welcome messenger; and, as I think the paper cannot be better conducted, I am satisfied. May the great Head of the church continue to guide your thoughts and pen.

Bro. Orrock's visit with us was like the coming of Titus. He did us good and left a good healthy influence with us. I hope, if it be the will of God, that he may soon return.

D. BOODY.

Rochester, N. Y., March 7, 1861.

From Bro. Jos. Nichols.

Dear Bro. Bliss:—My subscription for the Herald being run out, I wish to renew it, and offer a few words of thankfulness for the happiness it has brought to me, whilst perusing its columns. I am glad to see so many engaged in this work of heralding the glorious truth of redemption nigh, and hope you may all be sustained, in so doing, until we shall need no more testimony—the time being come for the saints to possess the kingdom. We do not have any advent preaching here, except what is contained in books and papers which we get. If any advent preacher should ever come this way, we should be happy to have him call on us. Let us ever have such truth as cannot be overturned, nor made void, by the opposers of this doctrine, and then we shall see the cause prosper and the truth established. Yours affectionately,

JOSEPH NICHOLS.

Laporte, Iowa, March 23, 1861.

From Bro. E. Smith.

Dear Bro. Bliss:—It is my prayer, day after day, that God would give you wisdom, to ever furnish the Herald with Bible truth; which is life, and health, and peace to the way-worn pilgrim, while on his way to the kingdom of God. His journey is short. We are almost there. The coming of Jesus is not looked for in this place. May God bless you in sending the Herald to many aching hearts which have no other preaching.

Yours in love,

EZRA SMITH.

Heuvelton, N. Y.

From Bro. H. Yost.

Dear Brother Bliss:—My friends and I are very attentive readers of the Herald. We are highly pleased with the manner in which it is conducted, and with your endeavor to portray the Christian doctrine in its true light, and expose lies and errors. It certainly requires the assistance of the Spirit of

truth to guide into all truth him upon whom is resting so great a responsibility, that he may be well able to discriminate between the truth and error, and does not reject the one and accept the other. With pleasure I have read the request that is directed to all who received light from the Almighty God to communicate it and not to put it under the bushel. Joyfully therefore I will give, if you kindly permit, what I myself received from God through His Spirit of truth, through whom alone we can obtain light and truth. Respectfully yours in the Lord,

HERMAN YOST.

Philadelphia 21st. of March, 1861.

From Bro. M. Fuller.

Our little church of Advent believers here, are all steadfast in the faith, still looking for the glorious appearing of the great God, and our Saviour, to set up his kingdom, and destroy the reign of Antichrist, and establish his everlasting covenant with his people. Yet, at the present time the ways of Zion seem to mourn, and but few come up to her solemn feasts. Pray for us, dear brethren and sisters of the household of faith, that the Lord will revive the work of grace in the hearts of his children in this place: that we may stand fast in the liberty wherewith Christ has made us free, and not be entangled again in the yoke of bondage.

While the midnight cry is heard, "Behold, the Bridegroom cometh, go ye out to meet him," let the slumbering virgins awake, and trim their lamps, and be ready to enter in with him to the marriage, before the door shall be shut and they left to perish.

Yours still waiting for speedy deliverance,

MORRIS FULLER.

North Creek, N. Y., March 23.

FAREWELL.

Farewell, farewell, when here we part,
Is always felt by the Christian heart;
And when we shed the parting tear
Farewell we say, the heart to cheer.

All earthly good for friends we crave,
And pray the Lord their souls to save,
And thus we hope, though sundered here,
At last to meet where falls no tear.

But, solemn thought, the day draws near
When Christ in glory shall appear;
And, seated on his judgment throne,
He will, to each, their doom make known.

Those on the right, forever blest,
Are called to everlasting rest;
But on the left, the curs'd are found,
To "everlasting burnings" bound.

Farewell, that word of boundless cheer,
Those on the left will no more hear;
But O the bliss, what tongue can tell!
Of those who finally farewell.

H. BUCKLEY.

From Bro. Thos. Wardle.

(Continued from our last.)

But we have a reason assigned in this 30th verse, for Genseric's coming in the ships of Chittim against Rome, "Therefore he shall," &c. This word may be more correctly rendered, "for," according to the Hebrew; then we read the passage thus; for the ships of Chittim shall come against him, (Rome) for he (Genseric) shall be grieved and return, and have indignation against the holy covenant, (Hebrew, to be very angry, to be indignant towards any one; often with the idea of punishment; to pour out one's anger upon any one, to punish with indignation; acc. Mal. 1:4; Isa. 66:14; Dan. 11:30; Gesenius Hebrew and English Lexicon.

"The holy covenant." This does not refer to a covenant, as for instance, the Abrahamic covenant, the covenant under the law, nor the covenant land; but to the people of God, The holy covenant (people); Dan. 11:23, 30. Ib.

Therefore we understand by this, that the passage referred to God's covenant people, (not Jews,) they who had made a covenant with him by sacrifice and that God had a people in those days who had made a covenant with him by sacrifice, and who were to be found within the communion of that church of which Leo was representative head. At that time it was the orthodox church.

Had Genseric indignation against the people of God? We shall see when we come to examine the history of Genseric as given by Gibbon.

Again, on this 30th verse, "so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." The Hebrew sense is, he shall even return to do or do again that which had been partially done before, viz. the casting down the place of his sanctuary, that the daily might be entirely removed, and the abomination that maketh desolate set up. To do this he shall have intelligence with them that forsake the holy covenant.

Having paraphrased this 30th verse, and given what we believe to be its true sense, we will glance

at the history of Genseric, as shadowed forth in the prophesy.

"Genseric, in his early youth, had renounced the orthodox communion; and the apostate could neither grant, nor expect, a sincere forgiveness. He was exasperated to find that the Africans, who had fled before him in the field, still presumed to dispute his will in synods and churches; and his ferocious mind was incapable of fear or of compassion. His catholic subjects were oppressed by intolerant laws and arbitrary punishments. The language of Genseric was furious and formidable; the knowledge of his intentions might justify the most unfavorable interpretations of his actions."

From the time of Constantine the great, there had been a distracting religious discord, which grew out of a double election in the church of Carthage. So extensive was this schism, that it reached from the confines of Cyrene to the columns of Hercules. From this schism sprang the Donatists. When we look at the early piety of the African Church, and the orthodoxy of its faith and zeal as displayed in the writings of Tertullian, adorned by the eloquence of Lactantius, and directed by the abilities of Cyprian, and behold the Donatists, who came after them in the Christian Church, so lost to truth and the religion of Christ, as to become roaming, raging fanatics, who roamed the country to plunder and murder their fellow men, armed with a huge and weighty club, which they termed an "Israelite"; and the well known sound of "Praise be to God," which they used as their cry of war, and who were so furious, that, to gain what they thought was a martyr's death, would stop the travellers on the public highway and oblige them to inflict the stroke of martyrdom by the promise of a reward, if they consented; and the threat of instant death, if they refused to grant so singular a favor.

Had these forsaken the holy covenant? Did Genseric have intelligence with them? Did he regard them with interest for his cause; that is did he pay any attention to them? Let us see:

Seventeen years before Genseric landed in Africa a public conference was held at Carthage, by the order of the magistrate. The catholics were satisfied, that after the invincible reasons, which they had alledged, the obstinacy of the schismatics must be inexcusable and voluntary; and the emperor Honorius was persuaded to inflict the most rigorous penalties on a faction, which had so long abused his patience and clemency. Three hundred bishops, with many thousands of the inferior clergy, were torn from their churches, stripped of their ecclesiastical possessions, banished to the islands, and proscribed by the laws. If they presumed to conceal themselves in the provinces of Africa, they were provoked to madness and despair, the country was distracted and filled with tumult and bloodshed.

"Under these circumstances, Genseric, a christian but an enemy of the orthodox communion, showed himself to the Donatists as a powerful deliverer, from whom they might reasonably expect the repeal of the odious and oppressive edicts of the Roman emperors. The conquest of Africa was facilitated by the active zeal, or the secret favor of a domestic faction; the wanton outrages against the churches and the clergy, of which the Vandals are accused, may be fairly imputed to the fanaticism of their allies, and the intolerant spirit, which disgraced the triumph of Christianity, contributed to the loss of the most important province of the west.

It was thus that Genseric 'had intelligence with them that forsake the holy covenant,' and in the above extract we have found that he had "indignation against the holy people" "an enemy of the orthodox communion;" for he oppressed his catholic subjects by intolerant laws and arbitrary punishment, even to frequent executions, in his palace and dominions.

OBITUARY.

DIED, in Waterloo, Shefford Co. C. E., February 6th 1861, ISAAC HYATT, in the 82nd year of his age.

The subject of this notice was born in Ballston, N. Y. and when a child moved with his parents to St. Armand, C. E. where he professed faith in Christ when about 19 years of age, and united with the Methodists, in which connection he occupied various posts of honor. Soon after his conversion he was licensed to exhort, and in that capacity traveled for a while with the well known Lorenzo Dow. He resided nearly thirty years in the vicinity of La Chute, C. E. where he labored assiduously as class-leader and local preacher. In 1836 he moved to Waterloo, and on hearing Dr. Litch lecture in 1842 on the Lord's coming, he embraced the doctrine of the speedy, personal, pre-millennial advent, which resulted in his separation from the Methodist Society. In 1844 he was baptized by Dr. Hutchinson, and on the organization of the church of Adventists in Shefford in 1851 he became a member and continued such till his decease.

During the last few years of his life he labored under great physical debility, which doubtless had much to do with the partial aberration of mind with which he was latterly afflicted: just as when the instrument is broken discord is produced, though the musician's skill has not departed. Though sometimes a great trial to his companion, yet—to give his own idea—he did as well as he knew how. In his case the Christian outlived the man, for of him it might be frequently said, "Behold, he prayeth." The beautiful hymn of Wesley was a favorite with him, which begins—

"Come, let us anew our journey pursue,"
and often during the few days which immediately preceded his departure he was heard repeating the verse—

"His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope, and the labor of love."

But the summons came for him to cross the river, and as Lazarus "died and was carried by the angels into Abraham's bosom" where he was "comforted:" so this aged pilgrim—according to the views he cherished—went to join "the spirits of just men made perfect" who wait for the "redemption of the body" and an inheritance on the new earth.

I was prevented by the badness of the roads and the severity of the weather from attending his funeral, but the resident Episcopal clergyman kindly officiated, and as a request had been made by Bro. Hyatt in writing, more than four years previous to his death, that I should preach his funeral sermon from 2 Timothy 4:7, 8, I complied with it on Sunday the 10th inst. One of his sons being in California, the other in Illinois, and other relatives being distant, his companion appeared alone as a mourner: but God was with her, and as she is no stranger to the Book and the Throne, may she from this source derive consolation and strength till we meet where

"earthly love is like the star-light lost
In glorious sunshine—and the things of time
Shrink into nothing—even death itself
Fades like a shadow in the noontide blaze,
And life, new, glorious, everlasting life
Expands the soul, and all it ever dreamed
Of heavenly bliss becomes reality."

J. M. O.

21 March 1861.

DIED, in West Troy, N. Y., Feb. 5th, Bro. LEONARD CATLIN.

His disease was dropsy, from which he suffered much in body; but his faith in the Saviour remained firm to the end. He fell asleep in hope of the better resurrection at the coming of the Lord Jesus. It is a blessed thought that "those who sleep in Jesus God will bring with him," and those whom death has parted, will meet to part no more. Yes,

"When Jesus comes and we get home,
There'll be no more sorrow there."

W.

DIED, at Kincardine, on the 16th inst., aged 23 years and 9 months, of diphtheria, SARAH, daughter of William WITHERS, Esq.

Thus has passed away another precious soul to sleep in Jesus. This dear sister was very highly esteemed by all who made her acquaintance. On the evening of the 28th Feby. last, the subject of this notice (having previously listened to several discourses delivered by Bro. J. Litch) expressed a willingness to give her heart to God and a determination to love and serve Christ. On the day following she cheerfully acquiesced in the divine command, "Believe and be baptized." On Sabbath, March 3d, our dear sister was sent for to attend a sick neighbor, with whom she continued until Sabbath morning, March 10th, saying as she left that her friend might expect her to return again in the evening. But alas, ere evening came sister WITHERS was laid prostrate upon her couch, and so rapidly did she sink under disease that on the Saturday following, at a few minutes past 2 P. M. the "vital spark" had fled. Her sufferings, though brief, were intense, and yet borne without a murmur. She appeared to be quite conscious on the day previous to her demise that she would not recover, and altho' the body was being racked with pain, yet the soul was filled with a heavenly calm.

There are very many in this community who deeply sympathize with the afflicted family in this bereavement, but it affords us inexpressible joy, mingled with our grief, to know that that family do not mourn as those who have no hope.

"Dearest sister, thou hast left us;
Here our loss we deeply feel;
But 'tis God that hath bereft us:
He can all our sorrows heal."

Yet again we hope to meet thee,
When mortality has fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

On the afternoon of Sabbath, 17th inst., commencing at 3 P. M., the writer of this notice con-

ducted divine service at the house of Bro. WITHERS, —the same being filled with sympathizing friends and neighbors—and endeavored to speak a few words of comfort and consolation to the heart-stricken family from Heb. 12:11, and on the day following the mortal remains were consigned to the cold grave, there to await the glorious resurrection,—the service at which was conducted by members of the order of Sons of Temperance, the departed sister having been a visiting member of that order.

J. BARKER.

Kincardine, C. W., Mar. 24, 1861.

ADVERTISEMENTS.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for."

J. V. HIMES.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'sould head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was saved—disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your

Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisic, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisic and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

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is a specific for nearly all pains, internal and external.

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I. C. WELLCOME, Richmond, Me. } Sole Proprietors.
R. R. YORK, Yarmouth, Me. }

pd to 1023

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 27 N. 11th st., Philadelphia. No 1010—tf

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 13, 1861.

Questions about Moses.

134. How long after Joseph's death was the departure of Israel from Egypt?

Ans. As Joseph was thirty-nine years old, when Jacob went down into Egypt, and lived to be 110 years old (Gen. 50:26), his death was seventy-one years after Jacob went to Egypt; and this, taken from 215, leaves 144 years between Joseph's death and the Exode.

135. In what month did the children of Israel leave Egypt?

Ans. "They departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with a high hand in the sight of all the Egyptians." Num. 33:3.

136. To what season of our year did this correspond?

Ans. When the plague of hail was inflicted on Egypt, just before the departure of Israel, "the flax and the barley was smitten: for the barley was in the ear, and the flax was balled. But the wheat and the rye were not smitten; for they were not grown up." (Ex. 9:31,2); which, in the climate of Egypt, shows that it was about the first of our May.

137. Having gone from Rameses, the capital of Egypt, to Succoth, on the morrow after the passover, how far did the children of Israel journey on the second day?

Ans. "They took their journey from Succoth, and encamped in Etham, in the edge of the wilderness." Ex. 13:20.

138. How were they guided?

Ans. "The Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light: to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." Ex. 13:21, 2.

139. What was their journey of the third day?

Ans. "The Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea. For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so." Ex. 14:1-4.

140. Did Pharaoh follow them?

Ans. "It was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them. And the Lord hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out with a high hand." Ex. 14:5-8.

141. Where did Pharaoh overtake Israel?

Ans. "The Egyptians pursued after them (all the horses and chariots of Pharaoh, and his horsemen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon." Ex. 14:9.

142. When the people saw the Egyptians and were afraid, what did Moses say to them?

Ans. "Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace." Ex. 14:13, 14.

Speak gently to Each Other.

"Please help me a minute, sister."

"Oh! don't disturb me, I am reading," was the answer.

"But just hold this stick, won't you, while I drive this pin through?"

"I can't now, I want to finish this story," said I, emphatically, and my little brother turned away with a disappointed look, in search of somebody else to assist him.

He was a bright boy of ten years, and my only brother. He had been visiting a young friend, and had seen a windmill; and as soon as he came home, his energies were all employed in making a small one; for he was always trying to make tops, wheelbarrows, kites, and all sorts of things such as boys delight in. He had worked patiently all the morning with a saw and jack-knife, and now it only needed putting together to complete it, and his only sister had refused to assist him, and he had gone away with his young heart saddened.

I thought of all this in the fifteen minutes after he had left me, and my book gave me no pleasure. It was not intentional unkindness, only thoughtlessness, for I loved my brother, and was generally kind to him; still, I refused to help him. I would have gone after him, and afforded the assistance he needed, but I knew he had found some one else. But I had neglected an opportunity of gladdening a childish heart.

In half an hour he came bounding into the house, exclaiming, "Come, Mary, I've got it up; just see how it goes!"

His tones were joyous, and I saw that he had forgotten my petulance; so I determined to atone by unusual kindness. I went with him, and sure enough, on the roof of the wood-house was fastened a miniature wind-mill, and the arms were whirling round fast enough to suit any boy. I praised the wind-mill and my little brother's ingenuity, and he seemed happy, and entirely forgetful of my unkindness, and I resolved, as I had many times before, to be always loving and gentle.

A few days passed by, and the shadow of a great sorrow darkened our dwelling. The joyous laugh and noisy glee were hushed, and our merry boy lay in a darkened room, with anxious faces around him, his cheeks flushed, and his eyes unnaturally bright. Sometimes his temples would moisten, and his muscles relax, and then hope would come into our hearts, and our eyes would fill with thankful tears. It was in one of these deceitful calms in this disease, that he heard the noise of his little wheel, and said:

"I hear my windmill."

"Does it make your head ache?" I asked. "Shall we take it down?"

"Oh, no," replied he, "it seems as if I were out of doors, and it makes me feel better."

He mused a moment, and then added: "Don't you remember, Mary, that I wanted you to help me to fix it, and you was reading, and told me you could not? But it did not make any difference; mamma helped me."

Oh, how sadly these words fell upon my ear, and what bitter memories they awakened! How I repented, as I kissed little Frank's forehead, that I had ever spoken unkindly to him! Hours of sorrow went by, and we watched his couch, hope growing fainter and fainter, and anguish deeper and deeper, until, one week from the morning on which he spoke of his childish sports, we closed the eyes once so sparkling, and folded his hands over his pulseless heart. He sleeps now in the grave, and home is desolate; but the little windmill, the work of his busy hands, is still swinging in the breeze, just where he placed it, upon the roof of the old wood shed, and every time I see the tiny arms revolving, I remember the lost little Frank, and I remember also the thoughtless, the unkind words. Brothers and sisters, be kind to each other; be gentle, considerate, and loving.—*Southern Obs.*

"For Jesus."

"Mamma, does every stitch I take help you?" asked a little girl, as she sat at her mother's side, hemming a towel.

"Yes," said her mamma, "every stitch helps me; it makes one less for me to take."

"Then, mamma, it is very pleasant to sew," replied Lucy, "and I shall not mind so much when my thread knots and troubles me; I shall think it is all for you, and that will make it pleasant."

Lucy's mamma smiled and thanked her little girl.

So they sat and sewed silently for a while. By-and-by Lucy's thread became tangled. She pulled and jerked; but instead of helping the matter at all, she broke the thread, and then, in trying to begin anew, the unskillful fingers were sadly pricked. The tears gathered in her eyes, and a frown on her brow. She opened her lips to say, "Hateful needle!" but just then she caught her mamma's eye.—"Oh, mamma," she cried, "I'd almost forgot it was for you."

"I will tell you a better way," said the mother, as she took her little girl in her lap. "Don't you think you would have succeeded better if you had thought, it is for Jesus? You find it very sweet to do things for me; but would it not be sweeter still to do them for Jesus?"

"Oh, mamma, how could such a little girl as I do anything for Jesus?" cried Lucy, her blue eyes opening with surprise; "He would not think much of what I could do."

"Yes, dear, you can do a great deal for Jesus, and He would think just as much of it as He would of an angel's work.—What do you think makes Him love any body's work? It is not so much the work as the love in it, that Jesus cares about, and a little girl can put just as much love in her work as an older person. If you were busy at play, and I should say to you, 'Lucy, bring mamma's work-basket,' and you go and bring it because God commands you to love and obey your mother, Jesus says, 'There is a little girl who is doing something for me.' When Charlie called you yesterday to build blockhouses for him, and you laid aside your new book and went to amuse the baby, because it was your duty to do so, perhaps you thought you were only pleasing Charlie; but you pleased the Lord Jesus, too."

Lucy looked pleased and thoughtful.—"That would be very sweet," she said at length, "to please Jesus. I did not think He cared about such little things. When I grow up a great big woman, I mean to sail away in a ship, and tell the little children about Jesus. That would please him, I know; but oh, mamma, how strange that Jesus minds such little things!"

Little Georgie's Prayer.

Little Georgie, an interesting boy of four summers, had been taught by his mother to pray, and she had often told him that to pray to God was to talk to him, and tell just what he wanted. At night after he had repeated the Lord's Prayer, he was accustomed to make a short prayer of his own, in which his childish wants were expressed in his own words. Though Georgie was generally a very good boy and loved his parents most tenderly, yet it sometimes happened that he needed correction; for like all children, he liked to have his own way. One day, being unwilling to yield to his mother's wishes, she was obliged to punish him, for she did not wish her little boy to grow up a wicked and unruly son. At night, when it was time for him to repeat his prayer, he could not forget his naughty actions; and as he had been taught, he talked to God about it in the following manner, feeling all the while very serious, though his language was so childish:

"O Lord! bless Georgie, and make him a good boy, and don't let him be naughty again, never, no never, because you know when he is naughty he sticks to it so!"

What does little Birdie say?

What does little birdie say,

In her nest at peep of day?

"Let me fly," says little birdie,

"Mother, let me fly away."

Birdie, rest a little longer,

Till the little limbs are stronger;

So she rests a little longer,

Then she flies away.

What does little baby say,

In her bed at peep of day?

Baby says, like little birdie,

"Let me rise and fly away."

Baby, sleep a little longer,

Till the little limbs are stronger;

If she sleeps a little longer,

Baby too shall fly away.

I am nothing, I have nothing, and I can do nothing. *Newton.*

APPOINTMENTS.

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

W. H. Swartz. Rec'd.

We have received a \$2 bill on the Farmer's Bank, of Dover, Delaware. Will the sender please exchange it?

S. C. Beckwith. As you did not say which volume, have sent you vol. 1 of Great Tribulation.

Dr. C. M. Gould. We have not been able to procure a copy of Dr. Geo. Mendelholm's Vade Mecum, ordered by Samuel Jamison of your place. At one of the bookstores they say they shall have some soon, and the price of the book is \$2. The postage will be additional. We make this explanation to account for the delay in sending the book.

A. P. Smith. On the 22d of Sept. last we credited you \$1.50, which paid the Herald from No. 997 to 1036—expiring April 1, 1861. We suppose you wish us now to do as you then ordered.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.
Burlington, Iowa. James S. Brandeburg.
Bassett, Hancock County, Illinois. Wm. S. Moore.
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De Kalb Centre, Ill. Charles E. Needham.
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Durham, C. E. J. M. Orrock.
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Eddington, Me. Thomas Smith.
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Newburyport, Mass. John L. Pearson.
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Rochester, N. Y. D. C. Boddy.
Richmond, Me. I. C. Wellcome.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
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Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Shefford, C. E. R. Hutchinson, M. D.
Waterbury, Vt. D. Bosworth.
Worcester, Mass. Benjamin Emerson.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, APRIL 9.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

W A Chase 1023, A D Whittemore 1075, C W Learned 1063, W P Woodworth 1023—have re-sent No. 9. L Hooper, sent tracts the 9th—each \$1.

Jos Shepherd 1075, and 10 ex. for stamps, J G Talford 1049, E Edmond (2 cots) 1023, and \$1 for 50 ex. ed. of March 16—in two packages; John H Sampson 1088, H B Eaton 1132, and \$1 for 50 ex. in two packages—each \$2.

A Dickson 1105 and 2 of O's tracts when out. The other we have never seen. J Jewell 1075—each \$3.

Roxana Kitchen 1 copy from Jan 1, and 5 from March 16th, and all to No. 1057, \$5. Three and a half dollars more will pay the 6 to the end of 1861. I Gill 1190, \$5.

When Jacob had offered this prayer, he felt it to be proper and expedient to do what he could toward causing the prayer to be answered. Knowing that a gift pacifyeth anger, he determined to take this method toward pacifying the anger of Esau. Accordingly he selected two hundred and twenty sheep, and the same number of goats, and thirty camels with their colts, and sixty horses, cattle, and thirty asses. He divided these into five companies—each kind of beasts by themselves—and sent them on toward where Esau was coming, putting considerable space between each flock. He directed each servant to say to Esau, when he should meet him and inquire who these are, “They be thy servant Jacob’s : it is a present sent unto my lord Esau : and, behold, also, he is behind us.” Such a present, and presented in such a respectful and humble manner, we might conclude, would do much toward softening Esau’s feelings of hatred and revenge. And yet, revenge is so sweet, that Esau needed feel the power of Divine influence to melt him into fraternal love. Jacob knew this, and there-

fore, he did not presume to depend on what he had done to conquer Esau. After arranging everything to his mind, he sought retirement, that he might, without distraction, engage in earnest prayer for the interposition of Almighty God on his behalf. Here it was that "there wrestled a man with him until the breaking of day," and when he said, "Let me go, for the day breaketh," Jacob replied, "I will not let thee go except thou bless me." In Hosea 12: 3, 4, we learn that this man was an angel. He was the angel of the Covenant, our intercessor, the Lord of glory, who took upon him human nature, and possessed human sympathies. This wrestling, therefore, was earnest prayer. Jacob laid fast hold of God's promise, "I will deal well with thee; I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered." Planting himself on this promise, he importunes the Lord in this language, "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children." This was the burden of his prayer during the whole night. And, though he wrestled long and vigorously, he, after all, would have lost the blessing, if it had not been for his determined perseverance. He clung to the promise—he held fast to the angel. Hear him exclaim, as with his dying gasp, "I will not let thee go except thou bless me."

That was the struggle which gave him the victory. If he had yielded before he made that struggle for life, he would have lost all. That turned the scale in his favor. As the result of this vigorous wrestling, he receives the name of "Israel—prince of God."—Independent.

Decisive Battles.

The civil and martial history of the world has turned on a few decisive battles. Had they have resulted differently, the history of mankind might have read in an entirely different manner. On the field of Marathon, for example, Greece was delivered from the heel of Persian despotism; and on the field of Arbela, Alexander conquered the Oriental World. The question whether Britons or Frenchmen should rule France was determined when Joan of Arc, in her snow-white armor, rode her coal-black steed up the heights of Orleans. The battle of Marengo placed the iron crown on Napoleon's brow; Waterloo swept it off, and sent the desolator to his desolate rock of St. Helena. Our Revolutionary war lasted through eight long weary years, but it all turned on the pivot-battle of Saratoga. These battles just named were decisive. God so ordered it, in His wise providence, that mighty results hung on the issue of those encounters. Empires, systems, dynasties were balanced on the point of a sword.

Now every man is a miniature nation. Every human life has its one or more decisive battles. Daniel gained his victory for life when he spurned the king's wicked edict; and Joseph gained his when he turned his back on the wanton wife of Potiphar. That is a decisive moment with a young man when he takes his first intoxicating glass, or handles his first card at the gaming-table, or sets his foot for the first time across the threshold of that house which is the doorway unto hell. Oh! what a moral battle-field is this monster city! On each successive night, a conflict is waged, more momentous than ever roared through the streets of Montebello, or raged about the heights of Solferino. When the moonlight flings its silver spell over quiet streets, and leafy parks, and glittering spires—when the cheek of innocence presses its pillow, and the weary are at rest—the eye of God beholds in ten thousand hearts the most terrible conflict between conscience and the temper, between the legions of lust and the little Spartan band of virtue, temperance, and purity. What struggles does that eye look down upon! what glorious victories! What defeats and slaughters of immortal souls!

Nor are these moral conflicts confined to any class, or to any city, or any age in life. We all must fight the world, the flesh and the devil. Sensuality is the especial enemy of one; selfishness of a second; avarice of a third; unbelief

of another. We all have our moral Marengos and our Waterloos, where we win or lose our crown of Christian character. When these decisive conflicts come on between our Bible-principle on the one hand, and some selfish scheme or Satanic iniquity on the other hand, let me recommend a few simple rules of warfare:

1. Never change your position in sight of an enemy. This was a fatal policy to the allies at Austerlitz. It has cost many a disgraceful defeat in spiritual warfare.
2. Never put on guard an untrustworthy principle. Your sentinel will be sure to betray you.
3. Never abandon the high ground of right for the low lands of expediency. Before you are aware, you will be swamped in the bottomless morass of ruin.
4. Get your moral armor from the Bible, and "put on the whole armor." An exposed spot may admit the fatal weapon of the foe. Ahab was wounded through the joints of his harness. Do not mind blows in the face. Heroes are wounded in the face; cowards in the back.
5. But, whether wounded by foes, or deserted by friends, never surrender. It is said that not one of the old Imperial Guard survived the terrible wreck of Waterloo. Towards the sunset of that long, bloody day, when the surviving remnants of the Guards were summoned to lay down their arms, the scarred veterans of fifty fights cried out: "The guards can die, but they cannot surrender!" The glorious Captain of our salvation could die for us, but He could not desert us. Blessed is he who is found faithful! To him it shall be given to eat of the tree of life in the paradise of God.
6. The great encounter that shall decide the life-campaign for each of us turns on the simple issue—shall we serve Christ or Satan? This decides all, for it decides the destiny of the undying soul to all eternity. We may gain other battles; but, if we lose this, we are lost forever. The victor that overcometh in this battle is Faith. Thanks be to God, who giveth us the victory!—*Chris. Intel.*

Thy Heart is not Right.

It is the prerogative of the Almighty to know infallibly the state of the heart. When it is said, "The heart is deceitful above all things, and desperately wicked; who can know it?" it is added, "I, the Lord, search the heart." The only means which we possess of judging of the heart is the conduct. By their fruits ye shall know them. Simon Magus, by wishing to purchase the gift of conferring the Holy Ghost, by means of the imposition of his hands, showed a sordid, worldly disposition which made it evident to Peter that his heart was not right, although he had been baptized, and received into the visible church. Judging in the same way, by the conduct of professors of religion, we are constrained to believe that the hearts of many of them are not right. This is evident.

1. When they show that they are supremely selfish. If they are unwilling to aid in sustaining religious institutions for the benefit of mankind; if they take advantage of the ignorance or inexperience of their fellow-men; if they are covetous; they show that their hearts are not right.
2. When they manifest that their minds are earthly, sensual, and devilish. If they are too proud to hold intercourse with men of low estate; or cherish hatred towards some of their fellow-creatures; or manifest a spirit of malignity towards those who have, as they supposed, injured them; or are contentious and unreasonable in their intercourse with others, their heart is not right.
3. When they engage in business, the direct and evident tendency of which is to injure their fellow-men for this world and the world to come. The Christian may engage in business (whose fruits are hurtful) through thoughtlessness, but then he will abandon it at once when he perceives its tendency. But when men engage in a business against which all the virtuous and enlightened portion of mankind enter their protest, they show that their hearts are radically defective.
4. When they allow themselves to violate any of the commandments of the Decalogue. Who can doubt the badness of a man's heart when they

see him violate the Sabbath, or disobey his parents, or hear him take his Maker's name in vain? So the idolater, the murderer, the adulterer, the thief, the perjured person and the covetous, make it perfectly manifest that their hearts are not right.

5. When they habitually neglect any plain and submitted duty. A Christian may sometimes through the force of temptation. But this is an exception to the habitual conduct. When persons are found habitually neglecting public worship, or family prayer, or prayer meeting, or religious conversation, it is evident that their hearts are not as they should be.

6. When their religion is almost spasmodic. If you find a man who manifests little or no interest in religious matters except in time of revival or in prospect of death, you may fairly infer that his religion is good for nothing—that his heart is not right.

7. When they show that they prefer the company and conversation of the giddy and thoughtless, to that of serious and consistent Christians. The conduct of such persons show that they are in their natural and worldly state—that their hearts have never been changed.

8. When it is evident that they are unwilling to deny themselves, and take up their cross and follow Christ. When you see a person who cares more for gratifying his appetite, for intoxicating drinks, or for tobacco, than he does for having something to give to the soul of his fellow men, you may conclude, without much danger of mistake, that his heart is not right.

9. When they show that their religion is local. If you find professors of religion, when among strangers, living after the course of this world, showing no Christian firmness, but "mixing themselves with the people" of the world, attending the theatre, visiting gambling establishments, neglecting public worship, or using profane language, you will not fail to form the opinion that their hearts are not right. Their religion is local, and will not bear transporting.

10. When they show that their treasure—what they think most of and care most for—is on earth and not in heaven. When we see persons wholly absorbed in worldly cares, poverty, honors, appearance, gratification, company, we cannot help concluding that their hearts are not right.

God-Men.

This is the title given by the natives on the Western coast of Africa, to the missionaries who have gone from Christian lands to teach them the way of life. The fact was lately brought to our notice in reading a little work, "Day Dawn in Africa," by the wife of a returned missionary. We were struck with the propriety and significance of the term, and we thought that it could be, and ought to be extended to many others, so as to comprehend indeed, all the friends and followers of Christ.

Without any previous information, it would be natural for us to wonder what names the heathen would bestow upon their Christian teachers, and it would be reasonable to expect that they would employ the most simple and significant. Such an expectation is fully justified in the case we are considering. To the rude and ignorant African, the missionary is a God-man—a man belonging to God, the friend of God, and who has come to do God's business. Thus the missionary is daily reminded of his own true character, mission, and work. We have heard that on one occasion an American missionary acted in a manner that seemed harsh and unjust to the natives, though it was so only in appearance. His proceeding, however, excited their displeasure, and they began to rebuke and taunt him: "You no God-man, but you show yourself to be a devil-man." In relating the circumstance to us, the missionary told us that he felt the reproach was as severe as it was undeserved.

The name is calculated to make them very circumspect in their walk and conversation, and to keep constantly before them their solemn duties and obligations.

But will it not apply to every minister—to the pastor of every congregation, to every one who has been ordained to preach, aye, to all who

have named the name of Christ, and professed to be his disciples?

All such should feel that they are God-men, that they are not their own, and that he has given them a work to do in the world. The name is synonymous with Christian, as Christ is God. As to holiness, they are Christ-men—as children, they are God-men. They should welcome and improve everything that reminds them of this relation of their holy calling and their high position.—*N. C. Presbyterian.*

The Gospel and Crime.

With the evidence around us that real, genuine, vital religion has made great progress in this country within the past year, and that at the present moment there is a great and good work of grace in progress, we have the fact also before us that crime is rampant, bold and flagrant to a degree never before surpassed.

With all our boasts, as a people, of our advancement in the arts and enjoyments of civilized life, the face of our daily journals compels the confession that barbarism yet abounds—that the crimes against society are so frequent and shocking, that we cannot deny we have a mass of people among us on whom civilization has exerted comparatively little power.—*N. Y. Obs.*

Select Thoughts.

Though Mary Magdalen was very near to Christ, yet she stands sighing, mourning, and complaining that they had stolen away her Lord because she did not see him. Christians, tho' you may be very near and dear to Christ, yet till you come to see your assurance, you will spend days in doubting, mourning, and complaining.

Cold prayers are as arrows without heads, as swords without edges, as birds without wings; they pierce not, they cut not, they fly not up to heaven. Cold prayers always freeze before they reach heaven.

It was a good saying of one to a great lord, upon his showing his stately house and pleasant gardens: "Sir, you had need make sure of heaven, or else, when you die you will be a very great loser."

It is an honour to be good betimes. A young saint is like a morning star: he is like a pearl in a gold ring. Among all the disciples, John was the youngest, and the most and best beloved.

The ball in the emblem says, "the harder you beat me down, the higher I shall bound toward heaven;" so afflictions do but elevate and raise a saint's affections to heaven and heavenly things.

The best way to do ourselves good is to be doing good to others; the best way to gather is to scatter.

Titus Vespasian never dismissed any petitioner with a tear in his eye, or with a heavy heart; and shall we think that the God of compassions will always dismiss the petitioners of heaven with tears in their eyes? Surely not.

In the winter men gird their clothes closely about them, but in summer they let them hang loose; in the winter of adversity many a Christian girds his heart closely to God, to Christ, to the Gospel, to godliness, to ordinances, to duties, who, in the summer of mercy, hangs loose from all.

On Pride.

Let this be the test of true or false religion; that which teacheth us to exalt God most and most to depress ourselves, is the true. As the lightning has always a spite against the high spires and tall pines, striking them, when the shrubs and cottages stand untouched; so hath the God that made it, a self-advanced greatness. Beside the odiousness of a proud man among men—God is commonly even with him here.—How many have we known that have been fastidious of their diet which have come to leap at a crust, to beg their bread. How many that have been proud of their beauty, have been (ere they died) the loathsome spectacles of deformity. The Lord roots up the house of the proud.—(Proverbs 15: 25.) The proud man is an abomination to the Lord. (Proverbs 16: 5.) Pride goeth before destruction, and a haughty spirit before a fall.

(Proverbs 16: 18.) There is not the holiest of us but is in this faulty. O let us be humbled by our repentance, that we may not be brought down to everlasting confusion. Let us cast down upon our knees that we may not be cast down upon our faces. For God will make good his own word. A man's pride shall bring him low. Is it our riches? Riches have wings, and if they leave us not, we must them. Is it our land? How long is that ours? Is it our honor? Alas, that is none of our's, for honor is in him that giveth it, not in him that receives it. Well may I, therefore, ask with Ecclesiasticus, "Why is this earth and ashes proud?" Though it were as free from sin as it is from perfection; but now, when wickedness is added to vanity, and we are more abominable by sin than weak by nature, should we not be utterly ashamed to look up to heaven, to look upon our own faces! Surely, therefore, whosoever you see a proud man, say, "There is a fool." Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah.—*Bishop Hall.*

The Swing as a cure of Consumption.

I wish to say a few words to "whom it may concern," on the use of the swing—one of the gymnastic exercises—as a preventive and cure of pulmonary disease. I mean the suspending of the body by the hands by means of a rope or chain fastened to a beam at one end, and at the other a stick three feet long, convenient to grasp with the hands. The rope should be fastened to the centre of the stick, which should hang six or eight inches above the head.

Let a person grasp this stick, with the hands two or three feet apart, and swing very moderately at first—perhaps only bear the weight, if very weak—and gradually increase, as the muscles gain strength from the exercise, until it may be freely used from three to five times daily. The connection of the arms with the body (with the exception of the clavicle with the sternum or breast-bone) being a muscular attachment to the ribs the effect of this exercise is to elevate the ribs and enlarge the chest; and as nature allows no vacuum, the lungs expand to fill the cavity, increasing the volume of air—the natural purifier of blood—and preventing the congestion, or the deposit of tuberculous matter.

I have prescribed the above for all cases of hemorrhage of the lungs and threatened consumption for thirty-five years, and have been able to increase the measure of the chest from two to four inches within a few months, and always with good results. But especially as a preventive I would recommend this exercise. Let those who love life cultivate a well-formed capacious chest.

The student, the merchant, the sedentary, the young of both sexes—aye, all should have a swing upon which to stretch themselves daily; and I am morally certain that if this were to be practised by the rising generation in a dress allowing a free and full development of the body, thousands, yes, tens of thousands, would be saved from the ravages of that opprobrium meliorum, consumption.—*Lawson Long, M. D., Springfield Republican.*

Eye-Sight.

Milton's blindness was the result of overwork and dyspepsia.

One of the most eminent American divines having for some time, been compelled to forego the pleasure of reading, has spent thousands of dollars in value, and lost years of time, in consequence of getting up several hours before day, and studying by artificial light. His eyes never got well.

Multitudes of men and women, have made their eyes weak for life by the too free use of the eye sight in reading small print and doing fine sewing. In view of these things, it is well to observe the following rules in the use of the eye:

Avoid all sudden changes between light and darkness.

Never begin to read or write, or sew, for several minutes after coming from darkness to a bright light.

Never read by twilight or moonlight, or on a very cloudy day.

Never read or sew in front of the light, or window or door.

It is best to have the light fall from above, obliquely over the left shoulder.

Never sleep so that on the first waking, the eyes shall open on the light of a window.

Do not use the eye-sight by light so scant that it requires an effort to discriminate.

Too much light creates a glare and pain, and confuses the sight. The moment you are sensible of an effort to distinguish, that moment cease, and take a walk or ride.

As the sky is blue and the earth is green, it would seem that the ceiling should be a bluish tinge, and the carpet green, and the walls of the same mellow tint.

The moment you are instinctively prompted to rub the eyes, that moment cease using them.

If the eye-lids are glued together on waking do not forcibly open them, but apply the saliva with the fingers—it is the speediest diluent in the world—then wash your eyes and face in warm water.

"Look Well to Your Faith."

He that has the faith of Christ, has all; he that wants it, has nothing. Well might our Lord say: "This is the work of God that ye believe on Him whom He hath sent." It secures the heart for God through Jesus Christ, and that secures the whole man; all his thoughts, all his words and actions; forming the whole of his conduct for life upon a perfect, a most infallible pattern. This, then, is the direction to which every Christian must turn his mind. Look well to your faith.

Beware of starving your faith by neglecting to lay in proper provision. Faith comes by hearing the word of God. What the word holds forth and conveys through faith into the heart, viz. the grace of God in Christ, is the only support of the soul. "Therefore, as new-born babes desire the sincere milk of the word, that ye may grow thereby." "And let the word of Christ dwell in you richly, in all knowledge and spiritual understanding." It is the Spirit of Christ indeed, which alone can kindle and maintain this Divine flame; but it is the Christian's business to lay the fuel ready.

Beware of poisoning your faith. And this may be done, either by perverse principles or practices. Both commonly go together, and mutually contribute support to each other. The milk of the word must be sincere, i. e., without mixture, in order to give nourishment; for every foreign mixture gives it a poisonous quality.

Beware of spoiling your faith by suffering it to be idle. Exercise is as necessary in the spiritual life as in the natural. By faith the Christian lives, and, of course, he only lives so far as faith is kept in constant exercise. Just so much activity and exercise as there is, so much is there of faith; and whenever it ceases to act, the Christian ceases to live. The seed of life may be in him; but life consists in the exercises of life. At the same time we must beware of attempting to live, that is, to exercise faith, or any other grace, but in strength derived from the Spirit of life.

The Boomerang.

The boomerang is a puzzle, and even mathematicians cannot comprehend the law of its action. It is a piece of carved hard wood, nearly in the form of a parabola; it is from thirty to forty inches long, and about three inches broad, pointed at both ends, the concave part a quarter of an inch thick and the convex edge quite sharp. The mode of using it is as singular as the weapon. Ask a black to throw it so that it may fall at his feet, and away goes boomerang for forty yards before him, skimming along the surface at three or four feet from the ground, when it will suddenly rise into the air forty or fifty feet, describing a curve, and finally drop at the feet of the thrower.

During its course it revolves with great rapidity, as on a pivot, with a whizzing sound. That so barbarous a people should have invented a

weapon of this description which civilization never contemplated, nor can explain, is a wonder, setting the laws of projection at defiance. In the hand of a European even, it is as dangerous to the thrower as to the object aimed at, for it may return and strike himself, whilst, in the hands of a native, it is a most formidable weapon, which strikes without giving the slightest idea where the blow comes from. His assailant may be behind a thicket that separates the two, and thus the weapon is literally like the Irishman's gun—one that will shoot round a corner. The weapon no doubt originated in Kangaroo hunting, it being necessary that the animal should not see his assailant. He is, nevertheless, struck down with unerring certainty, even though a besep intervene,—the boomerang comes round the corner and breaks his legs.

Straining after Popularity.

The lack of piety shows itself in our day, in straining after popularity. One is truly popular by the force of his talents, and the fervor of his piety; another, because he seeks it as a main end. Between these there is a wide difference. One is simple and solemn; the other is magniloquent and affected. The one impressed by his thoughts; the other by his manner and words. The one attracts by the solemnity and power with which he presents and applies Divine truth; the other by his newspaper notices, his quaint subject and texts, his odd illustrations. The one wins converts to Christ; the other, admirers of himself. The one preaches boldly the doctrines of the cross; the other withholds or modifies them lest they should offend, and blunts every arrow lest it should penetrate, emulous only of the reputation of a popular preacher!

How many and sad are the lessons taught us by the history of the church, as to the great evils arising from an unconverted ministry! How sadly the Jewish church suffered from false prophets! It was an unconverted apostle that betrayed the Lord of Glory! For how many ages were the boasted successors of the apostle the vilest of men? And how, even now in Germany, the lowest infidelity is decked in the robes of the ministry; and in England the merest worldling, because second or subsequent sons of the gentry, are promoted to church benefices; and how, in communions regarded as evangelical, an unsanctified ministry are prostituting the order and ordinances of God's house to the purposes of superstition, and to the supplanting of a spiritual by a formal and ritual religion.

Piety, then, is the first great, essential element of a true minister of the Gospel. Without this, a preacher is but sounding brass and a tinkling cymbal. He is a minister only in the technical sense of the word.—*Dr. Plumer.*

A Changed House.

The following interesting account of the recent conversion of a wife and her husband, through the instrumentality of a tract, was given in one of the prayer meetings in this city.

A gentleman and his wife, in the higher circles of society as to wealth and position, near this city, were living entirely for the world—he anxious to accumulate property—she anxious to surround herself with all the elegancies and adornments of refined and luxurious living. A short time since, a revival was in progress in the place, but she heeded it not—he heeded it not. They were entirely unconscious, apparently, that they had any interest in the visitations of God's Spirit to the circles among which they moved.

One day, by some providential means, the tract, "Prepare to meet thy God," was put into the hands of this gay and thoughtless woman. She read it, and she awoke as from the dreams of a long night, to the awful realities which were before her. The tract proved an arrow from the Almighty's quiver. She read it again and again. She felt that the inevitable duty was before her of preparing to meet God, or the doom of meeting him unprepared. Meet him she must. That was a moral necessity which she felt impelling her forward, and from which she could not escape. She was alarmed, conscience-stricken. She was a despairing, miserable woman. She

looked with blank dismay at the awful prospect before her. She felt that she was a ruined and lost sinner, rushing on to the judgment of the great day, as fast as time could carry her on his swift and ever toiling pinions. She prayed—she agonized for relief—but it did not come.

"Prepare to meet thy God," was the word of God. It seemed as if it was the death knell of her despairing and miserable eternity. "Oh!" she would exclaim to herself, "what shall I do for my poor, neglected soul?" She had no one to console her. Who can describe the anguish of a despairing heart, apprehending an awful doom, as about to fall with crushing weight upon it?

Many times a day did she beg for mercy. She prayed that God for Christ's sake would pardon her sins. She did not plead in vain. She had great joy and peace in believing in Jesus. She stood on new ground. Terror had fled forever away. She adored the riches of God's grace in providing a shelter from the storm—a covert from the tempest.

Her anxieties were now turned to her husband. "Oh! that my husband might be saved!" was the great burden of her heart and her constant prayer as she went from room to room through her house.

One night, at the usual hour, that husband came home. He sought his wife through the house, and found her in her own room upon her knees in earnest prayer. He had opened the door so carefully as not to disturb her. He stood a moment, regarding her with unmingled surprise; then he turned, shut the door and went away. He had seen more than he wished to see. The shutting of that door, however, aroused her. She ran out after him.

"What is the matter?" said he in no amiable mood: "What is the matter?"—as she stood irresolute. At length summoning up all her energies, she exclaimed, "Oh! husband bear with me a moment—hear me a moment." She threw her arms around his neck in a sort of wild agitation.

"What is the matter?" he again repeated, somewhat sternly.

"Oh! my dear husband," said she, "prepare to meet thy God."

He pushed her gently, yet somewhat decidedly, from him; and said,

"I wish to hear no more of this nonsense. I will not hear it. You may hear what you please; you may do what you please; you are at liberty; but let me alone on the subject of religion. You may go your way—I will go mine."

He turned his back and went away. Very much dissatisfied with himself, he took his hat and left the house for a few minutes; but he soon returned. His wife was sitting at the tea table, waiting for his return. He sat down in moody silence; but his peace had been broken up. The going of his wife one way, and the going of his feet another, was not a matter so easily disposed of. He knew well the priceless love of the woman who had set out in a course which his conscience could not but approve. He found he could not dismiss the subject of religion from his mind. His conscience was aroused. He knew all was wrong within. He was a miserable man. He felt that he was a guilty sinner.

The next evening, on going home, approaching his own chamber, he heard his wife's voice in prayer. "Oh! Lord Jesus, thou hast promised to hear and answer prayer. I believe thy promise. Hear my prayer and save my husband," were the words which he heard. He softly opened the door—just a little—so that he could look in. There was his wife, again upon her knees. He stood a moment, as if considering what to do; then he advanced into the room, and threw himself upon his knees beside that praying wife, and said, "Oh, pray for me."

"Oh! Lord Jesus," she again repeated, "thou hast promised to hear and answer prayer. I believe thy promise. Hear me and answer my prayer. Save my husband." He threw his arms around her neck, and exclaimed, "Oh! what shall I do, Mary?"

"Prepare to meet thy God," was her earnest reply.

"But how shall I prepare?"

"Prepare, by believing on the Lord Jesus Christ, now. Prepare, by repenting of sin, just

here, this very hour. Prepare, by bringing forth fruit meet for repentance."

"Oh! how shall I prepare!" he again inquired.

"Take Christ for your Saviour, for he must be your final judge. There is no condemnation to them who are in Christ Jesus. Believe on him. Trust him, now, and forever. Try now right here. Submit to him. Give yourself up to him. Tell him you are willing to love him, obey him, with all your heart. Covenant with him. Now—now—now. And you will know, as I now know, how precious is the joy of being forgiven."

He did pray. He confessed and bewailed his sins—his worldly schemes and ambition—his utter disregard of his duties to God, and his duties to his fellow men. He made solemn promises to Christ, of everlasting devotion to his service, whatever might become of him. There, on the spot, he gave himself up to God to be his forever.

They did not leave their room that night till both were rejoicing in the assurance of sins forgiven. That desire of the weeping wife, as she walked through the rooms of her house, as she bowed her knees in prayer, that unspeakable desire—that constant prayer—"Save my husband," had been answered. At once he began as he promised. He began, everywhere, to confess Christ before men. He recommended him to others. The whole current of his life was changed. The change fell upon other minds with wonder and surprise.

It was a change. Old things had passed away—all things had become new. Every day that passes bears new testimony to the reality of the great change. The house is now a house of prayer, which was lately devoted to the god of this world. Strongly have those two loving hearts been bound together since first they were united. But now they are united in everlasting bonds—golden chains binding them which no ages can wear out—but which will grow stronger and brighter as eternity wears away.

Will you take a few tracts in your hand and go out among the perishing, and make one honest effort to win a soul to Christ? Will you sow beside all waters, that you may gather a harvest unto everlasting life? Will you go forth in the morning, bearing precious seed, that in the evening you may come again with rejoicing, bringing your sheaves with you?—*New-York Observer.*



ADVENT HERALD.

BOSTON, JUNE 15, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

MISSING, from our Library, vol. 1 of "Faber's Sacred Calendar of Prophecy." Any information respecting it will be thankfully received.

For Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.

Dr. Cumming's Great Tribulation. First and 2d vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Extra edition of the *Herald* of Mar. 16th.—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. 10 copies for 25 cts., or 50 for \$1.

"The Historical Prefigurations of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the American Millennial Association, 46 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1, or 100 copies for \$3.50.

The Advent Herald.

Shall this paper be continued? Shall it be continued weekly? Shall it be continued in its present size? These are questions which the standing committee will need to consider at their next meeting, unless there be a renewed and united effort, east, west, and north, in its support. We have lost, for the present at least, all our circulation in the seceded states; and the present general stagnation of business, cuts off to some extent the means of its friends to continue it above embarrassment. We are a good deal perplexed as to what is duty; which must be measurably determined by the disposition manifested by its friends to continue, or to discontinue this agency. We wish to observe the indications of Providence, and to do that which may be God's will to his glory. We trust all who deem the continuance of this instrumentality important, will duly consider what is duty, and act accordingly—knowing that brick cannot be made without the requisite material, and that when the crib remains without fodder the cattle must perish.

"Millennial News."

We have received the first No. of a paper with this title, to be published by S. Foster, R. Hutchinson, and J. M. Orrock, a "committee of the Canada East and Northern Vermont Conference of Adventists, as often as other engagements and pecuniary supplies will warrant." It is printed at Montreal, C. East, and is filled by original short and well written pieces,—the writers of which are indicated by the signatures, H. and O.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

Geo. A. Marshall. We have learned nothing additional respecting the book of Enoch.

C. P. Dow. Your notice for G. came in our absence, and on our return was too late for the *Herald*. We suppose it is understood that those for whom the Cols. of the *Herald* are used, are expected in good faith to use their influence to extend its circulation.

J. Litch. A part of the report of the Yardleyville meeting came to hand on Monday, but too late for this No.

Will friends in Trenton see business notes in another column?

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE LITTLE HORN—PAPACY.

It is thus evident that while the other horns were developing on the head of the beast, the Papacy was gaining a power and influence that caused even the imperial will to bend before it. And this, as explained by Bower, was owing to the increased influence of the Pope, and the additional prerogatives which he assumed to exercise. Bower says:

"The Popes taking the advantage of the frequent changes of the Emperors; of their absence from Rome, for they did not now reside there; of the disturbances and revolutions in the state, and the great respect and veneration which their character, and the grandeur they affected, procured for them from the common people, began now to act as sovereigns of Rome, the Emperors themselves not thinking it safe, as the empire was at its lowest ebb, and invaded on all sides by the barbarians, to disoblige or oppose them," Ib. p. 256.

Thus, though still a subject, the Pope had powers that were not strictly ecclesiastical, and which he did not exercise merely as a bishop. He had begun to aim at the dignity and authority of a civil magistrate; and, as Gibbon says of an earlier date, their wealth and luxury represented "the intermediate degree between the humble poverty of the apostolic fishermen, and the royal state of a temporal prince."

Mr. Faber contends that the Papacy is symbolized by a horn at this epoch, independently of its growing secular importance. He says: "The actions ascribed to the little horn, were never performed by the Pope, as a temporal horn,—as the sovereign of

his Italian principality,—but as an ecclesiastical power," *Faber's Dis. v. 1. p. 185.* But with that view, it would have been a horn before the rise of the ten. Faber adds that Sir Isaac Newton, Mr. Mede, and Bishop Newton, suppose the little horn of the Roman beast to mean the temporal kingdom of Papacy—that principality which bears the general name of The States of the Church of St. Peter's Patrimony; "that the Papacy was not a little horn till it acquired this principality; and that it became a horn by the subversion of the three horns which were destined to fall before it," Ib. p. 135. This would be at variance with the conditions of the prophecy, which represent the little horn as plucking up the three, and therefore as existing before that event; but we do not find those distinguished writers occupying that precise position.

Bishop Newton, it is true, remarks that the Pope, though "respectable as a bishop long before," "did not become a horn properly till he became a temporal prince" (*Bish. Newton, Dis. p. 216*). But this we conceive to be qualified by the word "properly;" which admits of the recognition of the Papacy as a horn, in a modified sense, before being developed fully as a prince. Bishop Newton regards the exarch of Ravenna as the first of those plucked up horns, and he speaks of the popes from that date as having now become temporal princes" Ib. p. 218; which makes it certain that he did not regard the plucking up of the three, as essential to such recognition; and what he says of its growing up "behind them," and of "the ten kings" not being "aware of the growing up of the little horn till it overtopped them," (Ib. p. 216), can only be understood as its recognition as a horn before plucking them up.

Mr. Mede, specifies what he regards as the three kings, and says: "These were the kings by displacing, or (as the Vulgate has it) by plucking of whom, the pope got elbow room by degrees, and advanced himself to that height of temporal majesty and absolute greatness, which made him so terrible in the world," *Mede's Works p. 4. Ep. 24.* But he makes the Pope the agent of the subversion of the first of these, which he regards as "that of the Greeks, whose emperor Leo Isaurus," the Pope "excommunicated and made his subjects of Italy revolt from their allegiance;" and so proved himself enough of a little horn to subvert the three.

And though Sir Isaac Newton says, that—"In the eighth century, by rooting up and subduing the exarchate of Ravenna, the kingdom of the Lombards, and the Senate and dukedom of Rome, he acquired Peter's patrimony out of their dominions, and thereby rose up as a temporal prince or king, or horn of the fourth beast"—he also expressly says, immediately preceding this, "the little horn is a little kingdom; it was a horn of the fourth beast, and rooted up three of the first horns; and therefore we are to look for it among the nations of the Latin empire after the rise of the ten horns." *Sir I. N. Ob. on Dan. Ch. 7.*

These great writers, therefore, are sufficiently explicit in recognizing the Papacy as a horn before the overthrow of either of the first ten. And to recognize it as such, at that period, must be because of its assumptions of power, and attempted exercise of authority, which were actual interferences with the civil rule, and which no other power had sufficient authority or courage successfully to control or check; and the continued expansion of which resulted in the overthrow of three kings, and the advancement of the Papacy to the rank of a temporal power.

The designation of the horns plucked up, the epochs of their subversion, and the agent of their overthrow remain next to be considered.

THE THREE PLUCKED HORNS.

There has been some discrepancy of opinion in respect to the identity of the sovereignties,—the displacement of which is symbolized by the plucking up of three horns before, and by, the little one.

It has been already determined that the Papacy is the agent of their subversion, either immediate or by other agency; that the kingdoms humbled are three of the first ten divisions of Rome; and that,—before the little horn being significant of "in its presence,"—their locality must be where their displacement would pave the way for the Pope's aggrandisement.

Thus, Bishop Newton, endorsing an earlier writer, says: "These three, according to Mr. Mede, were those whose dominions extended into Italy, and so stood in his light," *Newton's Dis. p. 216.*

Mr. Birks says: "They are uprooted to make way for the growth of the little horn," *First two Visions p. 174.*

And Mr. Faber adds: "Their dominions were not merely to extend into Italy, an expression which implies that the horns themselves were seated out of Italy, but the sovereignty itself of the three horns must have been fixed in that country," *Faber's Dis. v. 1. p. 217.*

Whether these kingdoms are to be subverted simultaneously or successively is not determined by

any thing discoverable in the symbol or its interpretation. This must be discovered, therefore, by its fulfillment.

God's Rain.

35. Does God ever send rain upon the unjust and disobedient?

Ans. Our Savior said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be children of your Father which is in heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Matt. 5: 44, 45.

36. What does the Psalmist mention as an evidence of God's favor?

Ans. "Thou didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary," Psa. 68: 9.

37. Who does he say is blessed?

Ans. "Blessed is the man whose strength is in Thee; in whose heart are the ways of them, who passing through the valley of Baca make it a well; the rain also filleth the pools," Psa. 84: 6.

38. At what season of the year does the Bible record rain?

Ans. When the apostle Paul was sent a prisoner to Rome, the "fast was now already past" (Acts 27: 9), which was on the 10th day of the 7th month,—about the first of our November; and when shipwrecked on "the island of Melita" (now Malta), he says: "The barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold," (Acts 28: 2). And when the Jews were returned from Babylon, they assembled at Jerusalem, on the 20th day of the ninth month, which would be near our mid winter, "and all the people sat in the street of the house of God, trembling because of . . . the great rain;" and they said: "The people are many, and it is a time of much rain, and we are not able to stand without," Ezra. 10: 9-13.

39. At what season of the year does it not rain in Judea?

Ans. During the time of "wheat harvest," which was about the last of our May or first of June. When Israel displeased Samuel by asking for a king, he said: "Stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest to day? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel," 1. Sam. 12: 16-18.

40. What season, in Judea, follows that of rain?

Ans. The season of Spring. For, then, "Lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell," Cant. 2: 11-13.

41. What does God say he that ruleth over men must be?

Ans. "The Lord of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain," 2. Sam. 23: 4.

42. When Israel had sinned, and God compared them to a well cultivated vineyard, what did he say he would do to them?

Ans. He said: "I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant," Isa. 5: 5-7.

43. What did the prophet Isaiah say to Israel, that the Lord would do when they should return to Him?

A. "Then shall he give the rain of thy seed, that thou sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures," Isa. 30: 23.

44. How many seasons of rain were needed in Judea for the ripening of the harvest?

Ans. Two, the "former rain," after the seed was sown, and "the latter rain," just before the time of its ripening. Therefore the prophet Joel said: "Be glad then, ye children of Zion and rejoice in the Lord your God: for he giveth you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat,

and the fats shall overflow with wine and oil." Joel 2: 23, 4.

45. Were these seasons of rain looked for with much interest?

Ans. They were: Job in describing the days of his honor and prosperity said: "Unto me men gave ear, and waited and kept silence at my counsel. After my words they spake not again; and my speech dropped upon them. And they waited for me as for the rain; and they opened their mouth wide as for the latter rain," Job 29: 21-23.

46. What invitation does the prophet Hosea extend to Israel?

Ans. "Come and let us return unto the Lord; for He hath torn and He will heal us; He hath smitten, and He will bind us up. After two days, He will raise us up and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hos. 6: 1-3.

47. What did David say of God's people, when He shall break the oppressor in pieces?

Ans. "They shall fear thee as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth," Ps. 72: 5-7.

48. What does the prophet Isaiah say of that period?

Ans. "The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a covert from storm and from rain," Isa. 4: 5, 6.

49. What does God say to Ezekiel respecting it?

Ans. "I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season, there shall be showers of blessings," Ezek. 34: 26.

Visit to Pennsylvania.

We much enjoyed our visit, during the past two weeks, to Yardleyville Pa., Philadelphia, and intermediate places between there and Boston. We had never before been south of Newark N. J., and were agreeably surprised to find the country from thence to Philadelphia so beautiful and fertile. The valley of the Delaware is particularly charming.

Yardleyville is pleasantly situated on the Pennsylvania bank of the Delaware river, four miles above, and on the opposite side from Trenton N. J. The meeting there was not large, but very encouraging. A full report of its doings will be published by its secretaries; which makes it needless for us to particularize. It gave us pleasure to make the acquaintance of brethren, whose names we had long known, both in the ministry and out, and with some of the noble women who take pleasure in the perusal of the Herald. We also renewed pleasant acquaintance with those we had met elsewhere in former days. Were it proper we should like to mention by name those who gave us cordial welcome, and spoke words of kindness; but we think modest persons generally dislike such obtrusion of their names before the general reader, and it never appeared to us in accordance with good taste. All such, therefore, will accept our thanks for all favors received, and our best wishes for their full enjoyment of all the promises of the Gospel respecting this life, and the *zoe* to come; which *zoe*, will be the portion only of the righteous, through faith in Christ Jesus.

One morning several of us rode up the Delaware four miles above Yardleyville, to the place where Washington crossed the river just previous to the battle of Trenton; with which historical event our young, as well as older readers, are doubtless familiar. Seeing some shad-fishermen a little below the crossing, toiling with their nets, we waited to see them draw in their seine; but they had caught nothing. One of our company said to them, "Did you know that once the very best men that ever lived were fishermen?" "Yes," was the reply, "and," he added, "they are now; they have continued so unto this day."

At Philadelphia we visited the U. States mint, one that has not been stolen by the seceding states; the Fairmount water works, by which the water of the Schuylkill river is raised and distributed for the supply of the city; the Girard college, Independence Hall, and other places of interest. The water works offer a delightful place of resort to the Philadelphians, and to strangers visiting there; the Hall is a place of great historic interest; and the mint has great attractions—particularly its unequalled cabi-

net of rare coins. There we saw specimens of the money of all nations, and of all ages of the world—some of which were coined five hundred years before the birth of our Savior. The Jewish "mite," is there, of which we read that a poor widow put two into the treasury. There is also the Jewish shekel, and rare Roman, Chinese, Persian, and many other curious specimens of the circulating medium of past ages. We greatly regretted the limited time we could spare in that interesting department of study.

The church in Yardleyville, extended an abundant hospitality to their visitors, and appear to be in a prosperous and growing condition under the efficient labors of Eld. Boyer their pastor. Three young ministers, as will be seen by the minutes, were ordained at this conference, and give much promise of future usefulness. And the devotion to the cause of many there present, was manifest by the great distance to which they had come. We found the Messianic church united in the support of the "A. M. A." and in full sympathy with those in the east, who hold with them in the near coming of our Savior King, and have not departed from the great evangelical doctrines inculcated in the New Test.

This body is unanimous in the support of the Advent Herald, and it recommended the institution of measures to secure local collections in aid of the A. M. A.; for which a plan is arranged in another article.

In looking back upon this, our first visit to Pennsylvania, we recall many incidents of interest, many pleasant faces, and happy hours. We would like to write to each one individually, did other duties permit; but while debarred this privilege, we shall be pleased to hear from each and all, as inclination may prompt or opportunity may present itself to convenience.

Millennial Aid Societies.

The A. M. A. feels the need of more systematic, untiring and united effort on the part of its friends, to give it the efficiency which it needs. All believers in the near coming of Christ, who are friendly to its instrumentality, should feel that they sustain a relation to it analogous to that of the members of the several denominations to their great and religious and moral associations. The majority of churches take up annual collections for some six or more benevolent operations,—for Missions, Home, and Foreign; for Education; for tracts; for the Bible; for Seamen, &c. And what the A. M. A. needs, is that there should be a system of collection and annual subscription for its benefit, like that which so extensively prevails in other churches in behalf of those societies.

At the meeting in Yardleyville this subject was discussed and unanimously approved; and at an informal meeting of a quorum of the Standing Committee, who were providentially there present, a recommendation of the Pennsylvania Conference of the Messianic church, that there be instituted a system of collections and subscriptions, was unanimously approved. We shall therefore prepare blank books, with the following form of organization, which will be sent, as needed, free of expense, to those who request them. And it is hoped that all who sympathize with the object, will cooperate in it.

FORM OF ORGANIZATION.

The Millennial Society In Aid of

The American Millennial Association,
Boston, Mass. 46 1-2 Kneeland St.

The design of this is to raise funds in Aid of the American Millennial Association by annual subscriptions.

Its officers shall consist of a President, Secretary, Treasurer, and such number of collectors as may be appointed.

All persons may become members of this Society, by the annual payment of any sum to its funds.

The annual meeting for the choice of officers, and renewal of subscriptions, shall be held on the _____

The Secretary, soon after subscriptions are made for any given year shall inform the Treasurer of the A. M. A. of the probable sum that may be relied on from this Society.

And the Treasurer of this society shall duly transmit to the treasurer of the A. M. A. the funds that may be from time to time paid in.

The undersigned agree to pay the sums set opposite our respective names, in furtherance of the objects of this Aid Society.

Names _____ Sums _____

The above will make a very simple, and we think effective organization in aid of our general work.

The friends of the A. M. A. are requested to take efficient measures for the formation of Aid Societies, as here provided for; and on designating the number, they will be supplied with blank books containing this circular.

Isolated individuals, and others that so prefer, may send their donations direct to the Treasurer of the A. M. A.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the American Millennial Association, the sums set against our respective names.

The payment, at one time, of twenty-five dollars, constitutes any one in sympathy with it, a life-member of the A. M. A. Or the payment of two dollars per year, will constitute an annual member.

JOSIAH LITCH, OF PENN. PRES.

SYLVESTER BLISS, TREAS.

Desiring to Depart.

Mrs Lucetta Jones of Lebanon Me. who died Dec. 12 1860, in her 32d year, often joined in singing, as she passed downward, during her last sickness, in the pathway to the tomb. A short time before death she requested a sister to sing the hymn, beginning with the following verse; which verse she herself sang, though scarcely audible:

"Death may dissolve my body now—
And bear my spirit home;
Why do my minutes move so slow,
Nor my salvation come?"

Retiring to Rest.

The following hymn has, doubtless, been an evening prayer and song to multitudes of little ones,—taught to sing it in early infancy by pious mothers:

"O Lord, a little child appears
Before thy blessed face;
To tell thee all its wants and fears,
And seek thy love and grace.

"My heart is very full of sin,
There's nothing in it good;
Give me a heart washed white and clean,
In thy most precious blood.

"Let me within thy tender arms,
Lie down and take my sleep;
And, Lord, from dangers, fears, and harms,
Thy feeble creature keep.

"Thy gentle hand, Lord, let me feel
Upon my little head;
And bless me as I humbly kneel,
Before I go to bed.

The last verse is sometimes written:

Dear Savior, lay thy gentle hand
Upon my little head;
And bless me, as I humbly stand,
Before I go to bed."

A little girl,* born to New England parents under the tropic of Cancer in a distant isle of the ocean, a remarkably affectionate and conscientious child, and who made this hymn a part of her nightly prayer, was suddenly taken with a malignant disease. When only twenty four hours sick and no one supposed her condition critical, as the evening shades began to darken the room, she began to say,

"O Lord, a little child appears
Before thy blessed face,
To tell thee all its wants and fears,
And seek thy love and grace.

My very heart is full of sin,
There's nothing in it good,
Give me a heart washed white, and clean"—

She had proceeded thus far, the first part being spoken audibly, and the words becoming fainter and fainter, till the last were slowly spoken in a whisper, when she ceased to be heard, and never spoke again. She sank into a restless sleep, and soon the pallor of death had spread over her features. She had been brought back to the land of her kindred to die; but with "a heart washed white and clean," in answer to her dying prayer, she will have a place among the white robed choir when the little ones return again from the land of the enemy.

Be Prepared to Die.

"Mother, do you think I shall die?" asked a Sunday school boy of his mother, the night before his death, as she sat watching by his bedside.† He was a pleasant, faithful, intelligent lad, regular in his attendance at the Sabbath school, and attentive to and interested in his lessons. His place there however was, at length vacant. He was stricken down with typhoid fever, and after a few days, became delirious. At the close of ten days the disease was nearing its crisis and reason returned. He saw himself to be very sick, and anxiously inquired respecting the probability of his decease. "You are very sick my son," said the fond mother; "we hope you will recover, but you may die." "O mother," he replied, "I want you to pray for me that I may be prepared to die." "I pray for you every day," said she, "but you must pray for yourself; can you not?" "I do," said he. She added, "you must think over those verses of scripture and the hymns

* Mary Elizabeth Burnham, deceased at Springfield Mass. April 24, 1847, aged 7 years, and 10 months.

† George Parker, deceased, in Rochester, N. Y., in the spring of 1847, at the age of twelve years.

you have learned in the Sunday school." "O Yes," he said: and then he sang

"My Bible leads to glory"

And

"Ye followers of the Lamb."

During that night, he commenced and sang the hymn beginning with,

"Christian, the morn breaks sweetly o'er thee."

How comforting to that stricken mother was the remembrance of that song; for before the dawning of the morrow's sun, her little boy was asleep in Jesus.

New York, June 8. The commercial Advertiser says the Government has received assurance from Russia that the rebels will receive no sanction or encouragement from her. Austria gives equally as warm assurance, while protesting against Burlingame on personal grounds. France is cordially with us not only in word but in deed were we in need of her assistance.

The last dispatch from Mr. Adams announced that the British Government is now as well disposed towards us as we can desire. The ministers have given him a most friendly and cordial hearing, and rebellion will henceforth find no sympathy at the Court of St. James.

Letters from General Fremont, dated London, state that he has purchased 10,000 Enfield rifles and several batteries of rifled cannon for the United States Government, which he is waiting for, and will bring with him. He says the rebel commissioners have succeeded in buying two steamers for \$350,000 which are to sail for a Southern port under the British flag and registered as the property of British owners, and probably in ballast.

A Washington dispatch to the Tribune says that an additional force of 4000 troops are expected to march from Washington within a few hours for Harper's Ferry. This will include the District volunteers, the New England regiment and the Rhode Island battery, the whole under the command of Col. Stone. Should the rebels at Manassas Junction desire to aid their confederates at Harper's Ferry, Gen. McDowell will engage their attention fully.

It is said to be decided that the Wheeling Convention will establish a Provisional Government and depose Gov. Letcher, naming another Governor—probably General Jackson of Parkersburg—and will declare Eastern Virginia in rebellion against the General Government, and will call on the loyal citizens to sustain the Union. It is thought that the convention will be an imposing popular demonstration. The Legislature chosen on the 23d of May will be declared the legally elected body, and will choose Senators.

Three of the West Point Cadets, lately graduated, have deserted to the rebels.

Dr. Kimball, surgeon in General Butler's Staff, has arrived from Fortress Monroe. He thinks that slavery in Virginia is at an end.

A dispatch to the World says that a rebel company was captured in Virginia, some seven miles above Georgetown to-day. They were heavily armed.

A dispatch to the Herald says there is reason to believe that a change in command at Baltimore will soon occur. Brig. Gen. Cooper, with a regiment of 1200 entered the city and camped in the western suburbs.

General Scott, it is said, has informed the President and Cabinet that he means to have possession of Richmond and Memphis about the 15th of July.

Six regiments of infantry, two batteries of artillery and one company of cavalry of General McDowell's command, are under orders to be ready at a moment's warning to repel an attack or move forward.

CALVARY. Calvary is a little hill to the eye, but it is the only spot on earth that touches heaven. The cross is foolishness to human reason, and a stumbling block to human righteousness; but there only do mercy and truth meet together, and righteousness and peace kiss each other. Jesus Christ was a man of low condition, and died a death of shame on an accursed tree; but there is salvation in no other. There is no mercy-seat in the universe but at His feet.

A Christian never loses by what God takes; for he never takes away from us, but to give something better to us. He that can trust Christ with all, and for all, honors him and glorifies the Father.

There is nothing terrible in death, if your sin is pardoned, and your person accepted in the Beloved; get solid assurance upon these points, and farewell to the fear of death.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all reference to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Levi Dudley, *Montgomery Center, N. Y.*

Bro. Bliss:—I am still interested as much as ever in the Advent Herald, and the doctrines it advocates. Though I am not able to be a subscriber for it, I have the privilege of reading it as I travel from place to place.

I am still trying in my weak way to proclaim the glad tidings of the coming King and kingdom; and I do expect the kingdoms of this world will soon become the kingdom of our Lord and Saviour Jesus Christ.

I have traveled somewhat extensively the past season, and visited the friends in Massena, N. Y., and St. Armand, Stukely, Melbourne, Durham, and other places in Canada East. I have preached in Montgomery and Fairfield once in four weeks for the past year, and have seen a goodly number of precious souls converted.

The Lord is ready as ever to save poor sinners.—But our holy religion is in danger, when men who say that God has sent them to preach his gospel, ridicule the doctrine of the Trinity, deny the divinity of Christ, and say that man is composed of nothing but dust; who in their preaching mock and ridicule the idea of a man's possessing a soul, to exist when his body is dead; who say that it is a heathen notion, and speak of it as "a soul that will hatch out, and feather out, and wing out, and fly away to heaven!" These things are preached, and multitudes are following their pernicious ways.

Bro. Elias H. Sherman formerly was a very industrious farmer, and an active member in the Baptist church. In 1843 he embraced the advent faith, and has been a strong believer in and supporter of the cause ever since. Seven years ago he was taken with a nervous complaint, and other diseases, which prostrated him, so he then had to walk with crutches until the present time. It is three years since he could converse aloud or have others converse with him. At the present, he cannot have any one converse with him in the lowest whisper. He can speak a very few words, in a very low whisper, and is a great sufferer. He has had some of his verses written out, and said if Bro. Bliss saw fit, he might publish them in the Herald; and so I send them to you. You can do with them as you think best.—This from your brother in hope of eternal life at the coming of Jesus. LEVI DUDLEY.

Montgomery Center, N. Y., May 4, 1861.

From Bro. E. H. Sherman.

I believe the Lord will soon come and raise his sleeping saints and change the living ones and take them up to the sea of glass, which will be before the throne of God in heaven, and having the harps of God will sing the song of Moses and the Lamb, and praise God during the restitution.

Then with their leader enter the New Jerusalem city and descend to earth. Then will be celebrated the marriage supper of the Lamb and the coronation of the King of kings.

Christ will ascend David's throne and be crowned king of the glorified earth. The saints receive their crown and reign with Christ forever and ever.

O then come and stand with me and join the triumphant song upon that beautiful sea with all the glorified throng. E. H. SHERMAN.

Montgomery Center, Feb. 2, 1861.

When in affliction deep
And trials are severe,
I cast my burden on the Lord
And he will hear my grief.

The Lord is very kind
And always good to me,
And when I pray he hears my cries
And comes to my relief.

Soon I shall be at rest,
And join the heavenly choir
In songs of everlasting praise
In one eternal day. E. H. S.

Montgomery Center, Dec. 14, 1860.

From sr. E. S. Brigham.

Bro. Bliss—We receive the weekly visits of your excellent paper, the Herald, and can say we have

been much pleased with it. We are deprived of the privilege of hearing the sacred truths from the desk, which we so much love, and which seem more precious to us in these times of trouble; and we hope, through the Herald, this loss may be in part made up. Yours in hope of soon seeing the Saviour and being made like him, Mrs. E. S. BRIGHAM.

Wesboro', May 20, 1861.

From Sr. B. Eberly.

Dear Bro. Bliss:—I have been a reader of the Herald for more than fifteen years; and I can truly say that I love the doctrine it advocates. It is a glorious thought that while we see "men's hearts failing them for fear, and for looking after those things that are coming on the earth," we can lift up our heads, rejoicing, knowing that our redemption draweth nigh. Yes, redemption is evidently very near for the suffering church of Jesus Christ. Brethren and sisters of like precious faith, let us strive to be found of him in peace, without spot and blameless, not having our own righteousness, but the righteousness of Christ, that we may have boldness in the day of judgment.

I believe that it becomes us who profess to be looking for the speedy coming of the blessed Saviour, to keep ourselves unspotted from the world, and to abstain from every appearance of evil, and like our Master continually be going about doing good. This we may do in many ways, both to the souls and bodies of our fellow men. If we have this world's good, let us impart it to those who are in want; and if we are capable of instructing the ignorant, or especially of warning men to prepare for the judgment. May God enable us to impart the light we have received to others, and not hide it under a bushel. If we have received but one talent, we are not therefore to bury it in the earth, but it is just as much our duty to improve it to the glory of God, as if we had received ten.

We are favored with the labors of Bro. Swartz, and we esteem him very highly in love for his work's sake. Quite a number of precious souls have been converted at the different appointments where he has been laboring, of which you have had an account already. We have, as a church, been greatly blessed by his ministry, and we hope to be enabled by the help of the Lord, to hold up his hands, as did Aaron and Hur uphold the hands of Moses. I trust that all our brethren in the ministry to whom God has given this special message, the proclamation of the hour of his judgment at hand, will sound it through the length and breadth of the land, that all who are within the reach of mercy may take warning, and flee to the Saviour for refuge before it be too late.

Your sister looking for speedy redemption,
B. EBERLY.

Mechanicsburg, Pa.

From Bro. J. Reynolds.

Bro. Bliss:—I hope you will excuse the liberty I take in addressing you again.

I have no desire to contend with any one, or to urge my views upon any, but when I have perfectly examined any subject, and find that I fully understand it, and after years of re-examination and comparison find myself immovably fixed, I feel a strong desire that all may feel their minds to be at rest as mine is, and has been for fifteen years, on the subject I wish to notice in a very few words.

I only wish to ask one or two questions concerning the beast and woman in Rev. 17. We read in v. 3 that the beast was "full of names of blasphemy." Is it not certain then that the beast is a blasphemous beast, and that all its power which is represented by the heads and horns possess the same character? I conclude that you will admit that as the beast is full of these names they must express its true character, and also this character could not be given to this beast, or the powers it represents, for an occasional act of blasphemy, but that it was blasphemous always, just the same as the devil is a liar, and if he speaks the truth it is to deceive, which does not alter his character at all.

In v. 8 we learn that when John had this revelation this beast was not, and agreeing with v. 2, which makes the connection of the kings with the woman to have been before John wrote the revelation we are examining. The beast had been, and the kings had committed fornication with the woman before this vision, and also in v. 11 it is "the beast that was and is not." The simple truth I wish to notice is that the woman represents the apostate church, and is a whore because of her union with the kings of the earth, which were not the Lord's, but heathen kings. These kings, represented by this beast, are blasphemous, or lying, because they profess to be the Lord's while they are not, and so also of the woman. They are both false in their profession.

These truths being seen concerning the meaning

of the words blasphemy and whoredom, and as this beast and woman were before John had this revelation, what power represented so much of this beast as had been when John had this vision? As the meaning of the words blasphemy and whoredom are made positive by the last part of this beast which came from the pit, we must certainly look for a similar power for the first part, as this beast cannot represent any heathen kings not united with an apostate church. For no heathen kingdom can be blasphemous as here represented unless the civil power is subject to the apostate church and united with it.

This beast is not a mixed power like that in ch. 13, but it is all of the blasphemous part of it, and by a right understanding of this we can know what is represented by the other in c. 13. But it may be said that the words "yet is," in v. 8, make it uncertain whether it is the blasphemous power which was not in John's time, or the heathen simply.—But if we turn to c. 13 we shall see that it was the blasphemous power which was wounded by the sword and which was revived again by the blasphemous two-horned beast. For it had horns like a lamb, but it spake like a dragon. This beast and the beast from the pit in c. 17 are the same as the little horn in Dan. 7. The first eight verses in ch. 13 give a general view of the whole beast. From v. 11 to the end of the chapter is given the particular work of the last blasphemous power on earth, and from my heart I must say Glory to God that its end is near. It does not say that the head which was wounded was healed, but the wound of the beast was healed, because but one head exists at a time, as they succeed each other.

The same is true of the seven kings in ch. 17:10. These seven kings are not blasphemous, as we can know by historical facts; for the one which then was, was not blasphemous, nor the next, which continued a short time. And the reason why they are noticed appears to be to give us the number of the dominant powers in a direct line until the blasphemous power should be dominant.

With respect, &c.

JOHN REYNOLDS.

Marblehead, Mass.

Hope.

The Scriptures speak of the hypocrite's hope, which is to perish; also of that of unjust men, the end of which is the same; also of those having no hope and without God in the world,—sad state, indeed; but we are to seek for a hope, and the one to be sought for is of a far different nature from those spoken of above—one that takes hold on eternal things—one that is like an anchor to the soul, sure and steadfast, which enters to that within the veil, whither Jesus as our forerunner hath entered.—This it is that makes it of such vast importance.—Such a hope is spoken of as a lively hope, because it takes hold on eternal life. The Psalmist speaks of his flesh resting in hope—expecting to be quickened and made alive to live eternally. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. Lay hold, then, O my soul, upon the hope set before thee. It is thy sure and steadfast anchor, without which thou wilt be as a shipwrecked vessel. But there are counterfeiters in this as well as in other things; therefore we are exhorted to seek a good hope through grace, also the full assurance of hope, and a hope that maketh not ashamed—an abounding hope, and all called in one hope. It is also called the better hope—one that centres in God; and a purifying hope—a hope that we see not, but with patience wait for. This is the hope to be sought for. It will lead us to rejoice even in tribulation; it animated the martyrs when wrapped in flames, and endures as seeing Him who is invisible. It enables us when walking in darkness to stay ourselves upon God. It is an elevating hope, looking above the groveling things of earth. It is a hope that takes hold on the whole being of the man, and partakes of God himself. It is a divine hope, not satisfied with anything short of the fullness of God. It is a glorious hope; for it seeks divine glory; a self-abasing hope, because it seeks the honor and glory of another; a rich hope, because true riches is the result of it. Now there are some who say they hope they have a hope. This ought not so to be. It is the privilege of the Christian to know in whom he has believed, and to know what the hope of his calling is. We should seek to strengthen our hope. If this is not done, we must be dull scholars in the school of Christ. It will not answer to lay up our hope, like a piece of paper, on the shelf—thinking we can gain it again when needed; we are never purified in this way. To strengthen our hope, we need active and energetic labor in the things of God, according to his directions.—There are too many dwarfs in the things of religion, when they might be strong and vigorous, if they would exercise themselves in godliness as they should. It is a faith that works by love, that

strengthens the hope. Here is the great secret relative to the prosperity of a church. To say that we believe thus and so, let that be ever so correct, amounts to but little, unless there are corresponding works. If not, it is only a dead faith. Let faith and works go together, and working love to God and man—this being the moving spring of action—hope is constantly strengthened. Our evidences of heirship are constantly increased by receiving the spirit of adoption. Go work in my vineyard, is the divine injunction. There is no release from this while probation lasts. The resting time is by and by. The armor must not be laid by while in an enemy's land—nor to leave all for somebody else, perhaps the minister or deacons. Each one has a work to do; and he must exercise himself to godliness, if he would strengthen his hope and grow in grace. We are to come behind in no gift; and when this is done, we are ready for the coming of the Lord, and to meet him with confidence that we are his and he ours. Try it, my brethren; and may one and all be stimulated to more active, energetic exercise of godliness. It is profitable, both for this world and that which is to come; it will add to our gifts, to our faith, strengthen our hope, confirm to us the promises, and give us confidence in the day of Christ's appearing.

J. L. CLAPP.

Homer, N. Y.

Water.

Water, pure and living water,
Through Eden's garden ran,
To slake the thirst and cheer the soul
Of its happy dresser, man.

No sense of burning on his brow,
No fever on his lip,
As from that flowing river he
A cooling draught could sip.

Not so with all of Adam's race,
Through all the course of time
Fever and thirst have been their lot
In every age and clime.

How oft has drouth, that dreadful scourge
For man's correction given,
Dried every source whence water flows
And raised his cry to heaven.

Earth's travellers, too, o'er deserts drear
Have offered all their gold
For a single cup of water;
But none was to be sold.

We read of one who in this world
Had daily sumptuous fare,
And after death to hell he went,
But found no water there.

Tormented in a burning flame
To Abraham he cried,
One drop of water for my tongue;
But water was denied.

Those sinners who neglectful are
Of mercy's urgent plea
At last will have a portion where
No water there will be.

O sinner, hear the Spirit's call,
And listen to the bride:
Now whosoever will may come—
I pray thee now decide.

When from the earth the curse removes
And Eden blooms anew,
A city fair with streets of gold
Will all the faithful view.

Life's river, too, as crystal clear
Beneath God's throne will flow;
The saints of earth will no more thirst
But to life's river go.

The tree of life with monthly fruit
Will by life's river stand:
The one for food, the other drink
For the saved of every land.

Hungering, thirsting, weeping saints,
Let not your courage sink;
Soon of the tree of life you'll eat
And living water drink.

H. BUCKLEY.

From Bro. Thos. Wardle.

(Continued from our last.)

"Gesenius, and others, interpret this word abomination as found in Dan. 11: 31 & 12: 11, as not a thing, but a person, and take MESHOMAM and SHOMAM as genitive, i. e. the abomination of the desolator, (or desolation); the transgression of the desolator, (or desolation.)" The words enclosed are ours.

This critic says, something astounding, horrible, revolting, almost as a substantive. (e. g. a man or etc.) and sometimes joined with SHIKKOOT'S SHOMAM, the setting up of the abominable, the horrible. Something thus abominable and horrible is said by the prophet to be set up in the sanctuary in Jerusalem by the conqueror, after the sacrifices were abolished; and this can only refer to idolatry, for which SHIKKOOT'S is always used.

We may therefore understand an idol, or an altar to idols—Gesenius' Heb. & Eng. Lex. we would add, an object of idolatrous worship. I have given the author's opinion as to where this abomination was set up, from which of course we dissent,

but that does not impair the fact, as contained in the original text, that it signifies something abominable, horrible, astonishing, and which sprang from, or was the offspring of the desolation.

We claim, that this is identical with Paul's man of sin, the son of perdition, whose seat was to be in the temple of God, showing (claiming) himself that he is God.

When Symmachus and Laurence were still contending for the right to occupy the chair of St. Peter, the friends of the latter sent in haste to Theodoric, the king, requesting him to send them a visitor, with unlimited power, to try Symmachus on the indictment, that was lodged against him.

"The king approved of the expedient, which the senators suggested, and named Peter, Bishop of Altino, Visitor of the Roman church, and sent him to Rome, with that character, and power attending it." Bower's History of the Popes. But the prelate proved to be a violent party man, and an avowed enemy to Symmachus, which increased the rage of the parties. It was no longer common enmity, but rage and madness. Rome, perhaps, had never, in the election of her pagan magistrates, such scenes of horror as she now beheld, in the election of her Christian bishop. Murders not only in the streets but in the churches were daily committed. To stop the effusion of blood, Theodoric repaired to Rome. They received him with every mark of honour and distinction. Rome had not seen such pomp and magnificence for many ages. He exhorted them to peace and concord, confirmed the privileges that had ever been granted them by the emperors, and assured them of his protection and favour. He remained six months in Rome, hearing their complaints and contributing to their wants, largely of corn and money.

It would appear that Rome never had a better king than Theodoric, the Arian Goth; but whilst he in his government was good, and his Goths were virtuous, the subjects of the church were vile and polluted, as the following quotation will show: "What the Romans, that is, the natives of Italy, who were still called Romans, have polluted with fornication, says Sylvianus, the barbarians have purified with their charity. We who are good Catholics, love uncleanness; they, who are heretics, abhor and detest it; we hate purity and avoid; they admire and embrace it." A mortifying comparison to the Catholics of those days; the more especially, as it was made by a Catholic Bishop. Hist. of Popes.

Theodoric's visit to Rome only quieted the church for a season; the king found it necessary to "summon all the bishops in his dominion to meet at Rome, in order to examine the charges brought against Symmachus: The Pope indeed had been accused at his tribunal, but the king chose rather to have him tried by an assembly of bishops, than to try him himself.

In compliance with the king's orders, the bishops repaired to Rome, from all parts of Italy, and met for the first time in the month of July of the year 501 Ib

"The Pope appeared before them, and desired first of all, that the visitor might be removed, who had been appointed contrary to the canons, and the property of the church restored to him, that the visitor had seized. The bishops were inclined to favour the Pope, and comply with his demands; but the king, on being consulted, would not allow any thing to be done in his favour, till he had cleared himself from the crimes laid to his charge; on the 1st. of September, the bishops met again, with the design to examine the charge, and hear both the pope and those who accused him. To their judgment Symmachus pretended to submit, and accordingly set out from the church of St. Peter's, for the palace of Sessorius, where the bishops were assembled; but attended and guarded by such crowds, as were capable of awing the judges, as well as the witnesses. Of this the enemies of Symmachus were aware; and therefore endeavored to disperse them; but meeting with resistance, a battle ensued, in which some were killed on both sides, and many wounded; among the latter was the Pope himself. His life was protected by three of the king's officers, who guarded him back to the church of St. Peter, amidst a shower of stones.

The danger to which he found himself exposed on this occasion, he plead as an excuse for not appearing before the council, though three times summoned, and the bishops most of them being favourable to him, were not only satisfied with the excuse, but sent deputies to inform the king of what had passed, and at the same time represent to him, that the pope could not venture abroad, without endangering his life; that his enemies were more than ever incensed against him, and only wanted an opportunity to treat him as they had already treated some of his friends. That the king indeed might, by his authority, but they could not by the canons and laws of the church, oblige him to appear before them. The king answered, that the council knew best what they could, and what they could not do;

that as for himself, he would not meddle with ecclesiastical matters, but left them to be settled by the holy bishops, to whose judgment and decision he should always pay the greatest regard; that with respect to the cause of Symmachus, he had assembled them to judge it, but yet left them at full liberty to judge it, or not, provided they could by any other means put a stop to the present calamities, and restore the wished for tranquillity to the City of Rome. With this answer the deputies returned, on which, the bishops assembled the third and last time, on the 21st, or as we read in some manuscripts, on the 13th of October. In that session, after a long and warm debate between the friends of Symmachus, and those of Laurentius, a very remarkable decree was issued and signed by the former, 72 in number; for by that decree, they not only acquitted Symmachus from all the crimes laid to his charge, without so much as hearing those who accused him, but commanded all, on pain of excommunication, to acquiesce in their judgment, to submit to the authority of Symmachus, and acknowledge him; now that he was absolved in the sight of men, whether guilty or innocent in the sight of God; for lawful bishop of the holy city of Rome.

But those of the opposite party were so far from acquiescing in such a sentence, that, on the contrary, they published a protest, or manifesto, against the synod, as they styled it, of the incongruous absolution, setting forth the reasons that had induced them to disagree with their brethren, and make them still look upon Symmachus as guilty, notwithstanding the judgment given by the major part in his favour.

These were, 1st. Because most of the bishops, who assisted at the council, were evidently biased in his favour, and came as was well known, with a design to absolve him, whether guilty or innocent. 2nd. Because his accusers had not been heard; and as no judge could condemn a man without hearing him, so none could absolve him without hearing those who accused him. 3rd. Because the pope had under various pretences, refused to appear before his judges, though four times summoned; and a person arraigned, ought rather to be condemned than absolved.

It was on this occasion that the wild notions were first broached, which now prevail, concerning the independency of the pope upon councils; for the friends of Symmachus, apprehending he might be found guilty, if fairly tried, and therefore unwilling to try him, pretended in the council, that no assembly of bishops had a power to judge the pope; and that he was accountable for his actions to God alone.

"These notions, though now received and maintained, in a manner, as articles of faith, by all true papists, appeared then, that is, in the beginning of the sixth century, so very absurd, that their having been advanced in the present council was alleged, by the bishops of the opposite party as an argument to convince the world, that such a council could be of no authority, nor could it deserve any kind of regard. . . . Should the pope be guilty of the most enormous excesses, is, no man, no assembly to men, to reprove, censure or control him? Has he, among the other privileges derived to him from St. Peter, that of committing all crimes with impunity?

Emmodia, afterwards bishop of Pavia, undertook to answer these troublesome queries. He allows a council to have the power of judging the Pope, when the pope, of his own accord, submits to be judged by it, which he says, was the present case. But, in that particular he disagrees with the popish divines of the latter ages, for according to them the judging of the pope is reserved, by divine right, to God alone; and hence it follows, that as the pope cannot renounce what he holds by divine right. As to the other question, the apologist, exceeding all bounds of modesty, will not allow, that, with respect to the pope, there even can be room for proof, censure or control; for the Papal Dignity, says he, either finds or makes saints, all who are raised to it. . . .

Some writers, says Bower, (from whom we are writing) unwilling to own the opinion, that the pope could be judged by none but God, to be of so early a date as the sixth century, have taken a great deal of pains to interpret the words of Emmodius in a very different sense. But they are too plain and explicit to admit of any other: "God was willing," says he, "that the cause of other men should be determined by men; but as for the bishop of the Roman See, he has without question, reserved him to his own judgment. Aliorum hominum causas Deus voluit per homines terminari; sed Romanæ sedis præsumen suo, sine questione, reservavit arbitrio."

The adventurous African explorer, Dr. Livingstone, states in a recent letter that he has found nothing so remarkable among the highly-intelligent tribes of the Upper Sambia than the respect universally accorded to women by them:

"Many of the tribes are governed by a female chief. 'If you demand anything of a man,' remarks

the intrepid explorer, he replies, 'I will talk with my wife about it.' If the woman consents, your demand is granted. If she refuse, you will receive a negative reply. Women vote in all the public assemblies. Among the Bechuanas and Kaffirs the men swear by their father; but among the veritable Africans, occupying the centre of the continent, they always swear by their mother. If a young man falls in love with a maiden of another village, he leaves his own and takes up his dwelling in her's. He is obliged to provide in part for the maintenance of his mother-in-law, and to assume a respectable attitude, a sort of semi-kneeling, in her presence. I was so much astonished at all these marks of respect for women, that I inquired of the Portuguese if such had always been the habit of the country. They assured me that such had always been the case."

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AGENCIES THROUGHOUT THE WORLD.
pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best or "rubination" of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a

few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62 For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRELL & CO.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

WELLCOME'S MAGIC PAIN-CURER

is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

Sold in most parts of Maine. In Butterfield, N. Y.—Ira Townsend, Hartford, Ohio—S. Borden, N. Barnstead, N. H.—Thos. K. Proctor, Derby Line, Vt.—J. W. Babbitt, Hatley, C. E.—W. L. Rowell, Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street, and by S. J. Noble, corner of Carver and Eliot sts.

I. C. WELLCOME, Richmond, Me. } Sole Proprietors.

R. R. YORK, Yarmouth, Me. }

pd to 1023

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 27 N. 11th st., Philadelphia. No 1010—1f

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
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TRACTS.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 25 cts.—price 25, postage 3 cts.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 15, 1861.

Questions about Moses.

221. What did the congregation reply to this?

Ans. "All the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel." Ex. 14:10.

222. Was the Lord displeased with the people for this?

Ans. "The Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they." Num. 14:11, 12.

223. What argument did Moses use against this?

Ans. "Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might among them;) and they will tell it to the inhabitants of the land; for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness." Num. 14:13-16.

224. What supplication did Moses make for Israel?

Ans. He said: "And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now." Num. 14:17-19.

225. Did the Lord pardon Israel?

Ans. "The Lord said, I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me, see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." Num. 14:20-4.

226. What did the Lord say should become of those who had thus sinned?

Ans. He said to them: "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." Num. 14:29-31.

CHRIST. The happiness of heaven consists in being with Christ; "that they may be with me." Thoughts of this should be improved, as a cordial to keep us from fainting under trouble; as a spur to put us forward in duty; as a bridle to restrain us from sin; as a loadstone to draw our affections upward.

Religion presents few difficulties to the humble, many to the proud, insuperable ones to the vain.

Christ's comfort is like a mother's.

"Go Away!"

"Angry looks can do no good,
And blows are dealt in blindness;
Words are better understood,
If spoken but in kindness."

"Do as you would be done by."

"Please to buy some matches of a poor boy."

"Go away!" was the reply. No one likes to be told to go away, not even a dog, especially when told to do so in an angry tone. The little beggar boy to whom Harry Richards addressed the above words, just because he asked him to buy some matches, went away looking very sorrowful. It was wrong of the little boy to be begging, no doubt, but that was no reason why Harry should lose his temper, or speak in such a harsh tone to one of his fellow-creatures. In a few moments afterwards, Harry had forgotten all about the beggar boy, and went to get his hoop. It was a very cold day, and he intended to have a good run with his hoop, but he had forgotten that he had no hoop-stick.

"Oh, dear," said Harry, "what a bore, I forgot I had lost my hoop-stick; I must go and ask papa if he will give me some money to buy one."

So off he ran to his papa's study, where he found him busily engaged in reading the newspaper. "Please, papa," said Harry, "will you give me some money to buy a hoop-stick? I want to have a good run with my hoop."

His papa did not take any notice of him; so Harry asked him over again, in the same beseeching tone as before:

"Please, papa, will you give me some money to buy a hoop-stick?"

His papa turned round, and, in an angry and impatient tone, exclaimed, "Go away!"

Harry started, and turned pale with fright, but his papa went on reading, and took no more notice of him; so Harry walked out of the room, feeling very miserable.

"Papa was busy, so I ought not have disturbed him," said Harry to himself; "but for all that, he need not have spoken so very angrily."

Then he remembered the poor little beggar boy, to whom he had spoken so harshly that same morning; and he wondered if he had felt as miserable as he did when he told him to go away. "I spoke quite as angrily as papa did to me, and I dare say he went away thinking me very unfeeling and proud: treating him as if he were a dog; no, not a dog neither, for I always speak kindly to dear old Frisk;" and Frisk, hearing his name pronounced by Harry, came up, wagging his tail, and licked his hand.

"Even if I could not afford to give to a beggar, I could bestow a kind word on him: kind words are cheap enough. I do not know what possessed me to speak so cross, unless it is because I have heard people say beggars ought not to be encouraged; but that is no excuse—I might tell them to go away in a civil tone."

Now, Harry was rather distressed for want of a hoop-stick, and he dared not go and interrupt his papa again. At last, he thought he would go to the wood and see if he could find a stick that would do. He saw many sticks and broken branches lying on the ground, but none of them thick enough to answer his purpose. Presently, he espied exactly the sized stick he required, but it was too long, and he would have to break it. He tried to break it, but he was not strong enough, and he was very nearly giving up all hopes of obtaining it, when he heard a step behind him, and a voice said, "I think I could break it;" and seizing hold of it, the speaker bent his knee upon it with all his might, until it snapped right in two; and then, before Harry had time to thank him, he was off like a shot, leaving the broken stick lying on the ground at Harry's feet. It was the little beggar boy, to whom Harry had spoken so crossly that morning, he certainly showed that he bore no malice, poor little fellow. Whether he ran away so quickly afterwards out of fear of Harry, or to show that he did not expect to be paid for what he had done, I do not know, but I know that Harry, instead of picking up the stick, took to his heels and ran after the little beggar boy, calling out to him to stop; but he was too swift for Harry—he could neither catch him, nor make him hear. So he returned to the spot where

he had left the stick, and picking it up, he walked towards his own home. On his way thither he met his father.

"Well, Harry, my boy," said he, "what makes you look so thoughtful? By-the-by, you wanted money to buy a hoop-stick."

"I thought you were too busy to give me any this morning, papa," said Harry, "so I went to look for a stick in the wood."

"Why, you happened to come just at the moment when I was reading a very interesting article in the Times," said his papa. "I believe I spoke rather harshly to you. I lost my temper, which I ought not to have done; here, take this money for your hoop-stick."

"No, thank you, papa," said Harry, "I have got a hoop-stick without buying one, and I would not part with it for the world."

"Why, where did you get it from?"

Harry then told his papa the whole history of the poor little beggar boy: how he had come and begged him so innocently to buy some of his matches; and how he had told him to go away in an angry, proud tone; and then he told how miserable he had felt when his papa had used the same words, and spoken in the same harsh tones to him: and how this had recalled his own unfeeling conduct to the beggar boy. He told him of the scene in the woods; and then he said,—

"Oh, papa, I cannot tell you how superior that little ragged boy seemed to be to myself when I saw him thus engaged in returning good for evil. He has taught me a lesson which I shall never forget;—and I intend to treasure up this hoop-stick as a remembrance of that little forgiving boy."

"We must look for the fine little fellow," said his papa, "and see what can be done for him. I wonder how he came to be begging. I hope, my dear Harry, it will be a lesson to us both, for the future, to be kind and courteous to every one, even to a beggar; for we may be kindly treating an angel unawares, as your little ragged friend has proved himself to be in disposition. And let us remember that there is one great Being who, when he was on earth, never said a harsh word to any one: He never said 'Go away,' to the poor little infants who were brought to him, our Saviour said, 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' And to us all He says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

The Mountains of Jerusalem.

Jerusalem was built on three mountains, —Moriah, Zion and Acra. Mount Moriah, in the northeast of Jerusalem, is where Abraham is supposed to have been directed to offer his son Isaac, and here was Solomon's temple. Mount Zion, in the south, is the highest ground in the city. It was taken by David, and hence is also called the city of David. For this reason it is often mentioned by him in his writings. Zion is also used to designate the city of Jerusalem, and the church; for which reasons it is frequently used by the writers who succeeded David. Zion was called the upper city; and Acra, which means a citadel, the lower city. To the east of Jerusalem is situated the mount of Olives, separated from it by the brook Kedron, and the valley of Jehoshaphat. It, doubtless, derived its name from the number of Olives there, and which are still to be found at its foot. It has three summits. From the central one, our Saviour ascended to heaven; and, we are told, that, after the "Last Supper," Christ and his disciples went to the mount of Olives—a favorite resort of His. Gethsemane is situated at the foot of this mountain, also Bethphage and Bethany—the residence of Lazarus and his sisters. Jerusalem is surrounded by several hills; among which are those of Evil Counsel, and Offence. Many other elevations surround the city: thus we see the appropriateness of the words of the Psalmist, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever." Ps. 125:1, 2.

RELIGION—VIRTUE. Moses did not make religion a part of virtue, but he considered and ordained other virtues to be a part of religion. Josephus.

APPOINTMENTS.

NEW HAMPSHIRE STATE CONFERENCE. The next session of this conference will be held at Lake Village, commencing Thursday, June 20th, at 2 o'clock P. M.—Brethren will bear in mind that according to a resolution passed at the last session, the conference on Thursday will "commence with a social meeting; and following this, a session of the ministers' conference." Also remember that according to another resolution, "The ministers are expected to report themselves personally or by letter; and the churches by delegates or by letter." Will brethren be punctual in this matter?

T. M. PREBLE, Clerk of Conf.
Concord, N. H., June 7, 1861.

A Grove-meeting will be held by the Adventists, the Lord willing, in the township of Townsend, County of Norfolk, 11th concession in the Grove by the Colver school house, Saturday and Sabbath, 8th and 9th of July. Brethren Crandell, Fairchild, Burtenshaw, Simpson and others are expected to preach. We would be glad if Bro. Chapman could be here. Come, brethren and sisters, to this gospel feast. We cordially invite all.

JAMES W. CROOKER.

I will preach in Westboro' next Sabbath, June 16th, D. V.
C. CUNNINGHAM.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. M. Preble. We should be pleased to do so were there a call for them; but there seems not to be at the present, and we have a full supply on hand.

R. Atkinson, \$2.50. Have cr. you \$1.50 to No. 1075, and J. A. \$1 to No. 1066. Mailed to you the other money on the 8th inst.

Miss Elizabeth H. Brister. The Herald was changed to your address from Oberlin, O., to Trenton, N. J., some time since, and has, since then, been regularly sent in the same package with seven others to Trenton. As Miss B. does not receive her paper, will some friend in T. show her this note? It is paid to 1072.

W. H. Swartz. Have changed your credit on the two papers to No. 1075.

T. Wardle. We have no copies contain'g our notice, and only four containing yours; which last we mail you.

M. Preston. Your paper was stopped by the order of some one at No. 1007, as we never do this without order when there are papers due. Eld. Litch paid two dollars for your last autumn, to No. 1010, so that there are now three Nos. your due. We accordingly cr. you to No. 1049—the end of June; and will you please inform us whether we shall then continue it?

H. K. Boyer. There will be \$3 due July 1st.

H. Lye. Sent you book the 8th, and put balance to donation.

Mrs. A. Oliver. Sent papers the 8th.

A. H. Brick. Sent the 11th.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

STYVENSON BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 11, 1861.

Henry Lye, Philadelphia, Pa. 1.00
Henry Rupp, Shrewsbury, Pa. 5.00
Willard Ide, Rahway, N. J. 5.00
Mrs. Eliza Ide, 5.00
Samuel Prior, Yardleyville, Pa. 5.00
Thomas Ducher, Philadelphia, 2.00

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, JUNE 11, 1861.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1073 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Simeon Milliken 1114. See the other dollar in Her. of Apr 20th; R D Wynkoop 1075; O Davis 1068, A Sherman 1049, Mrs R Dorman 1068. We have no copy of May 18th. J D Lucas 1049, R Lee 1049, Wm Kitson 1068, J Lonsdale 1049, H Hough 1054, Mr Miller, by Dr J L 1036, C H Robinson 1054—each \$1.

A Spence 1075, L A Crowninshield 1075, R Wooster 1080, B B Bixby 1075, S Gilpatrick 1075, C Elkin 1049, S Brown 1075, E Freeman 1075, I R Gates 1049, E Hough 1088, H Rapp 1137, Anna L Wright of Morrisville.—Do not find your name on the books, and so enter your name as a new sub. and cr. you to 1098.—If wrong, let us know; J M Neal 1049, E Lovett 1089, W Ide 1127, E Tarland 1075, by Dr L; A M Luce, by Dr L, 1085, H Collins 1101, J W Crooker 1059, and books sent the 11th, W P Woodworth 1075, John Allen 1057—each \$2.

D A Geer 1101, Wm Still 1049; Mrs Rebecca Moore 1049—It being directed to Dr Litch, was sent to him at Philadelphia, and returned—each \$3.

S D Stillman 1049, \$2.20. We lose 25 cts for expense of sending check to N Y; G Hill 1044, \$1.50; Presentation convent (by R H) 1049; S Lovett 1049, \$1.50.

MILLENNIUM.

VOLUME XXII. NO 16.

And who shall surround his throne? People of all countries, all ages, and all ranks. The saints of the Old Testament, Abraham, Moses, David, and the Prophets; the saints of the New Testament, Simeon, who waited to see his Saviour, and when he had seen him, departed in peace, Luke 2: 29; "the glorious company of the apostles;" "The noble army of martyrs;" all the saints who have entered into their rest, and those who now cry, "How long, O Lord, holy and true?" Rev. 6: 10, will be there, and enter into the joy of their Lord. On the other side, the sinners noticed in the Bible, Pharaoh, Ahab, and the rest; bloody Herod, cruel Pilate, the traitor Judas, delaying Felix, must all give an account to God, Rom. 14: 12. Then shall be seen the awful difference that will be made between the righteous and the wicked, between him that serveth God and him that serveth him not," Mal. 3: 18. While the righteous will hear the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25: 34, and will shine forth as stars in the kingdom of their Father, Dan 12: 3, the wicked shall be cast "into everlasting fire, prepared for the devil and his angels," Matt. 25: 41, and will know by dreadful experience the meaning of those awful expressions, "the second death," "outer darkness" "the worm that never dieth;" "the fire that is

not quenched." Rev. 20: 14; Matt. 8: 12; Mark 9: 44. Awful and terrible thought! "The Lord grant unto us that we find mercy of the Lord in that day." 2 Tim. 1: 28.

Let every one who reads this attend to these solemn questions: Do you believe on Jesus? Have you received him for your Saviour? Have you ever heartily prayed to him to forgive you, and save you? Should the Lord come now, in what state would he find your soul? Could you humbly, yet boldly appeal to him as your God and your Saviour; as the God you serve, the Saviour you trust? Could you say to him, "I have waited for thee?"

May God give us grace to consider these things, and if our hearts condemn us, let us seriously reflect on our danger, reflect on it now, while there is time. Let us search the Scriptures to become acquainted with Jesus. We must one day see him. He will then be our Judge; he now offers to be our Saviour. He now says to us, "Look unto me, and be ye saved," Isa. 45: 22. He promises, if we come to him, to receive us graciously, and love us freely; to take away our sins. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," Isa. 1: 18. How can we refuse so merciful an invitation to come and be saved? Let us hear his voice, when "he stands at the door" of our hearts, and knocks; let us open our hearts to him, and intreat him to enter in, and dwell with us for ever. Rev. 3: 20.

One thing more: we must do this now—to-day. To-morrow it may be too late. You may be dead by to-morrow; or, even if your life be spared, your circumstances may be far less favorable. Be assured of this, that the longer you remain in impenitence, and the oftener you harden your hearts against the invitations of mercy, the more hopeless will your state become. Remember the words of the angel to Lot: "escape for thy life," Gen. 19: 17. "Behold, now is the day of salvation," 2 Cor. 6: 2.—*English Tract.*

(Original.)

There is a Throne of Grace.

I know there is a throne of grace,
For I have waited there;
And seen unveiled the Sovereign's face,
And heard his voice of cheer.

I know there is a throne of grace,
For there I've mercy sought:—
Obtain'd the pardon and the peace,
Which Jesus for me bought.

I know there is a throne of grace,
For there I've gone in grief;
And spread before the Lord my case,
And found his kind relief.

I know there is a throne of grace,
And there will I repair,
And humbly seek the Saviour's face,
And cast on Him my care.

Yes, while I live I'll call on God,
And trust Him if I die;
And on His throne, through his shed blood,
He'll "set" me soon "on high."

R. H.

Canada.

The last of Earth.

The Paris correspondent of the Traveller has the following:—

"Never envy any man! All have their burdens, and He that tempereth the wind to the shorn lamb, hath endowed him with the power of alleviating the heaviest loads. The other day there was a splendid funeral in this street, a few doors below the home in which I live. All the hideous pageantry which increases the horrors of death, was assembled. The crowd was numerous. The luxurious mansion of the great banker was one great funeral chamber. The banker is worth a million of dollars. His average income is a hundred and twenty thousand dollars. He is the head of a joint stock company, which enable him to dispose of ten millions of dollars at his pleasure. He is one of the lions of 'Change.' Don't you envy him? O, no; don't envy him; he has his sorrows as well as anybody; for it was only six months ago the undertaker laid his third son, then nineteen, in the

grave—the other day his second son was carried away by the same sombre tradesman to the graveyard, though the boy was but twenty-one. His oldest daughter is a hunch-back, and is in declining health. His second daughter is bed-ridden with consumption, and will surprise the doctors if she outlives the winter. The banker himself is blind from over-labor; he has been known to pass twenty days without undressing or sleeping in a bed; all his repose being a few hours of feverish slumber snatched from corroding cares—a respite passed on a sofa! O, don't envy the rich banker, though his coffers overflow with gold, for it avails little to him; and though, as I grant ye, the resonant chimes of coin tossed about as so much trash in his cash office sounds musically to the ear, yet the oft-heard passing bell and doctor's tread, common in that house as the resonance of gold, destroy all the effects, except the painful contrast between the emptiness of human vanity and ambition. So envy no man!"

Is the Matter Settled?

"Is the matter settled between you and God?" I asked solemnly of one whose declining health forewarned us to expect her early removal from this world.

"O! yes sir," was her calm reply.

"How did you get it settled?"

"O! the Lord Jesus Christ settled it for me."

"And when did he do it for you?" I enquired.

"When he died on the cross for my sins."

"How long is it since you knew this blessed and consoling fact?"

The answer was readily given, "About twelve months ago."

Anxious, however to ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accomplished on the cross for sinners was done for you?"

She at once replied, "I read in the Bible, and believe what I read."

And now, dear reader, have you read in the Bible, and believed what you have read? It is written, "Christ Jesus came into the world to save sinners." (1 Tim. 1: 15.) Does this bring comfort to your soul? Do you believe this "faithful saying?"

The Right Side of Fifty.

If Christians oftener cherished the hopes of the apostle, and felt, like him, that to die is gain, they would talk like Mr. Venn, in the following anecdote:

It is said of the humble Mr. Venn, in one of his excursions to preach for the Countess of Huntington, that he fell in company with a person who had the appearance of a parish clergyman. After riding some time together, conversing on different subjects, the stranger, looking in his face, said:

"Sir, I think you are on the wrong side of fifty."

"On the wrong side of fifty!" answered Mr. Venn. "No, sir, I am on the right side of fifty."

"Surely," replied the clergyman, "you must be turned of fifty."

"Yes, sir," added the Christian veteran, "but I am on the right side of fifty, for I am nearer my crown of glory."

Happy that person who can thus feel; who has the right to believe he is nearer his crown of glory. How feelings like these would cause us to rejoice as year by year passes away, and our salvation becomes nearer.

Severe Rebuke.

When General Jackson was President of the United States, says an aged laborer in the presidential garden, a few years since, he could tell an honest man from a rogue when he first saw him. I remember that a clergyman with a stiff white choker, and an untarnished suit of black, called on him one morning when he was overlooking some work that I was performing in the garden, and requested an appointment to some office saying:

"General, I worked harder for your election than many of those upon whom you have bestowed office."

"You are a minister of the Gospel?" said Old Hickory, inquiringly.

"Yes," said the clergyman, "I was a minister, but I thought I could do better by becoming a politician; so I stumped the district week days for you, and preached for the Lord on Sundays."

Old Hickory, turning short toward him, and looking him full in the face said:

"If you would cheat the Lord you would cheat the country. I will have nothing to do with you, nor any like you. Good morning;" and he walk rapidly away. I shall never forget the look of that hypocritical clergyman. Had the last judgment been set, and he before the great white throne, I doubt whether he would have looked more blank or chopfallen.

Eternity.

From a sermon preached by Samuel Occom, the Mohegan Indian Preacher, at the execution of Moses Paul, in 1772:

"And O, Eternity! Eternity! Eternity! Who can measure it? Who can count the years thereof? Arithmetic must fail; the thoughts of men and angels are drowned in it. How shall we describe Eternity? To what shall we compare it? Were it possible to employ a fly to carry off this globe by the small particles thereof, and to carry them to such a distance that it should return once in ten thousand years for another particle, and so continue till it has carried off all this globe, and framed them together in some unknown space, till it has made just such a world as this, after all, Eternity would remain the same unexhausted duration."

"This must be the unavoidable portion of all impenitent sinners, let them be whom they will, great or small, honorable or ignoble, rich or poor, bond or free, Negroes, Indians, English, or of what nation soever; all that die in their sins must go to hell together; for 'the wages of sin is death.'"

The Fatal Repose.

A gentleman was travelling in Italy in the summer months. As he left Rome he was warned of the danger of sleeping at Baccano. He was told to travel all night rather than stop at that place, as a malignant fever prevailed there.

He arrived there about bed-time. The air was balmy, and the accommodations inviting. He concluded to stop for the night. Those whose interests would be promoted by his doing so, told him there was no danger.

He rose in the morning and proceeded on his journey. Some days after he had reached Florence the fever developed itself, and he was soon in his grave.

Sinners are warned of the consequences of sinful acts. They are persuaded to disregard the warning. They sin and the threatened consequences do not immediately appear. They think they shall escape. But ere long God's immutable law over takes them, and they perish. The soul that sinneth, it shall die.

Faint Not.

Melchoir Adam tells a notable story of Myconius, the friend of Zwingli and Luther. On the night of his entrance into the monastery, in order to assume the condition of a monk, he had a dream which changed his whole history, and led him to devote his energies to the cause of Christ. He was led in his dream to the fountain of living water which flows from the wounds of the crucified Saviour, and being washed and refreshed, a guide conducted him to a boundless plain covered with waving corn. Here he was bidden to reap. "I cannot," he cried, "for I am unskilled in the use of the sickle." "What thou knowest not thou shalt learn," was the swift reply. The guide conducted him nearer to the scene of labor, and here he saw a solitary reaper toiling with such prodigious effort, that he seemed determined to reap the whole field himself. He is commanded to join this laborer and share his toils. Anon, he is led to a hill from which he sees the vast extent of the field, and wondering, asks how long it will take to reap such a field with so few laborers. His

guide answered, "Before winter the last sickle must be thrust in. Proceed with all your might, the Lord of the harvest will send forth more laborers soon." Myconius toiled until, weary and faint, he attempted to rest a little, but the Crucified One, all wan, weary and wasted, appeared to him, and spake in his ear, saying, "As I am you must be." Then he awoke, but the dream remained with him, he took his place by Luther's side, and worked until reapers arose on every hand, and the harvest was all reaped before the winter.—*Rev. C. H. Spurgeon.*

How to Study the Bible.

Even for the scholar, we believe the text, with the usual apparatus for studying any language, is its own best comment. For general readers, a really true and faithful translation is better than all notes and comments. And a mind truly honest, willing to receive light, a heart panting for God and spiritual good, a soul hungering and thirsting for righteousness, can take the Bible in any respectable version, and find all its own wants met and satisfied; can, if it has a gift or feels a call, go to its fellow beings with a power and efficacy that will be sought in vain from critical and exegetical apparatus. It is one of the illusions of young ministers, and still oftener of Sunday School teachers, that they can find in books the material they want for the elucidation of the Bible and the instruction of hearers and pupils; and no illusion is more completely and rapidly dispelled than this, when the actual trial comes. The books are found to be dry and husky, beating ever about the bush but missing the bird. The minds of hearers, and above all, of children, will not respond to any such bringings forth. The sermons and the lessons partake of their source, and drop dead on dull ears. But when pastor and teacher kindle their own souls at the fire of God's altar, fill their own minds with the dear sparkling truth of the Bible, their hearts with its faith, hope and charity, and have the word hidden in their souls and glowing there, they find that their speech partakes of the glow and fervor of the divine word, they see its meaning and testify as those who have seen and do know.

Songs of Degrees.

There are fifteen Psalms which bear the title "A Song of Degrees." They are found in a group together. The series commences with the 120 and ends with 134. Of the title which they bear three explanations are given. It is supposed by some that the titles which they now bear were primarily derived from the place they were wont to be sung. We are told by one class of Hebrew Interpreters that these sacred melodies were sung on the steps leading from the outer to the inner court of the temple. From this circumstance they were called the Songs of the Steps—the same word being used in Hebrew to denote the steps of a stair way as is used to denote the degrees of a dial, see 1 Kings 10: 19, Isa. 38: 8, 2 Kings 20: 9-11.

Others understand the title to be derived from their peculiar rhythmical structure, by which a thought in one line is caught up and amplified in a succeeding line. A note-worthy instance of this development of thought by degrees may be seen in Ps. 121:

I will lift up mine eyes unto the hills,
From whence cometh my help;
My help cometh from Jehovah
The Maker of Heaven and Earth;
He suffers not my foot to slide;
Thy Keeper does nor slumber,
Lo! not slumber nor sleep
Does the keeper of Israel.
Jehovah is thy keeper, &c.

A similar gradation of structure is seen in most of these Psalms, though it hardly seems so pervading a characteristic as to have given this title to all over which it is found.

The more probable view is that the name of these Psalms is derived from the occasion for which they were composed. They bear striking marks of having been composed for the Pilgrims who went up to Jerusalem to celebrate the yearly festival. Hence they were not unfitly called "Psalms of the ascending" or "Pilgrim songs." Some of them are appropriate to the regular an-

nual visits; others would seem more specially adapted to journeys undertaken often by the Babylonish exile. This explanation of the origin of the name is not inconsistent with the intrinsic and circumstantial peculiarities which have been noticed. If they were composed for the annual journeyings to the capital they were doubtless sometimes sung upon the steps by the attendant choirs as bands with us perform while the procession is entering. The ascending progress of the thought beautifully corresponds to the advancing progress of an eager traveler. The repetitions are singularly appropriate to the jogging monotony of Oriental travel. When the devout pilgrims had reached the Holy City, the goal of their wishes, and the end of their perilous journey how their hearts would go forth with their voices in a song like this.

"I was glad when they said to me,
To the house of Jehovah let us go.
Standing now are our feet
Within thy gates O Jerusalem!
Oh Jerusalem builded
As a city compact together
Whither go up the tribes,
The tribes of Jehovah, as prescribed to Israel
To give thanks to the name of Jehovah."

Due West Telescope.

Backbiting.

What a red mark the word of God sets on the slanderer's forehead when it calls him a back-biter! Many a child goes about with that red mark flaming on his brow, and his conscience tells him that it is so. We have need to look well to it. A gentleman writes that he once saw the title "slander-book" printed on the binding of a small ledger. On examining it, he found that the various members of the household were charged so much a piece for each slander. The accounts were very neatly and correctly kept, credits entered, etc., as in a merchant's office. He was informed that this plan of fining for slander originated with a good young girl, with a view to prevent evil speaking observed the wretched effects of it in families and neighborhoods; what great fires were kindled by it; what sweet fountains were embittered by it; so she hit upon this expedient to knock it on the head. Perhaps others might take the hint.

I have seen a capital rule in verse—

"Believe not each accusing tongue,
As some weak people do,
But ever hope that story wrong,
Which ought not to be true."

If we all did this, false witnesses would be starved.

When any one was speaking ill of another in the presence of Peter the Great, he would shortly interrupt him, and say, "Well now, but has he not a bright side? Come, tell me what you have noticed as excellent in him? It is easy to splash mud; but I would rather help a man to keep his coat clean."

If we ourselves are the objects of calumny, there is no question as to our duty. Do as our Lord did: "When he was reviled, he reviled not again; when they threatened he answered not; but committed himself to Him who judgeth righteously." "If one slanders thee," says an ancient philosopher, "first consider whether he has truth on his side; and if so, reform thyself, that his censures may not affect thee." When Plato was assured that the boys in the street were laughing at his singing, "Ah" said he, "then I must learn to sing better." Being reminded that he had many aspersers, "It is no matter," said he, "I will so live that none shall believe them." Hearing, another time, that an intimate friend had spoken detractingly of him, he said, "I am confident he would not do it if he had not reason for it." This is the surest method, as well as the noblest, of extracting the sting from a reproach. A guilty conscience needs no accusation, and a good conscience fears none.

A Church Commentary Exploded.

We have no recollection of ever reading a criticism more thoroughly demolishing a proposed work, than the following from the Princeton Review. It is evidently from the pen of Rev.

Dr. Hodge, and is directed against the plan suggested at the last (O. S.) General Assembly, of having a commentary prepared to give the sense of the church on the whole Bible. *N. Y. Ob.*

It is evident, from the very nature of this proposal, as well as from the arguments of its advocates, that it contemplates an exposition of the whole Scripture, to which shall be given the sanction of the church authority. If the mere suggestion of such an idea does not strike a man dumb with awe, he must be impervious to all argument. It is a fearful thing to give church authority even to articles of faith gathered from the general sense of Scripture. How large a part of the church universal, or even of the church of England, can conscientiously adopt the Thirty Nine Articles in their true sense? How do we get along with our more extended Confession? We could not hold together a week, if we made the adoption of all its propositions a condition of ministerial communion. How is it with the marriage question? If it is not only difficult but impossible to frame a creed as extended as the Westminster Confession, which can be adopted in all its details by the ministry of any large body of Christians, what shall we say to giving the sanction of the church to a given interpretation of every passage of Scripture? This is more than all the popes, who ever lived, merged in one, would dare to propose. It is a thousand fold more than Rome, when most drunk with pride, ever ventured to attempt. Where is there such a thing? who has ever heard of such a thing as a Church Commentary? There must be some mistake about this matter. The proposition cannot mean what it appears to mean, and what some at least, both of its advocates and opponents, understood it to mean. We cannot persuade ourselves that any one, having the least idea of the nature of the work, any apprehension of what it is, to come to a clear conviction, even for ourself, what is the true interpretation of thousands of texts of Scripture, how many questions of philology, of grammar, of logic, of geography, history, antiquities, of the analogy of faith and Scripture, which such decision involves, could for a moment, dream of the possibility of a church exposition of the whole Bible. The proposal, on the part of any man, or any body of men, to give an authoritative interpretation of unfulfilled prophecy, of the visions of Ezekiel, Zechariah, Daniel, and John, would be proof that God had given him or them up to strong delusion. No amount of inspiration ever granted to man would justify such an assumption. The prophets themselves did not understand their own predictions. The apostles, though rendered infallible in what they taught, were as ignorant, it may be, as other men of what they did not teach. The Scriptures were as much an unfathomable sea of divine knowledge to them as they are to us.

It will, no doubt be said, that the view above given of the design of the proposed commentary is exaggerated and distorted. It is very probable that the proposition lies in the minds of its advocates in a very different form from that which it presents to others. We are speaking of it as it lies in the record, and as it was exhibited in the speeches of those who urged its adoption. Some may say that there is no great harm in the Board of Publication publishing a commentary on the Bible. Certainly not, and simply because the Board of Publication is not the church, and therefore no special authority belongs to any of their publications. They may print the commentaries of Henry Scott, or Dr. Jacobus's Notes on the Gospel, with impunity, because no one is responsible for the correctness of the expositions given but their authors. Who ever dreams that the church is responsible for Dr. Scott's interpretation of Ezekiel's wheels? Who thinks of attributing church authority to Dr. Jacobus's exposition of our Lord's discourses? These works pass for what they are intrinsically worth and for no more. But here it is proposed to pursue the same course in making a commentary, as was adopted in making our Catechisms and compiling our Hymn Book. The church, as such, is responsible for the doctrinal correctness of every hymn in the collection. The people do not know who were the writers or who the compilers. They take the book on the au-

thority of the church, and the church is fully committed to its correctness. This must be the case in regard to any commentary written by men selected and appointed by the church, reporting their work from time to time, as they proceed, and receiving as essential the imprimatur of the church to what they write. This of necessity commits the church; and this purpose was clearly avowed. It is said that the Westminster Confession has a sense, and the church has a clear conviction of what that sense is; and according to these principles the commentary is to be constructed. That is, the church is to see to it that the commentary is orthodox and correct; therefore the church must be responsible. When this commentary is quoted in controversy, it will come not with the authority of Luther, or Calvin, or of Scott, or Jacobus, but of the Presbyterian church. All Presbyterians will go to it, not as to the other publications of the Board, written by private individuals, but as to a book having authority, as being written or compiled by the church. The plan proposed is much the same as that pursued by our Baptist friends in the preparation of their new version. If that work should be completed, it will be the Baptist version, not Dr. Conant's or Professor Hackett's version, but the Baptist version—one to which the Baptists as a denomination stand committed. So the proposed commentary will be the Presbyterian commentary, not the commentary of Mr. A., or of Dr. B., and it must of necessity be clothed with church authority. This was evidently contemplated by those who urged that the exposition of Scripture should be kept under the vigilant eye of the church, and who plead the promise of the Holy Spirit to the church as a reason why the work should not be referred to the Board of Publication, but decided upon and carried out by the church itself, the Board being only her agent, as in the preparation of the Hymn Book. This is a fatal objection to the whole scheme, for the church will never submit, unless God has withdrawn from her the spirit of wisdom and of a sound mind, to have imposed upon her the interpretations of any man, as of authority in the reading of the Scriptures.

Besides this, the object aimed at is not only inconsistent with the liberty of believing, but it is utterly impracticable. It is said the Bible is to be interpreted according to the church's sense of the Westminster Confession. But who is to tell us the church's sense of the Confession? It is notorious, that as to that point we are not agreed. In the second place, even as to points in which the sense of the Confession is plain, there is want of entire concurrence in its reception; and what is the main point, there is no such thing as the sense of the Westminster Confession as to the true interpretation of thousands of passages of Scripture. The standard is an imaginary one. What does that Confession teach of the dark sayings of Hosea, of the baptism for the dead, or the sense of Gal. 3. 20, concerning which an octavo volume has been written, giving no less than one hundred and fifty interpretations? It is plain that there is not, and that there cannot be a standard for the interpretation of the Scriptures in detail; and therefore the church must either submit to have the opinions of some one man enacted into laws to bind the reason and conscience of all other men or she must give up the idea of having a church exposition of the Bible.

Admitting, however, that such a work is desirable, and that it is practicable, where are the men to be found to execute the task? It is proposed that each Synod should nominate five of its own members for the work, some one hundred and sixty in all. We venture to say, that instead of our church being able to furnish a hundred men fit for such a work as this, it does not contain, and never has contained, any one such man. It is bad enough for any poor sinner, after all his study, to undertake to present his own private judgment as to the meaning of Scripture, and to state the reasons for his opinion, leaving all other men to judge for themselves to receive or reject his interpretation as they may see fit. But to assume to act as the mouthpiece of the church in this matter, to say what the church believes as to the meaning of each text of

Scripture, and what all its members, therefore, are bound to receive as its meaning, is a task which none but an idiot or an angel would dare to undertake.

For the Herald.

Travels about Home. No. 4.

In this number I can do but little more than make a record of Death's doings. On Tuesday, March 5th, I attended the funeral of Rachel Norris of Beebe Plain, who fell asleep in Jesus in the 96th year of her age. She was called to part with her husband,—Elder M. Norris, of the Free-will Baptist denomination upwards of 20 years ago, and for nearly three score and ten years was professedly a pilgrim to the Celestial City. During the last few years of her life she spent a great portion of her time in reading the New Testament, and in prayer. She was ready and waiting, and my text was the sentiment of her heart: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."—Psalm 23:4.

Friday, March 8th. Left home for Waterloo where I put up with Dr. Parmelee, and found that since my last visit there, his father—Ebenezer P.—had departed this life. Being in his 96th year, the words of Eliphaz were in his case verified: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season." The two oldest people within the circle of my acquaintance have thus passed away; but instead of desiring to spend like them nearly a century on earth, beset with sin and infirmity, I would earnestly desire to spend eternity with God where perennial youth and sinless purity will be enjoyed. I have observed that the life of the aged in this world is too often like a book, the first and last leaves of which are a blank; but with the life to come it will be otherwise: for they that shall be accounted worthy to obtain that world and the resurrection from the dead, shall be equal unto the angels, and will die no more. There will be neither blank nor blot in the better land.

Sunday, March 10th. Notwithstanding the rain of yesterday terminated in a snow-storm, and nearly a foot of snow fell, making the walking extremely bad, there was a large attendance at the morning service when I preached the funeral sermon of brother Isaac Hyatt, from 2 Tim. 4:7, 8—a text which he had selected for the purpose more than four years previous to his decease. Within the few weeks which have elapsed since I was last here, another grave has been dug in yonder graveyard, and one who walked and talked and sung with us, who shared our joys and was partner in our sorrows, who greeted us in the family circle, and met with us at the sacramental board, is now no more. "By reason of strength" his days were more than "four-score years," yet their strength was labor and sorrow—and he is gone.

When Elder Himes was in California and I had charge of the Advent church in Boston, I received a letter from this brother dated, "Waterloo, C. E. March 26th, 1855" from which I make the following extract:—

"My health is very poor, and my worldly circumstances are something like my health, in consequence of which I sometimes get very low in my mind, but I think, I have been getting a little the better of that ever since I heard you preach from that very excellent text: 'We know that all things work together for good to them that love God, to them who are the called according to his purpose.' It is true I have for two years or more been a great sufferer, both night and day, from palpitation of the heart, which has worn me down, and greatly impaired my memory and my voice; yet in my severest turns I have rejoiced in prospect of the better world. I feel the comforts of our blessed hope more or less every day of my protracted life, and feel no mis-givings with regard to my future safety. God who converted my soul in the nineteenth year of my age, will not abandon me when I am old. Your loving brother,

ISAAC HYATT."

This was, I think, the last letter I received

from him, but after my return to Canada, we often met; for I never visited Waterloo without calling upon him. The "assurance of faith" which he cherished was not unfounded, and the One on whom he leaned did not forsake him. When the morning dawns I hope to meet him. "For this God is our God forever and ever: he will be our Guide even unto death."

My "true yoke-fellow" and friend, Dr. Hutchinson, whom I had not seen for about ten months, was present and assisted in the services of the Sabbath. After spending a few days in Shefford I returned to Derby Line, Saturday, March 16th and the day following preached thrice. Monday the 18th, went to West Newport, Vt.—12 miles—to attend the funeral of an adopted daughter of Bro. John Haran. Though the deceased was not a year old, she had suffered much, and was greatly beloved. I endeavored to cheer the mourner's heart with the words of "comfort" found in 1 Thess. 4:13-18. There is nothing like the hope of the gospel for such an occasion.

March 19th. Came to Magog, where I had left my companion sick, but finding her better had reason for rejoicing. Here I found the following unpublished lines of sister Helen M. Johnson, and with them I close:—

I would see Jesus! O great heart of love
Wilt thou not take me in?
Earth has no rest—wary like Noah's dove
I come with all my sin.

I would see Jesus! tell me ye who know
Where shall I find him? where?
No place so dark or distant but I'd go
If he were only there.

I would see Jesus! o'er my guilty head
Behold Mount Sinai burn,—
The ground doth quake, the very sky is red
Whichever way I turn.

I would see Jesus! burdened with a grief
That craves a pitying ear,
My heart will break unless it find relief,
I know that He would hear.

I would see Jesus! hark, I hear him speak!
He calls—he calls to me!
I come, I come—poor, sinful, blind and weak,
Jesus, I come to thee!

Yes, and He who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and, "Him that cometh to me, I will in no wise cast out," will be as good as his word. Fear not.

J. M. O.



ADVENT HERALD.

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SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

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Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

H. B. Woodcock. We see no light in your article, and doubt whether we perceive the point you aim at. We see none at least that we think you could aim at.

Subscribers will notice that our receipts have been running far behind our expenses for the last few weeks. Our donation column has also been little patronized. We feel that our brethren and sisters only need to have their attention called to this, to keep us supplied with the weekly needed where-withal for the issue of the *Herald*.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.

Dr. Cumming's Great Tribulation. First and 2d vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Contents of the Extra Edition of the Herald of March 16th.

The Old Earth—poetry; from the Knickerbocker The Chaldean monarch's Dream:—

The Great Image of Dan. 3: 31—45.

The interpretation:—

1. The Head of Gold—Babylonia;

2. The Breast and Arms of Silver, Medo-Persia;

3. The Belly and thighs of Brass—Grecia;

4. The legs of Iron—Rome;

5. The Feet of Iron and Clay—Rome divided;

6. The Kingdom of the Stone and mountain;

7. The Smiting of the Image;

8. The Stone, Enlarged to a Mountain and filling the earth.

The Heavenly Footman—poetry by John Bunyan Declaration of principles, adopted at Albany N. Y. April 29, 1845.

The Mountain of the Lord's House—an exposition of Isa. 2: 1—5.

Will the Pope remove the Papal Seat to Jerusalem?

A Word in Season; with other miscellaneous items.

We printed several hundred copies of this extra edition of the *Herald*, above the orders for it, which will be sent in packages of ten copies for 25 cts. or 50 copies for \$1.—exclusive of postage. It is a valuable paper for distribution.

Sister R. Kitchen, of Cincinnati, O., writes that having had the reading of the *Herald* through the kindness of a brother there, she wishes for six copies, one for home use, and the others in expectation of obtaining as many new subscribers there—the whole being paid for six months in advance. She adds:—

"I think all true Christians will agree with you when they read your explanation of the image in Nebuchadnezzar's vision. And I think no one can gainsay or resist your Declaration of Principles, when they read the scripture you have quoted, except they be wilful rejectors of the truth."

Such results are encouraging to increased efforts. Will not the readers of the *Herald* circulate it among neighbors and friends?

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE TEN HORNS—DECEM-REGAL ROMÉ.

"And it had ten horns." v. 7.

"The fourth beast" attracted Daniel's particular attention; and he "would know the truth" of it, and of "the ten horns that were in his head" (v. 20.)

Fortunately, we are not left in doubt respecting their import; for the celestial messenger responded to the inquiry of the prophet, and said, "The ten horns out of this kingdom are ten kings, that shall arise," (24.) In other words, the ten horns of the fourth beast symbolized ten kings that should arise out of the fourth kingdom.

Two questions are here suggested viz. 1st, Were these "kings" to be successive, or cotemporary? and 2d. Is the word "kings" here expressive of individual rulers, or of reigning dynasties?

In the peculiarity of its "horns," this fourth beast resembled the seven headed ten horned dragon of Rev. 12:3, the seven headed ten horned leopard beast of Rev. 13:2, and the seven headed ten horned scarlet beast of Rev. 17:3; which indicates an identity, in the correspondence to the symbolization of this characteristic, respectively of each; and this aids in determining the above enquiries. For it is evident, from the interpretation given the last named symbol, that the power represented by it is presented under different periods of its history—1st, during a period when the forms of government symbolized by the "heads" are dominant, and which forms are, manifestly, successive; and, 2d, a period, when the powers represented by the horns have sway, and which it is equally evident are synchronous. For of the seven heads, we read that five had fallen, one then was, and the other was not then come, when John wrote; whilst of the horns it is said, "The ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power

as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. . . . For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast" Rev. 17:10-13, 17.

The two conditions here indicated,—that of a succession of forms of government, symbolized by the heads, and that of the ten cotemporary kings, symbolized by the horns—are in harmony with other symbolic characteristics. For, in Rev. 12:3, the seven headed "great dragon" has "seven crowns upon his heads,"—his horns being evidently crownless; whilst in Rev. 13:1, the seven headed leopard beast has crownless heads, and "upon his horns ten crowns." It is clear from this, that the former symbol brings more particularly to view that period of Roman history, when the empire was a unit, and existing under its seven successive forms of government, known as the Kingly, Consular, Dictatorial, Decemviral, Tribunitary, Pagan Imperial, and Christian Imperial—the five first having passed away before John wrote, the sixth then existing, and the last named not having come; whilst the latter symbol, represents the same empire during a period when its cotemporary kings should be in the exercise of power. The same two periods are also brought to view in the legs and feet of the symbolic image of Dan. 2:33—the iron legs representing "the fourth kingdom," when it should be "as strong as iron," and breaking in pieces and subduing all things, (v. 40); and "the feet and toes, part of potter's clay, and part of iron," representing a later period in the history of the same empire, when "the kingdom shall be divided, and there shall be in it of the strength of the iron;" for then "the kingdom shall be partly strong and partly broken," (vs. 41, 5).

That these ten horns symbolize cotemporary kings, is also evident from what follows in the same connection; for a little horn arises after and plucks up three of them; which proves their cotemporary existence.

The ten horns being thus clearly symbolic of cotemporary kings, the second question, whether individual kings or cotemporary dynasties are intended, is very easily answered. For, 1st, cotemporary kings must rule, each, over a separate territory; and as these were to arise "out of the fourth kingdom," they can be looked for only when, as brought to view in the second chapter of this prophecy (vs. 41—3,), "the kingdom shall be divided," and the divided parts "shall not cleave one to another, even as iron is not mixed with clay." And, 2d, if these divisions, when found, are governed by kingly dynasties, it follows that such, and not individual kings, are the subject of the symbolization.

That the terms, "kings" and "kingdoms," are here used interchangeably and with a similarity of significance, is evident from the fact that both beasts and horns, are, each in turn, thus interpreted, and the word kings is used under circumstances appropriate only to kingdoms. Thus, whilst it is said, "These great beasts, which are four, are four kings which shall arise out of the earth," (v. 17,) it is affirmed that, "The fourth beast shall be the fourth kingdom," (v. 23,); which shows the word kings to have been used in the sense of kingdoms. And, in the 8th of Daniel, when it is said, "the rough goat is the king of Grecia," (v. 21); the additional explanation, that "the great horn that is between his eyes is the first king," shows that "the king of Grecia" means more than an individual king. That it is expressive of the kingdom of Grecia, is evident from the subsequent affirmation that "four kingdoms shall stand up out of the nation," (v. 22); and as the "four horns, that come up in the place of the one broken horn, are explained to be symbolic of four kingdoms standing up out of the one kingdom, it is evident that the "first king" represented by the first horn, was expressive of the kingdom when its sovereignty was a unit. The divinely interpreted significance of the word shows, therefore, that both beasts and horns, when interpreted as symbolic of "kings," are so of such only as governments and dynasties; that beasts are symbolic only of empires; and that the horns of a beast, whether one or many, are representative of the number of sovereignties cotemporarily existing during the period indicated. As Bishop Newton well remarks, "We must therefore look for the ten kings, or kingdoms, where only they can be found, amid the broken pieces of the Roman empire."

To such fulfillment of this prophecy did students of Scripture look, before any such division of the Roman empire had transpired. Irenaeus, at the close of the second century, speaks of the division as future, and the next event in prospect. He says: "St. John, in the Apocalypse, has spoken still more plainly of the last time, and of these ten kings among whom the kingdom that now reigns shall be divided."

Jerome, about the end of the fourth century, wrote: "Let us say what all ecclesiastical writers have delivered, that in the latter days when the empire

of the Romans shall be destroyed, there will be ten kings who shall divide it between them" &c. And he regarded the division as having begun—seeing, as he said, that "in civil wars and against foreign nations we need the help of barbarian nations, and tribes."

Sulpicius Severus, about the same time, took a similar view of it, and said: "It is clear that the Roman territory is either openly sieged by rebellious tribes of barbarians, or surrendered to them by a show of peaceful compact; and we see that barbarian nations, especially Jews, are mingled with our armies, cities, and provinces, and live amongst us; and yet do not adopt our customs."

That incursions into the Roman empire, by northern barbarous nations, who first overrun, and then planted themselves in the subjugated provinces, at length resulted in a ten fold division of that kingdom, is the testimony of all history.

"The Path of Glory" that leads only "to the Grave."

The month of July and August, of 1759, had passed away, while the British and American army, for the reduction of Quebec, lay before it, planting batteries, and throwing up intrenchments, in prosecution of the siege. Early in September the intrepid Commander, Wolf, discovered the cove, now bearing his name, where the bending promontories form a basin, over which the high hill precipitously rises, and to the top of which there led a path so narrow that two men could hardly walk abreast. On the 12th of that month, the order was issued; and by one o'clock of the next morning, the boats were silently floating down the stream, under cover of the darkness, on the out flowing tide. As they moved on, the young general repeated, from "Gray's Elegy," the following lines:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inexorable hour—
The path of glory leads but to the grave."

Prophetic words were those to him! They reached the top of that frowning cliff, he and his army, and were encamped on the "Plains of Abraham," ready for battle, before day dawn. Before midday the action commenced, and before night fall it was over. Quebec was taken, the key to Canada was in possession of the English, and the downfall of the French power in North America was certain. But there now stands an obelisk to the memory of Wolf, marking the spot where he fell, mortally wounded, in the engagement,—the day of victory being the day of his death. And Montcalm, the commander of the defense, who was mortally wounded in the same battle and expired the day following, is in like manner honored with a shaft, in memory of him and showing, also that his "path to glory" led to a gory grave.

Thomas Whittemore, a Universalist minister and editor, recently deceased, used to tell the following story of himself: When president of one of the railroads leading out of Boston, he walked over the entire length of the road, on one occasion, to acquaint himself with its condition. Coming to a place where some Irishmen were repairing it, he gave them some directions about their work; at which they took umbrage, not knowing who he was, or that he had any authority over them; and one of them exclaimed,

"You go to!" naming a place not necessary here to be repeated.

"O no," said Mr. W. "that is the last place I wish to go to."

"Yes and faith," said the Irishman, "it is the last place you will go to!"

"The Christian outliving the Man."

Bowed down with the infirmities and weight of yrs. an aged Christian, who had professed the name of Christ for sixty three years, from the age of nineteen, * but now laboring under partial mental aberration, approaches the borders of the tomb. The skill of the minstrel is there, but the instrument is broken. It can be said of him, however, Behold he prayeth. Wesley's beautiful hymn,—

"Come, let us anew our journey pursue"
is a favorite with him, and often, during the days which immediately preceded his departure, he is heard repeating,

"His adorable will let us gladly fulfil,
And our talents improve,
By the patience of hope, and the labor of love."

The summons comes; and as Lazarus "died and was carried by the angels into Abraham's bosom" and there "comforted;" so this aged pilgrim—according to the views he cherished—goes to join "the spirit of just men made perfect," who wait for the "redemption of the body" and an inheritance on the new earth.

* Isaac Hyatt, deceased at Waterloo, C. E. Feb. 6, 1861, in his 82d year.

CASSELL'S ILLUSTRATED FAMILY BIBLE. We have received parts 27 and 28 of this magnificently illustrated edition of the Scriptures, published by Cassell, Petter and Galpin, at 37 Park Row, N. Y. These complete the Book of Psalms, and to the 14th Chapter of Proverbs. The large engravings in those Numbers, are illustrative of David in his devotions; of going to the temple with offerings; of the destruction of the wicked; of man going forth to his labors; of those carried captives; of a ship in a storm; of the mother of children; of the reading of the law; of princes speaking ill of the king; of instructions in the commandments; of the tribes going to Jerusalem; of the fruitful vine; of Israel by the rivers of Babylon; of the righteous reproving; of the snow; of musical instruments; of the prosperity of the godly; of the sluggard; of paternal counsel; of the withholder of corn; and of the wise walking with the wise. This completes the second vol. of a most attractive edition of the Holy Scriptures. It is sold for 15 cts a part.

CASSELL'S POPULAR NATURAL HISTORY. We have received part 24 of this valuable work, by the same publishers and at the same price of the of the above. It is devoted to the Pouch-bearing and Aquatic Animals, and completes vol 2 of this series. No work could be better adapted to interest readers in the various description of animals.

We have seen nothing of History of England since the close of v. 1.

Extra Edition of March 16th.

We are able to supply a few more copies of the extra edition of the Herald of Mar. 16th.,—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. with the Declaration of Principles, and an article on the 2d Chapter of Isaiah, at the rate of 10 copies for 25 cts., or 50 for \$1.

A REQUEST.—I would be greatly obliged to any friend who will send to me at Derby Line, Vt. all, or any of the numbers of the "Orleans Independent Standard," published in Irasburgh, Vt. in March, April and May, 1857, which contain the correspondence between "J. H. B." and myself on "the end of the world," &c. I would like to obtain them soon.

J. M. ORROCK.

"Sing to Me of Heaven."

A lady of thirty three years,* who had been a professed follower of Christ for fifteen, lay on her death bed, and resignedly awaiting her dissolution. With full reliance on the blood of Christ, her bright hope of immortality gave her joy, whilst sorrowing friends wept around her bed side. Her countenance showed the inward peace, and the glory that filled her soul, as she asked them to sing; and, uniting her voice with theirs, a short time before falling asleep, she sang,

"Come sing to me of heaven,
When I'm about to die."

Mary, in her 13th year, and Laurette,† in her 10th, had both sought and found their Saviour, while in health, but now were attacked with that fatal disease diphtheria. In the simple faith of childhood, they spoke of the crown their Saviour would give them, and in the extremity of their sufferings, they frequently requested their friends to sing,

"Come sing to me of heaven
When I'm about to die."

And,

"We are going home."

* Miss Mary Rowell, of Hill N. H. deceased Feb. 14, 1861.

† Children of Gardner Burdick of Rockville R. I. deceased—the first on the 19th and the other on the 20th of March, 1861.

The Conflict Begun.

Telegraphic Dispatches from the Southern Confederacy announce an attack upon and the capture of Fort Sumpter by the Southern forces. The government had offered to withdraw the small force there; but this the South would not permit, unless they surrendered as prisoners of war. The government then attempted to supply the fort with provisions, but before the fleet sent for that purpose could reach there, an attack was made on the fort from all accessible points, and Maj. Anderson was compelled to surrender. There does not appear to have been much bloodshed—none of the Carolinians being hurt, and only four men in the fort wounded, one of them mortally.

This event has created an intense excitement throughout the entire North. An attack on Washington by the South is threatened. The President has issued his proclamation calling for 75,000 troops, and summoning Congress to meet on the 4th day of July next.

According to the Journal:

"We see from 9000 to 10,000 men under arms, and so intrenched that their guns aim into an un-

manageable fortress, held by a hundred starving men, like the spokes of an enormous wheel into the hub. The beleaguered fort, built on the old principles of warfare and with almost entire reference to a naval attack, has been unerringly 'spotted' by the laborious preparations of several months, directed by the terrible precision of modern science. The result is a question of time, and a short time at that. After thirty-six hours cannonading, Major Anderson, to save himself and his brave companions from being blown into the sky, surrenders.

This result is humiliating—our people keenly feel it to be so, we know—but, after all, it hardly amounts to anything more than a formal declaration of war against the Government of the United States. Fort Sumter was of no strategic value, and the President would have been glad to have withdrawn its defenders, and left it in charge of a small guard; but its surrender on demand touched quite other considerations than the importance of the fort, and was out of question, in the eyes of all American patriots. If its capture was a certainty, it is better so than by a humiliating surrender to have recognized the Southern Confederacy."

In response to the call at Washington, it is said Governor Morgan of New York offers 25,000 for the assistance of the General Government; and Gov. Curtin of Pennsylvania states that his State can put 100,000 men into Washington in forty-eight hours, if desired.

Philadelphia, April 13. The war feeling is rampant here, though the people are incredulous in regard to Fort Sumter. Two regiments of the Washington Brigade met to-night—one German and one American. They will be ready to march in five days.

Philadelphia, April 14. The reported project to seize Fort Delaware caused considerable excitement. It is now commanded by Capt. Porter of Virginia, and it is reported that he designs to surrender if Virginia secedes.

Volunteers are making ready to respond instantly to the call of the Governor or President. Two new regiments are forming, to consist of a thousand men each.

There is some talk of introducing a bill in the Legislature to-morrow appropriating two millions to arm volunteers. The general feeling of all classes seems to be against the South.

It is rumored that President Lincoln has called upon the Governor for 12,000 men.

Columbus, Ohio, April 14. The Adjutant General of this State has issued orders to carry into effect the military laws just passed by the Legislature, providing for six thousand of the regular militia besides a militia of reserve of not less than 35,000, subject to immediate transfer to the regular forces.

The regular militia is organized into twenty-five regiments, which upon a war basis makes 25,000 men.

The offices were thronged on Saturday persons irrespective of party offering their services in support of the General Government.

SYMPATHY OF THE NOVA SCOTIA PARLIAMENT.

Halifax, April 13. The intelligence of the bombardment of Fort Sumpter reached this city by telegraph this forenoon. The Legislature, amid intense emotion, passed the following resolution unanimously:

Resolved, That the house has heard with deep sorrow and regret of the outbreak of civil war among their friends and neighbors in the United States; that this House, without expressing any opinion upon the points in controversy between the contending parties, sincerely lament that those who speak their language and share their civilization should be shedding each others' blood, and desire to offer up their fervent prayers to the Father of the universe for the restoration of peace.

The papers speak thus of the war:

[From the Boston Post.]

Civil war is upon us! No casualties are as yet reported, but the dreadful certainty that soon will come the news of wounded and dying Americans must appall every mind. Troops were pouring in at Charleston, and the city was in a feverish state of anxiety. The indications are that the bloodiest struggle mankind has ever witnessed is initiated.

[From the Advertiser.]

The war has begun!

The South has gone on in its rashness until it has placed itself in open hostility to the national government, and has exposed itself to the fearful consequences. At the outset it has a great advantage. It has been for months surrounding a small, secluded garrison with an immense force, protected by a series of fortifications, and now opens the war with a great preponderance in its favor, physically, though in a moral sense and in the eyes of the world it will suffer immeasurably.

[From the Bee.]

THE FIRST SHOT OF SECESSION.

Already the echo of the cannonade centering on Fort Sumter has struck our ears. Yesterday morn-

ing Ex-Captain and Brevet Major of United States Engineers Beauregard, rewarded for his treason by the position of Brigadier General of the secession forces at Charleston, gave orders to cannonade Fort Sumter. At 4 o'clock the first fatal shot curled through the still air of the peaceful morning, aimed for the disgrace of that flag which has given his sole honors to the traitor, and for the dishonor and humiliation of the country whose bread he had broken, and whose honors he had coveted and enjoyed. That shot was fired at a post commanded by an old brother in arms; it was intended for his dishonor, disgrace, and eventual court-martial or death.

[From the Herald.]

On the fact that the war has been commenced by the self-constituted government at Montgomery without any provocation but an attempt to supply Major Anderson with provisions to keep his garrison from starving,—an errand of mercy and not of taunt, threat or menace,—we have not space to comment this morning. That the administration will be sustained in its efforts to preserve the government we have not the least doubt. It is a quarrel the free States have sought to avoid, but being dragged into it will now bravely maintain their principles and honor.

[From the Boston Transcript.]

CIVIL WAR BY THE ACT OF THE SOUTHERN CONFEDERACY.

The usurping authorities at Montgomery have begun a war against the United States by bombarding Fort Sumter. The audacity which has characterized the secession movement from the start has now reached its guilty climax and must be met with an energy equal at least to its own.

[From the Courier.]

At last the war is absolutely begun,—and upon the heads of those who have given the occasion will be the responsibility. In civil war there is little chance for judgment or reason; and to what excesses blind fury may lead thirty millions of people, if unhappily the madness of the hour is not checked by reflection on this, its first furious impulse, is beyond the power of human conjecture.

Brother Osler's Sermon.

The sermon on the kingdom of God, we expect to receive from the printer about the 20th inst. It will be much larger than we first proposed, and contain about 60 pages. We were obliged to do so as Bro. Osler could not do justice to the subject in a more concise form, having to take in the whole range of revelation, from Genesis to the Apocalypse. It will be published bearing the imprint of the American Millennial Association. We issue a large edition—much larger than we have received orders for (say 5000 copies,) expecting many will want the work who have not sent in their orders. It is one of the best books that can be circulated among those unacquainted with the Scripture teaching on this subject, and the views we cherish, as well as our own people, many of whom have but indistinct knowledge on this theme. This book will furnish a key to the whole advent question. As the design is not for local interest, but for the cause at large, and any profit that may accrue from its publication and sales will be for the A. M. A., or if any loss should accrue for want of patronage, the writer of this subjects himself to the loss. He hopes the friends will take hold of this matter in good earnest, and not only call for this whole issue, but give such encouragement as shall warrant the issue of several more of smaller size, on questions of vital moment to us as a people. We begin paging this sermon with 33. Our design is to have a bound volume, by and by, when there is enough to make one of respectable size,—"The Form of Sound Words," to be the beginning. This is paged to 32.

The price of the sermon on the kingdom will be \$3.50 per hundred; 25 for one dollar, and 6 cents single. Those living isolated, and not in the way of hearing the living preacher, will do well to obtain this, which they can do by forwarding to the Herald office two 3 cent postage stamps, or stamps for any amount less than one dollar, for the number which they may wish to order.

ANTHONY PEARCE.

A. M. Association.

The Standing Committee of the A. M. A. held the regular quarterly meeting in their office on Tuesday, April 9th, 1861. Elder D. Bosworth, of Waterbury, Vt., in the chair.

After prayer by Elder Lemuel Osler, the minutes of the Secretary were read, and no objection being offered, were accepted.

The Report of the Treasurer was then received, as follows:

TREASURER'S REPORT,

For the Quarter ending April 1, 1861.

The Receipts and expenditures of the "A. M. A." for the quarter ending April 1, are as follows:

I. RECEIPTS.

1. From payments by subscribers to Advent Herald.	\$1279.62
2. From the sale of books	121.78
3. From Advertising	45.00
4. From donations	76.25
5. From a bequest of our late sister, Mary L. Brush, of Springfield, Vt., of two hundred and seventy-six 24-100 Dollars,—less one 38-100 dollars per centage on draft	
Discount on uncurrent money	9.22
English Letter of credit	2.96
Fuel	5.50
City water tax	9.00
Papers for office	6.75
Sundries in printing office	5.84
Express	1.26
	1242.56

2. Bought Merchandise (Books)	33.79
3. Receipts not yet paid in by agents	69.94

Total of expenditures	1346.29
Excess of receipts	451.93
	1798.22

The excess of receipts, during the early part of the year, over expenditures, is received from those who have paid in advance for their Herald for the year, and is depended upon to meet the deficiency of payments in the closing months of the year. And to meet these the excess of receipts should have been larger than they are.

and less one dollar paid Mr. Justice Harlow for executing release,—received from L. B. Englesby, Esq. of Burlington, Vt., executor of her estate

6. Due from agents Jan. 1,	273.86
	1.71

1798.22

II. EXPENDITURES.

1. For expenses of office, viz.:	
Editor and clerk hire	\$341.00
Compositors, or type-setting department	280.00
W. A. Hall, for printing	118.08
Rent for office	37.50
Paper of Grant Warren and Co.	378.00
Postage, including that prepaid on papers sent to Great Britain and Canada	25.52
Teaming	16.00
Gas for light of office	2.93
Loss by counterfeit bills received	3.00

There has been a falling off in donations the past quarter, in comparison with the corresponding period of last year; which shows \$455.35 contributed during that quarter to 76.25 during the past one. And including an unlooked for legacy, the donations of the past quarter, fall one hundred and fifteen dollars short of those during the same time last year.

The legacy referred to, came very opportune, was entirely unexpected, and we recognize it as a favor of Divine Providence. It enabled us to pay a paper bill, which, without that aid, it would have been difficult promptly to have met. It is very desirable that other friends of the "A. M. A." should make such disposition of their goods, as show that this instrumentality is not forgotten or undervalued by them.

There are no outstanding claims against the "A. M. A." excepting its indebtedness of about \$1200 to subscribers, who have paid in advance for the Herald. And to meet this there ought to be an equal sum on hand.

The friends of the Herald will need to keep in mind that the net earnings of the office, are insufficient to meet its current expenses, and that donations ought to average from \$10. to 15 per week.

There have been over 6000 extra copies printed, of the 1st and 11th Nos. of the Herald, all of which except a few hundred copies of the last No., have been sold and circulated, and have produced some fruit by way of new subscribers. That is a very cheap way of circulating information. The success of this is encouraging to future efforts in the same direction.

All of which is respectfully submitted.

SYLVESTER BLISS, Treasurer.

It was voted, that the report of the Treasurer be approved.

The Standing Committee in session, desirous of expressing their fraternal interest for the Messianian Conference of Pennsylvania, resolved that as many brethren among them as can make it convenient will visit them in their conference to assemble at Yardleyville on the last Tuesday in May Proximo. Brn. S. Bliss, John Pearson, Jr., Lem. Osler, D. Bosworth, and F. Gunner proposed to attend, the Lord willing.

Adjourned.

F. GUNNER, Rec. Sec'y.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. D. Campbell.

Bro. Bliss:—I am pleased with the Herald as a chronicler of the signs of the times, and of the personal reign; but I am satisfied the publication of definite time is of no service to the cause, but has been a great hindrance to the progress of the truth. There are indications of most solemn times coming upon the human family, and that right soon—before 1868, as I with many others believe. How can the state of things in Italy be continued so long before the fall of Babylon? Rev. 18:2. The fall, is the loss of the balance of the temporal power; and the burning of the city, or in other words, its destruction, is by the brightness of Christ's coming. 2 Th. 2:8. This is no time to present truths, or sentiments as truths, without being certain that God will confirm our prediction, and that they will increase Christian love for those who are denying themselves all ungodliness and worldly lusts, and looking for the blessed hope. Titus 2:12, 13. Looking for the event, implies the mortification of the deeds of the body, or being fully guided into all truth; or, as John hath it, 17:17, "Sanctify them through the truth." The language of Paul is, 1 Th. 5:23, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Paul believed this epistle to be of solemn importance; for he charges this epistle to be read to all the holy brethren. O that I and all the brethren may make the above attainment, and live daily and hourly in the discharge of every known duty, small or great, living in possession of the holy unction. John 2:20.

Your brother, in hope of soon seeing Jesus in the clouds,
D. CAMPBELL.

Pickering, C. W., March 7, 1861.

From Bro. G. W. Burnham.

Bro. Bliss:—In trying to correct mistakes which occurred in my report, I have made another. Be patient with me, and I will now set it right. In saying to you that I charged the A.M.A. for services of two Sabbaths more than I should have done, I was incorrect. You will see by the footing up of my account that I have charged one Sabbath \$12 too much. As I wrote you, it was the Sabbath supplied here in my absence, but should have been credited to this church, or at least not reckoned in my report. Permit me now to present the matter as I ought to have done in my former note. Deducting that Sabbath,

Salary for the year,	600.00
Expenses " "	143.57
Making	\$743.57
Deducting amount received in donations and for one Sab. which should have been credited to the church in New Haven, Vt., instead of A.M.A., viz. \$21, and the whole amount received is	617.75
Balance due me,	125.82
I deduct from this	26.82
Leaving due Jan. 1st,	99.00
Since then have received from friends in Massena, N. Y., 5.; Athol, Mass. 2.23; Salem, Mass., 3.; Newburyport, 13.00; Providence, R. I., 4.00	27.23

I will now add to my donation

Leaving now due me	66.00
My address is Worcester, Mass.	

G. W. BURNHAM.

From Bro. A. Euler.

Dear brother:—There are some revivals in this neighborhood, in different churches. Quite a number have been convicted; but I am afraid few only have been converted. How many will prove faithful, or if faithful, will possess that faith which

works by love? Some may ask, why is this, or who is to blame? The fault is with the ministry. They do not preach the word suited to this generation. They say they "preach Christ and him crucified." But has the book of Revelation no connection with Christ and him crucified? I have been over four years in Ohio, and have heard but one or two texts taken from Revelation, and about as many chapters of it read. I have been to meeting, many times, in this section, where the minister never opened the Bible, but took a text of two or three words and went on.

How many reject the doctrine of the resurrection, as set forth in the Bible, and yet are considered good Christians! How can that be a resurrection, if the same body that is laid in the grave is not raised? Many join the church without being baptized, and as an excuse set forth that baptism is not necessary to salvation. But it is a command of Him who spake as never man spake, that he that believeth and is baptized shall be saved, but he that believeth not shall be damned. Obedience is better than sacrifice. Naaman the Syrian would have been a leper till his death, if he had not done according to the command of the prophet to wash himself seven times in Jordan. So baptism, if it does not wash away sins, is the answer of a good conscience toward God. The whole Bible is the word of God, and given to man to make him wise unto salvation; and who is the man that would dare put his finger on any part of it and say, This is non-essential? It takes a Christian a whole lifetime to become perfect in Christ. He must have faith; but it must be true faith. He must have hope, but it must be a hope of which we may not be ashamed at the appearing of Christ.—He must have love; and above all, the Christian must have the Spirit and the mind of Christ; for without it, he is none of his.

I feel sorry that so little is done for the Advent Herald. Are those who peruse its columns and believe the truth it advocates, so poor as not to be able to raise a few mites above their subscription? I cannot believe it. Brethren, come to the rescue.

Had I the power to preach and plant
The gospel into every land,
To speak with tongues of every kind,
Make known all knowledge to mankind,
Could tell all mysteries unknown,
And prophesy what is to come,
Had faith so strong that I could raise
The mountains from their ancient place;
Were I to give all I possess
To feed the poor, the fatherless,
Were I to give my body, too,
To suffer any kind of woe,
All would amount to less than nought,
If love was wanting—in my heart.
Love never was, nor will be found
In human hearts, the world around.
Love only dwells with God most high:
The heart made new, He will supply
With grace, and truth, and love divine,
Which makes the Christian's conduct shine.
Love in the heart by grace supplied
Will make the Christian's armor bright;
Will add to faith that precious price,
All other things to make us wise,
Virtue, knowledge, temperance, good,
And kindness to the brotherhood,
Patience, and godlike holiness,
Without all which there is no bliss.
A heart without this love possessed
Will never see the promised rest.
No other faith God's word approves,
But only that which works by love.

Brother Bliss. I have now been a subscriber to the Herald and Midnight Cry, for seventeen or eighteen years, and I can say, as far as I can recollect, that I can approve of your conduct throughout your connection with the editorial and otherwise. May the Lord sustain you till He comes, whose cause you advocate, is my sincere prayer.

Your brother in Christ,

ADAM EULER.

Burbank, O., Jan. 7, 1861.

Dear Bro. Bliss:—As the inquiry, "Watchman, what of the night?" is now so generally made, permit one, who lays a humble claim to the title and office, to offer a few observations respecting the solemn period to which we have come.

In doing so, I would remark that, numerous sentinels on the walls of the spiritual Zion are peering into the surrounding gloom from different standpoints; and although they are not all agreed as to the precise hour, still there is an impression prevailing that we are approaching a crisis; and indeed, this opinion obtains amongst all classes, and "men's hearts are failing them for fear, and for looking after those things which are coming on the earth." Surely we may exclaim, "The morning cometh, and also the night"—the blessed morning which shall usher in eternal day to the righteous; and the ter-

rible night which will introduce the wicked to "blackness and darkness for ever."

In introducing the particular subjects to which I am anxious to draw the attention of my brother, I would state that I am convinced that the period in which we live, and the position we occupy, are clearly manifested in the "Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass;" and that by a prayerful and patient study of the prophetic word, we may obtain such an amount of divine wisdom as shall afford us the needful guidance, while passing through one of the most solemn and important eras in the world's history.

I am aware that in the book of Revelation the "deep things of God" abound, and that many commentaries have been written purporting to explain this most glorious and marvellous portion of Holy Writ, whilst not a few have declared that it cannot be understood until its fulfilment. I shall not encroach upon the time, nor weary the patience of my brethren, by refuting the latter, but simply direct their attention to the "harvest and vintage" contained in the 14th chapter, at the 14th verse, where "One like unto the Son of man" is seated on a white cloud, &c. May we not with propriety conclude that this is now being accomplished in the wide-spread and spreading revivals and the universal pouring out of the Holy Ghost, by which tens of thousands are being converted to God, and prepared to be gathered into His garner before the coming judgments are inflicted upon the enemies of the gospel? Surely the Lord is bringing in the fullness of the Gentiles; and ere long we may expect that "all Israel shall be saved." 17th verse describes another angel who comes out of the temple for the purpose of gathering the clusters of the vine of the earth, and casting them into the great wine-press of the wrath of God. The red juice of the grape is emblematical of the blood of vengeance. See Isa. 63:2, 3. The wine-press is to be trodden without that "city" which has trodden under foot the nations of the world; which has reigned over the kings of the earth, and in which is found the blood of the prophets, and of saints, &c. How the grapes are ripening for the vintage; how all eyes are turned towards the Italian states; and what enormous preparations are being made for the intended campaign of 1861. O what a mustering of hosts is likely to take place in the Stato della Chiesa, extending from the "city" to the mouth of the river Po, and the marshes of Verona, which contains 200 Italian miles, or 1600 furlongs.

In a former communication I referred to the ten uncrowned horns on the head of the beast, which horns are to desolate the harlot; but before this they are to make war with the Lamb, and the Lamb shall overcome them, &c. Now Italy is being flooded with the written word, suitable and faithful men are being raised up to preach the gospel to the benighted Italians, and God has lit such a fire in Italy as shall not be quenched, although strenuous efforts on the part of the horns will be made to stop the progress of truth and hinder the spread of the gospel, still all will be fruitless; for Jesus is "Lord of lords and king of kings, and they that are with him are called and chosen and faithful." Then shall come the righteous and overwhelming retribution of God, and the city shall be low in a low place, and up to heaven shall ascend a loud and triumphant shout, "Babylon is fallen, is fallen. Amen."

How truthfully the following sentiments, expressed by the poet Milton, have been and are being verified:

Avenge O Lord thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not. In thy book record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese—that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who having learned thy way
Early, may fly the Babylonian wo.

ETA.

Liverpool, Eng.

Different Readings of Dan. 8:14.

Bro. Bliss:—I am indebted to Bro. Orrock for light on the above. I have long desired to know what could be said in favor of the 2400 rendering.

The quotation from Geo. S. Faber gives the impression that he considered the 2200 as the true reading; but the following, taken from the Time of the End, page 71, shows that he considers the 2400 as the genuine reading. Mr. Faber says, "On the other hand, the spring of the year A. C. 535, to which we are led by adopting the reading of the LXX. or 2400 days, will, if I mistake not, be found an unobjectionable date in every point of view. It synchronizes either with the latter end of the first year of Cyrus or with the beginning of his second

year, according to the precise time of his accession to undivided empire; that is to say, it synchronizes with the period in which the ram, now having two horns, was beginning to rest from his previous victories, and to stand in a quiescent state of peaceful settled government. Nor is this all. I have already observed that the greater period mentioned in the vision of the ram and the he-goat, and the smaller period of 1260 days, plainly terminate together; and I have likewise stated, that, according to the most natural interpretation of another prophecy of Daniel, the Jews will begin to be restored at the end of the 1260 days, and consequently at the end of the larger period likewise. Now, the reading of the LXX., or 2400 days, computed as I have made the computation, will bring us into the very midst of the restoration of the Jews from Babylon. For in the second year of their return, and within a few months after their arrival in their own country, they laid the foundations of the temple in the second month Ijar, which corresponds with the latter end of April and the beginning of May.—Consequently, since they began to return in the year A. C. 536, this must have happened in the spring of the year A. C. 535. Thus, unless I be entirely mistaken, 2400 years, the length of the whole vision of the ram and he-goat, is also the space which will intervene between the two restorations of the Jews. About the commencement of this period, they began to return from Babylon; and exactly at its commencement, they laid the foundation of the temple; at the end of it, they will begin to be restored from all the different countries of their present dispersion. On these grounds I much incline to think that the memorable event of the laying the foundation of the temple, at the close of the first or beginning of the second year of Cyrus, affords us the true date of the vision; and consequently that the number 2400 is the genuine reading."

I may soon give my reasons for preferring the 2400 reading. Yours in hope,

Geo. H. CHILD.

NOTE. The reasons needed to determine this, will be the reading of ancient MSS. or such considerations as will show probability of error in their reading.
Ed.

The Spirit of Man.

Bro. Bliss:—Having presented some thoughts on this subject through the Herald of Jan. 26, I wish to add the following, which was not then written for lack of opportunity.

That the spirit of man is an intelligent entity to which is attributed the power of volition, or will, may be seen from the following: "And they came, every one whose heart stirred him up and every one whose spirit made him willing, and brought the Lord's offering to the work of the tabernacle," Ex. 35:21. "I call to remembrance my song in the night I commune with mine own heart, and my spirit made diligent search." Ps. 77:6. "The spirit indeed is willing, but the flesh is weak." Matt. 26:41.

Again hear Paul: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess 5:23. This prayer shows that Paul believed the spirit to be a conscious, intelligent entity; otherwise such a prayer is useless, for an unintelligent thing is indeed blameless, and must so continue. But Paul does not leave the matter here. What term more appropriate or expressive could be chosen to denote the spirit's entity than the one he has employed in Eph. 3:16, viz. the inner man. And in 2 Cor. 4:16, he says, "Though our outward man perish, the inward man is renewed day by day;" that is, though our natural strength be impaired, through sickness, sorrow and toil, though this earthly tabernacle be subject to wasting, decay and dissolution, yet the spirit is daily renewed or invigorated by that strength which the Holy Spirit imparts to every humble follower of Christ.

Again the spirit of man is the subject of regeneration. All will agree that the power of volition or will is the very ground of our accountability. This being an attribute of the spirit, it follows that the spirit is the subject of regeneration. We have this doctrine presented by our Saviour in a very clear light in John 3. He says to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Nicodemus asks how this can be. And Jesus explains, by telling him that that which is born of the flesh is flesh, (the outward man). And that which is born of the spirit is Spirit (the inner man). Much more might be said on this subject. I might bring many plain passages from the Bible in support of it, but it is unnecessary; for if any should be querying with regard to the matter, they have only to open the Bible and read and believe this plain unequivocal declaration from the lips of our Saviour, and every

doubt respecting the spirit's being the subject of regeneration must at once vanish from the mind.

G. PILLSBURY.

East Kingston, N. H.

From Bro. Thos. Wardle.

(Continued from our last.)

We are now prepared to enter upon the examination of the 31st verse.

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily, and they shall place the abomination that maketh desolate."

"Arms shall stand on his part."

This sentence introduces us to the transition period, of the entire removal of one abomination, for the setting up of another abomination. Therefore arms shall stand on the part of the latter abomination, and for his establishment, and support. We shall understand what this latter abomination is, as we progress in our investigation.

We have seen, that, when Constantine was to take away the daily, an host was given him against the daily. Now, when the daily's successor was to be set up, arms are on his part, that, in accordance with the fore-knowledge of God, the history of the times shall demonstrate the correctness of the prophecy.

We pass over the acts of the Great Alaric, who four times besieged the city of Rome, and who believed himself directed, and even compelled by a secret and preternatural impulse, which directed his march to the gate of Rome.

Nor do we stop to enquire concerning the doings of Attila the scourge of God, although he had much to do in loosing the ligamentive bands, which bound the Roman empire together. We pass them by, for the sake of brevity, and take a rapid glance at another line of events which transpired in the history of Rome.

When the time for the fulfilment of God's promise drew nigh, he raised up other instruments for his purpose. Valentinian, the third, had passed away, Maximus reigned but three months; Avitus, the Roman general, had been raised to the throne of Western Rome, through the friendship of Theoderic, king of the Visigoths, and the united voice of his people. But the Romans could not long endure the Gallic usurper. Avitus was compelled to abdicate the purple, having reigned but a little more than one year.

Majorian succeeded him, and reigned but four years. The investiture of the purple was continued, until Odoacer, the first barbarian who reigned in Italy, not as emperor, but as king of Italy.

Nine emperors had succeeded Valentinian to the throne of the West in about twenty-one years. Thus we see that great Roman power falling to pieces, until in the days of Odoacer, the historian says the decay of agriculture was felt in Italy, so that the life of the Roman people depended upon the accidents of the winds and waves.

In the division and decline of the empire, the tributary harvests of Egypt and Africa were withdrawn. The number of the inhabitants continually diminished with the means of subsistence; and the country was exhausted by the irretrievable losses of war, famine, and pestilence.

During the changeable times in the history of Rome, Theoderic was born in the neighborhood of Vienna, two years after the death of Attila. Theoderic was reluctantly yielded by his father, as a pledge of an alliance, with the Eastern Empire. He was educated at Constantinople, but in his eighteenth year he was restored to his home among the Ostrogoths. He was well qualified, in body and mind, to succeed his father as king of the Ostrogoths, to which he was called in due time by the voice of the people. We need not here relate the various causes, which operated to turn the mind of the leader of the Goths and Ostrogoths, from being the friend and ally of Eastern Rome.

We have intimated to you the miserable condition of Italy, when Odoacer became king of Rome. His kingdom exhibited the sad prospects of misery and desolation. Under this condition of things, Theoderic addressed a letter to Zeno, emperor of the East, in the following words.

"Although your servant is maintained in affluence by your liberality, graciously listen to the wishes of my heart! Italy, the inheritance of your predecessors, and Rome itself, the head and mistress of the world, now fluctuates under the violence and oppression of Odoacer the mercenary. Direct me, with my national troops, to march against the tyrant: If I fall, you will be delivered from an expensive and troublesome friend; if, with the divine permission, I succeed, I shall govern in your name, and to your glory, the Roman senate, and the part of the republic delivered from slavery by my victorious arms."

The proposal of Theoderic was accepted; but the forms of the commission or grant, appear to have been

expressed with a prudent ambiguity, which might be explained by the event; and it was left doubtful, whether the conqueror of Italy should reign as the lieutenant, the vassal, or the ally of the emperor of the East.

Theoderic advanced into Italy, met and conquered Odoacer. A treaty of peace was concluded at Ravenna. Odoacer in a few days was stabbed, amidst the rejoicing of the occasion. Theoderic reigned by right of conquest, from A. D. 493 to 526. He was accepted as the deliverer of Rome, by the senate and people.

The arms of Theoderic are triumphant, and are permitted by divine providence to stand on the part of the abomination, that it might be set up. But not his arms alone, as we shall not fail to show in another part of our argument; but first we must attend to the prophecy as it presents itself in this 31st verse; the communicator to Daniel says, "And they shall pollute the sanctuary of strength."

This does not refer to the works of Genseric, nor to any of the acts of Theoderic, the king of Italy. To what then does it refer? I answer, to the acts of Constantine's successors; from the time that the first Christian emperor commenced the taking away of the daily until it finally gave way to another abomination in the days of Theoderic.

The "they" in the sentence which we have just quoted, refers then according to our understanding, to the Roman emperor; therefore it will be needful for us to look at the history of paganism (the daily) in connection with the emperor who succeeded Constantine the great.

But first, as to the import of the language in the text, "They shall pollute the sanctuary of strength."

We have previously shown that the place of his (the daily's) sanctuary was Rome. Now the word sanctuary in one sense means an asylum, and in this place it means the Pantheon, "the asylum of all the gods"; which stands as a type or representative of the temples of paganism. To pollute this sanctuary, was to lay it open, to give access to;—hence to make common, to defile. It is called "the sanctuary of strength." Gibbon, speaking of the destruction of the temple of Serapis, A. D. 389, says: "The pagan fanatics fortified themselves in the temple, or rather fortress of Serapis. It, the Pantheon, was pre-eminently the stronghold of pagan worship; it was the depository of all the idols of the nations, conquered by the Romans, and when paganism was finally abolished, their deified emperors, senators and generals were found to be no gods. The idols that they feared, and at whose altars they worshipped, could do no good, neither could they do evil."

It is not contended that any, nor that all the Roman emperors who succeeded Constantine, the great, totally destroyed paganism—we use the word paganism in the sense of idol worship and polytheism. They issued decrees, and enacted laws to abolish the public worship of the gods, but it is a well-established fact, that the people, who still revered the gods of antiquity, could worship in the temple of the system which succeeded paganism: they secretly offered up their supplications to their abolished deities, when they could no longer claim the right to worship openly at the shrines of Jupiter and Apollo, of Mars and Hercules.

From Bro. P. Morrill.

Mr. Editor—Dear sir:—While renewing my subscription, I thought it might be encouraging to receive expressions of sympathy with and interest in the Herald, and also the objects of the A. M. Association; but as works are the best evidence of faith so the contribution I enclose, though small, may be a more tangible and satisfactory evidence of interest than a volume of sentiment.

P. MORRILL.

Portland, Me., Feb. 25, 1861.

OBITUARY.

DIED, in Truro, Mass., Dec. 16th, 1860, widow MELEYTYRE MAYO, wife of Nehemiah Mayo, aged eighty-seven years.

Her death is supposed to have been caused by a shock of the palsy. She lived but a few days after the shock. Sister Mayo experienced religion when but eighteen years of age, and joined the Methodists. Some twelve or fifteen years ago she heard the doctrine of the speedy coming of the Lord, and fell in love with that, was baptized by the Adventists, and died in hope of a speedy resurrection to eternal life, when she expected to obtain the crown of life, with Paul and all others that love the Lord at his coming. I tried to comfort the friends from 1 Cor. 15. 57.

W. M. INGHAM.

DIED, in Calais, Vt., of lung fever, after about 2 weeks' sickness, EARL HATHAWAY, aged fifty-four years.

Bro. Hathaway has taken the Advent Herald for a number of years. He has been interested in the Advent cause, and has been striving to do what he

could to sustain it. His place is now vacant in his family and in the house of worship. His faith embraced the coming of the Lord, the resurrection and glorification of the saints in the kingdom of God. In this hope he died, leaving a wife and one son in deep affliction; also a large circle of relatives and friends to mourn his loss. When will the night of sorrow be over, and the dawn of the morning of joy appear and the gathering together of the children of God in one? The Lord hasten it in his time.

Yours in hope,

ORIN DAVIS.

ADVERTISEMENTS.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of mill machinery. No. 23 Water street, Bridgeport, Conn. (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for."

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best or combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Merideth Centre, N. H.
Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your

Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 20, 1861.

Questions about Moses.

143. What did the Lord command Moses?

Ans. "The Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward; but lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." Ex. 14:15, 16.

144. What did the angel of the Lord then do?

Ans. "The Angel of God which went before the camp of Israel, removed, and went before them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." Ex. 14:19, 20.

145. How did Israel pass through the sea?

Ans. "Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." Ex. 14:21, 22.

146. Did the Egyptians pursue them?

Ans. "The Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen." Ex. 14:23.

147. What came to pass in the morning watch?

Ans. "It came to pass, that in the morning-watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot-wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." Ex. 14:24, 25.

148. What happened when Moses again stretched his hand over the sea?

Ans. "The Lord said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea." Ex. 14:26, 27.

149. How were the Egyptians overthrown?

Ans. "The waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them: there remained not so much as one of them." Ex. 14:28.

150. How was it with Israel?

Ans. "The children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore." Ex. 14:29, 30.

151. What effect did this have on Israel?

Ans. "Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." Ex. 14:31.

152. What did Moses and Israel then do?

Ans. "Then sang Moses and the children of Israel, a song unto the Lord Jehovah, returning thanks for their deliverance from the Egyptians." Ex. 15:1.

153. What was the song which Moses sang?

Ans. "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea"—repeat Ex. 15:1-19.

154. Who took part with Moses in the responses of this song?

Ans. "Miriam the prophetess, the sister

of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Ex. 15:20, 21.

Please to Ring the Bell.

"Oh, dear! what shall I do?" said little Fanny Wilson, in a tone of distress.—She had been trying in vain to ring the door-bell. Standing on tiptoe, she could barely touch it, and when she climbed upon the wall, though the knob was quite within reach, the wire was so stiff that she could not move it an inch. She looked around to see if there was any one whom she might ask to help her. A tall gentleman was coming down the street, with his hands clasped behind him, and his head bent forward. He looked as if he were very busy thinking. Fanny was a little afraid to speak to him, but she was impatient to get into the house; so she ran down the steps and said, timidly, "Will you please ring the door-bell for me, sir?" The tall gentleman never looked round, and I suppose, did not understand her; for he answered, "Go away. I've nothing for you!" and walked on. "He thinks I'm a beggar!" said Fanny, indignantly. Presently, on the opposite side of the street, an errand-boy came whistling along with his basket on his arm. Fanny looked at him a moment, and said to herself, "I won't ask him. I don't believe he would come; and he might be rude and laugh at me."

Fanny was mistaken. George Sands had seen from a distance her attempts to ring the bell, and came across, saying, cheerily, "Can't you reach the bell? I'll ring it for you."

"Oh, I shall be so much obliged to you!" said the little girl. "I've been waiting here the longest time; and I'm so tired."

"I saw you speak to that gentleman just now," said George, as, after pulling the bell, he stood waiting to see that the door was opened. "Why wouldn't he ring it for you?"

"He didn't hear what I said. He thought I was begging."

"You looked at me before I came over. Why didn't you call me?"

Fanny colored a little, and said, "I thought you wouldn't come, and that you would laugh at me."

George smiled, as he rejoined, "You thought that a boy who carried a big basket, and had his clothes patched like mine, couldn't be polite."

Fanny said nothing; and George went on:—

"Fine clothes and money don't make people kind and obliging. I'll tell you where I learned my politeness. My mother taught it to me out of the Bible. You know what the 'Golden Rule' is, don't you?"

Fanny shook her head.

"The Lord Jesus gave it to us. It says, 'Whatsoever ye would that men should do to you, do ye even so to them.' If you always treat other people just as you would like them to treat you, that's real politeness; and you can do that whether you are rich or poor. Only I don't think it's easy unless you are a Christian,—because it don't come natural to think more of other people's pleasure than your own; but if you are a Christian, God will help you. My mother taught me that long ago; and now I know it by myself."

"Are you a Christian?" asked Fanny, wonderingly.

"I hope so," said George. "I know I love Jesus better than any thing else."

At that moment the door opened. Fanny repeated her thanks, and George hurried away, his cheerful whistle echoing through the streets.

George had done Fanny better service than the simple ringing of the bell. The words he had used in their short conversation sank into her heart. She went, not to her worldly mother, but to her pious nurse, and asked to be shown the "Golden Rule." She tried to follow it, and found, as George had said, only God's help could make her able to obey it. She prayed for that help. She, too, learned "to love Jesus better than any thing else;" and when, still in her childhood, she was called to die, she thanked God for the day when

the unconscious errand-boy was made a messenger of salvation to her soul.—S. S. Gaz.

The Cat and the Canary.

A lady had a very pretty Canary bird, which was so tame that she allowed it to leave its cage and fly at large in her apartment. She had likewise a fine large cat which had learned to treat her bird with great gentleness, so that they were very good friends. One morning the bird was hopping about the door picking crumbs as usual when the cat, which was asleep on the rug, suddenly sprang up, and seizing the bird in her mouth, jumped with it on the table. The lady was alarmed for the life of her favorite bird, and starting from her seat was about to visit her displeasure upon poor pussy, when she discovered the occasion of the cat's unusual behavior.—The door had been left open and a strange cat had just crept into the room, intent to make the little bird her prey had not the friendly puss seasonably rescued it. The lady immediately turned out the intruder, when her own cat leaped off the table and released her affrighted little captive without doing it the slightest injury. It was the nature of this friendly puss to destroy every bird within her reach, but in respect to the canary she had learned to exercise self-control. And cannot a child overcome his natural tendency to selfishness, anger, or any other fault? It can be done, little friends. Will you not try? The Saviour is ready to help you do this; it will make you lovely in the sight of all, and be well pleasing to Him who loved you, and gave himself for you.

The Fifth Commandment.

An old schoolmaster said one day to a clergyman who came to examine his school, "I believe the children know the Catechism word for word."

"But do they understand it? that is the question," said the clergyman.

The schoolmaster only bowed respectfully and the examination began. A little boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was desired to explain it. Instead of trying to do so, the little boy, with his face covered with blushes, said almost in a whisper:

"Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet, and the gentlemen saw they were bleeding and they gave me some money to buy me shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefoot better than she could."

The Benevolent Boy.

Gottlob, a boy of nine years old, heard one day, from his uncle, that a poor day laborer, while picking fruit from a tree, had fallen and sprained his foot; and on this account would be hindered for a week or more from earning bread for his family.

Gottlob went home, and related this misfortune of the laborer to his parents, with the request that he might give to the unfortunate man a part of the little store of money which he laid up, and which had been presented to him from time to time.

His parents were willing; so he immediately took twenty-four kreuzer, went to the house of the poor man, and gave them to him, saying, "I hope this trifle will make you very comfortable."

On his return, his pious mother said to him, approvingly:

"Make thyself worthy, son, by making others glad. With all thy power aid the wretched and the sad; Be ready e'er to share thy neighbor's joy or pain; So shalt thou bless thy kind, and honor shalt thou gain."

A Hymn.

See the kind Shepherd, Jesus, stands,
And calls his sheep by name;
Gathers the feeble in his arms,
And feeds the tender lamb!

He'll lead us to the heavenly streams,
Where living waters flow—
And guide us to the fruitful fields,
Where trees of knowledge grow.

When wand'ring from the fold we leave
The straight and narrow way,
Our faithful Shepherd still is near,
To guide us when we stray.

The feeblest lamb amidst the flock
Shall be its Shepherd's care;
While folded in our Saviour's arms,
We're safe from every snare.

APPOINTMENTS.

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

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BUSINESS NOTES.

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J. Litch. The P. M. of Phil. notifies that the Herald is refused by Wm. Hiley, who owes \$2.25.
D. Elwell, \$1.60. Sent books the 15th.
N. A. Hill. Received stamps for postage.
J. Pearce. We don't find but four papers charged to you, — your own, M. Shawan, L. D. Clossom, and R. Pearce, all of whom we have credited to Jan. 1, 1862.— Was that the time you said?—the figure being indistinct; and whose is the other name to whom you have Herald sent? Have received certificate; but it should have been endorsed. You will therefore need to send power of attorney to transfer the one share. Have sent Fassett on the Jews, and will send Osler's tract when out.
R. Hutchinson. Sent to T.F. and charged you the 16th 40 cts for papers and postage.

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RECEIPTS.

UP TO TUESDAY, APRIL 16.

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VOLUME XXII. NO 17.

(3.) Nor, thirdly, is a man pardoned on simple repentance, however genuine. If he does not repent—truly repent—he cannot be forgiven. He must be sorry for his sin because it is a sin against God, and not merely because it has been an inconvenience to himself. He must look at himself in his double relation—of the rebellious subject of a wise and beneficent ruler and as the deluded spendrift of his own immortal hopes, and even his truest and purest terrestrial joys. And when thus, with his eye on both earth and heaven, and his soul alive to its untruthfulness to God as well as to itself, he is humbled and heart-broken, and feels that there is no health in him, that, much as he abhors himself, God must abhor him more; that, much as he sees hateful in himself, the Infinite eye must see, infinitely more—and when he cries out of the depths, “Woe is me; I am undone, for mine iniquities are gone over my head; as a heavy burden they are too heavy for me”—then, though he exercises deep and genuine repentance, the belief of pardon will not gladden his soul just for this. He is come to the horizon’s edge, but the sun is not risen above it. If he does not advance further he will forever remain in darkness and sorrow. He needed to feel just as he has felt; needed to

come over the ground he has come over, and all that ground, and now he needs to go on the next grand step. He needs:—

(4.) To exercise faith in addition to his penitence, and then pardon will be his—not because penitence and faith merit pardon, but because God has been pleased to promise pardon to penitence and faith. Now, this faith which crowns penitence, and is followed by the sweet conviction of acceptance and forgiveness, is just the simplest thing in this world; so simple that men come up to it, and look over it into the dim distance, and above it into the far blue sky, straining their eyes to see some great thing, while there it lies at their feet trodden upon, so simple that they do not see it, cannot be made to believe that it is what God waits for them to find and use. It is just believing that God will forgive you for Christ's sake, because you are penitent; just believing that "all" means you, and that he does now, really, verify that promise, and truly forgive you in virtue of it. This done, the work is done. The joy of pardon inundates the soul.

(5.) Again, it is important to keep in mind the fact, that magnitude of guilt is no bar to pardon. "Though your sins be as scarlet, I will make them as white as snow." "He is able also to save to the uttermost all that come unto God by him." The promise of full forgiveness on repentance and faith is just as graciously held out to the robber and the murderer, as to the most upright and amiable transgressor. "Is anything too hard for the Lord?" No! the more dreadful the depravity, the more illustrious the glory of the grace which is competent to purify it, and raise it up to heavenly places in Christ Jesus.

Finally, it is the noble quality of the pardon Christ gives, that subsequent and repeated sin does not invalidate its power, provided subsequent and repeated repentance follows the sin. "He remembers that we are dust." "He is very pitiful and of tender mercy." "We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." How gentle Christ was while on earth, to the sinner. "Neither do I condemn thee: go, sin no more"—were his words to the erring woman whom the fierce crowd assailed. How touching is the message—"Go tell the disciples, and Peter," when he had risen from the dead, and wished to gather the scattered band again around him for a few parting counsels, and when he felt that Peter's conscience might forbid his accompanying his brethren.

Yes! thou compassionate Lord, who art not willing that any should perish, but that all should come to repentance, we give thee thanks that, condescending, in thy promises, to our natural weakness and the insecurity of our faith, thou dost not cast away the backslider who returns, but again and again, and yet again, will forgive the penitent. While we pray that this grace of repeated pardon may be perverted by no man into license to transgression, we would forever bless thee for the perpetual comfort of thy words, "I say not unto thee until seven times, but until seventy times seven."—*Congregationalist*.

What the Earth once Was.

Why should the unfallen man have to be transferred from this orb to another? There is not a lovelier orb in the sky, as it once was. It has grand historic antecedents, countless "peniels," from Calvary to Pentecost; its air my Redeemer breathed, its springs my Redeemer drank of; that hill in the midst of Jerusalem was the scene of a sacrifice the virtues of which can never be exhausted, and the glories of which will never be adequately sounded: in that great rock in the garden of Arimathea was the grave in which the Holy One was laid; the mount of Olives was the scene from which he ascended; Tabor once had all the splendor though little of the permanence of heaven as an aureole around its brow. These facts lend to this earth a historic interest, a moral grandeur, with which it seems to me its extinction from the number of orbs in space, or its being left a solitary and a deserted orb, blasted and ruined, is altogether incompatible. Therefore, as man when he fell dragged

earth into the arms of death, so man, when he rises, will bring up earth again from death to life, from the grave to which he brought it into that glory which God has provided for it.

Dr. Cumming's Great Preparation.

To be With Christ.

When the brilliant, amiable, and accomplished young Italian woman, Olympia Moratta, whose learning and loveliness graced the splendid epoch of Leo Xth, had become the persecuted victim of Roman tyranny, for honoring Christ above a polluted priesthood, then poverty, sickness, desolation, exile, tried their worst upon her constancy. After she who had been the delicate nurse-ling of courts and letters, had fled across the stony fields of Bavaria, with literally bare and bleeding feet, the strength of the frail body failing, she bent under the roughness of fortune, and quietly lay down to die. To one of her noble friends in Italy she wrote, "Let the word of God be the rule of thy life, the lamp upon thy path, and thou wilt not stumble." As the purple flood of life ebbed in her thin, white frame, she said, "I desire to die, because I know the secret of death. The cunning mechanism is near to its dissolution. I desire to die, that I may be with Jesus Christ, and find in him eternal life. Do not be disturbed at my death, for I shall conquer in the end; I desire to depart, and be with Christ." With Christ! so the world over, and through all ages, in the first century or the last, the true heart of faith answers, in its final and glorified hour, to the prayer of Jesus, "With me where I am."—*F. D. Huntington*.

A Woman's True Life.

To most women, how rarely occurs the opportunity of accomplishing great things, and making great conquests, as the on-looking world estimates greatness. But in every day's and hour's experience, there are laid in her pathway little crosses to take up and bear, little lessons to learn of patience and forbearance, little sacrifices which may seem as nothing to the looker-on, but which, from peculiarity of temperament, may in reality be costly ones; little victories over nameless developments of selfishness; the culture of many a little hope and feeling, and principle, and suppression of many desires, repinings, or exactions, which make the feeble woman sometimes greater and stronger, in the eyes of Him who looks into the soul's innermost recesses, than the mighty man who takes a city.

To the most of women this great warfare of this probationary life must be a warfare known best by its results—the enemies they would vanquish meet them in the little hidden nooks of every-day life, and the victories they gain in the warfare are recorded not on the scroll of earthly fame, but by watching angels in God's book on high.

Then how greatly important is each day's result in this discipline of domestic life, if here it is we are to achieve holy victories, and then to receive the plaudit, "Well done!"—or at last to find inscribed upon our course, "Defeat—failure—irretrievable loss."

Four Quaternions of Soldiers.

No book so richly rewards study as the Bible. The closer and more minute one's inquiries, the more striking often are the results.

The phrase quoted above may be cited as an instance. As a "quaternion" is a company of four, the casual reader would be apt to suppose that "four quaternions" is a mere periphrasis for sixteen, just as we say three score and ten for seventy. But a more careful reading of the narrative shows that the expression is not a mere periphrasis, but is used advisedly. Let us look at the story a little more narrowly.

Herod on a certain occasion had seized Peter, and resolved to have him executed on the following day. To prevent the possibility of escape or rescue, he ordered the prisoner to be guarded in the strictest manner practiced in the Roman military imprisonment. This method was to chain the arm of the prisoner to the arm of a soldier. In case of escape, the laws of the ser-

vice required the soldier to be put to death. This penalty effectually prevented collusion. Every other chance of escape seemed equally to be cut off. Even should the soldier fall asleep, any attempt of the prisoner to get away would awaken him. In the case of Peter, to make assurance doubly sure, we are told that he was chained to two soldiers, one to each arm. In addition to this, he was locked up in a cell and the two soldiers with him. More even than this, it would seem that, at the same time, two other soldiers kept watch outside the cell.

Here, then, we see why there was a quaternion. He was, at the same time, in the custody of four soldiers—two inside the cell, chained one to his right arm and the other to his left, and two outside of the cell, keeping watch against any attempt at rescue. "Peter was sleeping between two soldiers, bound with two chains, and [also] the [two] keepers before the door kept the prison," that is, kept watch.

But why four quaternions?

The Romans divided the night into four watches, the first from six to nine, the second from nine to twelve, the third from twelve to three, and the fourth from three to six, or until the morning. This explains why there were four squads of soldiers assigned to this duty. Each quaternion was on duty during one watch, or space of three hours, and was then relieved by another.

This gives us also a pretty near approximation as to the time when the damsel Rhoda let Peter in the house where the disciples were assembled praying for him. A casual reading would lead to the supposition that this occurred some time in the early part of the night, say eight or nine o'clock in the evening.

Let us see. "Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter." These soldiers had good reason to be uneasy. They knew well the rigor of the Roman discipline. In fact, they were all that morning ordered to execution for allowing Peter to escape. Does this throw any light upon the time when he escaped? In which watch of the night was it? Not in the first, not in the second, not in the third, for in either of these the discovery would have been made when the watch was changed and the fresh relay of soldiers came to take charge. It was then in the fourth watch, between three and six o'clock in the morning, that Peter's rescue occurred. It was these last four who were thus miraculously overpowered with sleep, and who woke only at daylight to find their prisoner gone.

That prayer-meeting must have lasted nearly all night, for they were still in session when Peter reached the house.—*S. S. Times*.

"Old Hundred."

Can you find a tomb in the land where sealed lips are, that have not sang that tune? If they were gray haired old men, they had heard or sung "Old Hundred." Sinner and saint have joined with the endless congregation where it has, and without the pealing organ, sounded on the sacred air. The dear little children, looking with wondering eyes on this strange world, have lisped it. The sweet young girl, whose tombstone told of sixteen summers, she whose pure and innocent face haunted you with its mild beauty, loved "Old Hundred," and as she sung it, closed her eyes and seemed communing with the angels who were so soon to claim her.

He whose manhood was devoted to the service of his God, and who with faltering steps ascended the pulpit stairs, with white hands placed over his laboring breast, loved "Old Hundred."

And though sometimes his lips only moved, away down in his heart, so soon to cease its throbs, the holy melody was sounding. The dear white headed father, with his tremulous voice, how he loved "Old Hundred." Do you see him now, sitting in the venerable arm chair, his hands crossed over the top of his cane, his silvery locks floating off from his hollowed temples, and a tear, perchance, stealing down his furrowed cheeks, as the noble strains ring out?

Do you hear that thin, quivering faltering sound now bursting forth, now listened for almost in vain? If you do not, we do; and from such lips, hallowed by fourscore years service in

the Master's cause, "Old Hundred" sounds indeed a sacred melody.

You may fill your churches with choirs, with Sabbath prima donnas, whose darling notes emulate the steeple, and cost almost as much, but give us the spirit-stirring tones of "Old Hundred," sung by young and old together. Martyrs have hallowed it—it has gone up from the dying beds of the saints. The old churches, where generation after generation have worshipped, and where many of the dear dead have been carried and laid before the altar where they gave themselves to God, seems to breathe of "Old Hundred" from vestibule to tower top—the very air is haunted with the spirit.

Think for a moment of the assembled company who have, at different times and in different places, joined in the familiar tune! Throng upon throng—the stern, the timid, the gentle, the brave, the beautiful—their rapt faces all beaming with the inspiration of their heavenly sounds. "Old Hundred!" King of the sacred band of ancient airs! Never shall our ears grow weary of singing thee! And when we get to Heaven, who knows but what the first triumphant strain that welcomes us may be—"Be Thou, O God, exalted high!"

Somebody is Praying for Me.

Yes, anxious Pastor, you may be assured of that, you must not think that you are wholly and totally forgotten. Many forget you, who once remembered you at the Throne of Grace. They have forgotten their own sins, and wants, and dangers, yea, they have forgotten their Saviour, and it is not strange therefore, that they have forgotten you. But all have not forgotten you. A few if not the many, carry your wants and burdens on the hearts of their most tender love to the Throne of Grace. The whirl of business, or the love of pleasure, may have swept your work, and your wants and sorrows, from the minds of even many of the disciples. But cheer up. The poor Widow—that obscure saint little known to the world, with great burdens and wants of her own—yet there is a place in her heart for you. In her humble dwelling, your name is dear, you have fed her and comforted her in your ministrations, when you knew it not. And her humble gratitude seeks to repay the debt by asking the richest of Heaven's blessings upon your person and your work.—Precious are those prayers. How many evils they have averted! How many blessings procured.

"Somebody is praying for me." Yes, the hearer of the poor Widow's prayer is Himself doing it. You have often seen that splendid Gem in the Casket of Divine Truth;—"He ever liveth to make intercession for them!" And such intercession! No! He is at all time a sweet savour unto God, on behalf of all his servants. Cheer up; you are not forgotten. Nor let your despondency lead you to forget, that there are those on earth, and One all-prevalent in Heaven, who remember you. Wherefore, comfort thyself in the matter, and give thyself anew to thy work.

The Sandwich Islands.

The first missionary went to the Sandwich Islands in 1819. Up to that time, the inhabitants had been Cannibals, and lived in a degraded state. Now the following statement is made. The whole number of admissions to the churches in the Sandwich Islands from the beginning exceeds 35,000; of whom about 16,000 have died, and 17,978 are now alive and in good standing. The admissions on profession during the past year, so far as reported, were 578. The contributions for various religious and charitable purposes, amount to \$26,068. Four churches now have native pastors. Three other persons, who were formerly pastors, have been sent as missionaries to the Marquesas Islands. The ordination of natives has, on the whole, succeeded better than was anticipated.—The native population of the Islands is decreasing, and whether this decrease will be stayed before the race become extinct, is doubtful. Foreign settlers are coming in more and more; amalgamation is taking place to some extent, and a large class of half-cast children are growing up especially in the

larger towns. Much of the property is passing into the hands of the foreign community.

(Original.)

"Husbands, Love your Wives."

"The woman was made of a rib out of the side of Adam, not out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved."—M. HENRY.

I often think of thee, Love,

When I am far away;

And then beseech the One above

To guard thee night and day.

I think of thee at morn, Love,

When distant shadows flee,

And had I wings like yonder dove

I soon would fly to thee.

I think of thee at noon, Love,

While coming to the board

To eat of food which christian friends

So liberally afford.

I think of thee at night, Love,

When all around are still

And not an eye, but One above,

Can see and know my will.

I think of when we parted, Love,

And how the word, "Farewell"

Came from thy quivering lips, Love,

Thine own heart best can tell.

We oft must part on earth, Love,

For Duty bids me go:

And then the silent tear will start

And from thine eye-lids flow.

But better times are coming, Love,

Faint not, nor yield to fear:

The night of tears will pass away

The morn of joy appear.

I long for that blest day, Love,

When partings will be o'er,

And all the saints of God will meet,

On Canaan's happy shore.

I hope we will be there, Love,

To join the heavenly throng,

And with the ransomed ones to sing

The new, redemption song.

Auburn, N. Y.

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Christ.

He is called (Matt. 1: 23) Immanuel, i. e., God with us; (John 1: 1,) "the Word was God;" (1 Tim. 3: 16,) "God manifest in the flesh;" (John 20: 28,) Thomas calls him without rebuke, "My Lord and my God;" (Rom. 9: 5,) Paul calls him "God blessed forever;" and so in Hebrews (1: 8,) Paul says to Christ, "Thy throne, O God, is forever and ever," &c.; and so John says of him (1 John 5: 20,) "This is the true God," &c.

His attributes.

He is eternal; (Rev. 22: 13,) he says of himself, "I am Alpha and Omega," &c.; (1 John 1: 2,) speaks of him as "that eternal life which was with the Father," &c. Compare Heb. 1: 10, "Thou, Lord, in the beginning, &c., &c.; Col. 1: 17, "He is before all things," &c.

He is Omnipotent. (Phil. 3: 21,) "He is able to subdue all things," &c.; (Heb. 1: 3,) "Upholding all things," &c. But his works most effectually prove His omnipotence.

He is Omnipresent. (Matt. 18: 20,) "Where two or three are," &c. (Matt. 28: 20,) "Lo, I am with you always, even unto the end of the world," &c. But his omnipotence involves necessarily his omnipresence, since Christ cannot act where he is not.

He is Omniscient. (John 2: 24, 25,) "He knew all men, and needed not that any should testify of man, for He knew what was in man." Omniscience is also involved in omnipotence, for Christ cannot do all things without He knows all things.

His works.

Creation is ascribed to him. (John 1: 3,) "All things were made by him, and without him was not anything made that was made;" (Col. 1: 16,) "For by him were all things created that are in heaven and that are in earth, &c., &c., all things were created by him and for him."

Miracles were performed by him, in his own name, while his apostles ascribed their power to him. Each of the Gospels proves this.

Worship is paid to him as to God. See exam-

ples in Matt. 14: 33; 28: 9, 17; Luke 24: 52, and the precept in John 5: 23.

Equality with God is ascribed to him in Phil. 2: 5, 8, "Thought it not robbery to be equal with God," &c., &c.

Great Swelling Words.

"That was a most masterly performance," said Mr. Balloon to his friend Mr. Jones, as they emerged from the church where Rev. Mr. Gassmann had been discoursing on the Relation of the infinite to the impossible. "Yes—no," replied Mr. Jones, "I suppose it was very fine, but it was out of my depth. I confess to being one of the sheep who 'looked up and were not fed.'" "That's because you haven't got a metaphysical mind," said Mr. Balloon, regarding his friend with pity; "you've got a certain facility of mind, but I suspect you haven't the logical grasp requisite for the comprehension of such a sermon as that." "I'm afraid I haven't," said Mr. Jones. "I tell you what it is," continued Mr. Balloon, "Mr. Gassmann has got a head. He is an intellectual giant. I hardly know whether he is greater as a subjective preacher or in the luminous objectivity of his argumentum ad hominem. As an inductive reasoner, too he is perfectly great. With what synthetical power he refuted the Homoiouian theory! I tell you, Homoiouianism, will be no where after this!" "To tell the truth," said Mr. Jones, "I went to sleep at that long word, and didn't wake up till he was on Theodicy." "Ah yes!" said Mr. Balloon, "that was a splendid specimen of ratiocinative word-painting. I was completely carried away when, in his singularly terse and marrowy style, he took an analogical view of the anthropological"—but at this point Mr. Balloon "soared aloft" so high, that he left the more terrestrial Jones in statu quo.—*Examiner.*

Sinful, But not Forsaken.

Rev. Dr. McGill, Professor in the Princeton Theological Seminary, preached in the late Dr. Alexander's church in this city on the National Fast-day, and said:

"When Charles V. imperiously required the confession of Augsburg to be abandoned, and gave the Protestant leaders only six months more in which to make up their minds finally, the cause of the Reform was thought to be hopeless. But Luther exclaimed: 'I saw a sign in the heavens, out of my window at night—the stars, the hosts heaven, held up in a vault above me; and yet, I could see no pillars on which the Master had made it to rest. But I had no fear it would fall. Some men look about for the pillars, and would fain touch them with their hands, as if afraid the sky would fall. Poor souls! Is not God always there?' The pillars of our vault so beautifully starred below the heavens, our federal arch, are falling, and the arch itself is breaking, and all expedients to prop and restore it have utterly failed. And now, the great question in this extremity of peril is where is our God? We are sure he is angry with us; our sin has found us out. But is he gone for ever?"

Baxter.

Jenkyn, the biographer of Baxter, says: "In preaching, Baxter's heart burned within him; and while he was speaking, a live coal from the altar fired his sermons with a seraphic fervor. Into his pulpit he brought all the energies of his entire nature. He had a large mind, an acute intellect, a melting heart, a holy soul, a kindling eye and 'moving voice,' and he called on all that was within him to aid him in his preaching. Being deeply earnest himself, he wished his hearers to be deeply earnest. Himself being a burning light, he wished to flash the hallowed fire into the hearts of others. He seemed never to have studied action, or 'the start theatric.' The only teacher that gave him lessons in action and attitude, was feeling—real, genuine, holy feeling; and this taught him how to look, how to move, and how to speak. In preaching, as well as in everything religious, he believed with Paul, that 'it is a good thing to be always zealously affected;' and consequently, that earnest, fervid preaching, is truly apostolic."

From the Boston Journal.

The Pro-Slavery Rebellion.

THE BOMBARDMENT OF SUMTER.

There is the most astonishing discrepancy in the reports of some of the simple details of the battle at Charleston. Thus the telegraph stated the fact that Fort Sumter did not commence firing until between 7 and 8 o'clock, some three hours after South Carolina's batteries opened. A gentleman from Maine, who witnessed the first day's proceedings, informs a New York paper that it was not half a minute after the first shot was fired before Major Anderson returned the fire; and still another professed eyewitness says he did not fire upon the enemy until after 11 A. M. The Charleston Mercury says he fired the first shot at precisely quarter before 6 o'clock. Again, on the subject of casualties, private accounts do not agree with the telegraph statements of nobody killed. The New York Tribune says it has seen a letter from Charleston, within twelve hours after the action commenced, which says that Anderson had made a majority of his shots tell with fearful execution, and that as the result of the first day's firing 30 men had been killed in Fort Moultrie alone, beside a great many wounded. This statement was also made by a correspondent of the Providence Journal, and a letter published in the New York Herald states the same thing. Only official accounts can give a true history of the affair. We copy the following from the letter in the Herald, which is dated 12th inst:

"It is indeed a gloomy day; all business is suspended, and nothing but the heavy booming of the artillery, which is shaking the city to its very foundations, disturbs the silence and gloom which hangs like a pall over us. Every eligible spot that can be obtained is occupied, and every eye strained by the eager multitude of men, women and children to witness the conflict, though but little can be seen, as the smoke obscures the fortifications, but we can see the bursting of the bombs and the striking of the balls. The principal batteries now in the service are the iron battery on Sullivan's Island, the floating battery and Fort Moultrie. The chief discharges have been from mortars, which we could tell from the bursting of the shells. Most of the firing has been very poor, many of the shells bursting a quarter and half a mile away, while Anderson has made a majority of his tell with fearful execution. It is impossible to ascertain with any correctness the amount of damage that he has done, as all the accounts which have come up are particularly biased, coming as they do from their own camp; but I accidentally overheard a confidential talk, in which one who had come up from the batteries admitted that thirty had been killed at Fort Moultrie, besides a great many wounded. The news from Morris Island is that none are hurt; but how unreasonable to one who has witnessed the incessant firing is this statement. Anderson has done nobly. For ten consecutive hours he has kept up a constant fire, at an average of two discharges a minute. Now tell me that he has done no damage. It has no done damage. It has been acknowledged that one end of the floating battery has been knocked off, which will render it useless.

6 P. M. The fire is increased with tremendous power by Anderson, who has just silenced the Stevens battery. All hail to the noble man.

"Jasper," the correspondent of the New York Times, who was expelled from Charleston, gives the following brief story of the engagement:

"A witness of the cannonading of Fort Sumter for six hours, and having had a full description of it by gentlemen who witnessed it up to Saturday at 2 P. M., I can perhaps give a far more accurate account of it than the absurd ones sent North by the telegraph. After mailing my letter of April 11, I investigated all the points of interest in the city, found the battery crowded with ladies, who remained there all night; the city, constantly patrolled by mounted volunteers and infantry in large numbers; while at Gen. Pickens, and Gen. Beauregard's head quarters there was evidence of intense activity. At 1 A. M. I repaired to the long Adger Pier, and there, mounted on a cotton bale, I quietly awaited the opening gun, armed only with an opera

glass. At 19 minutes past 6 o'clock precisely, the first shot was fired from the Five mortar Battery on James' Island, followed in quick succession by the Iron Battery at Cummings' Point the Floating Battery, Fort Moultrie, and the one at Mount Pleasant. At 6 A. M., Dr. Robertson, an intimate personal and professional friend, hurriedly approached me and enquired if Fort Sumter had opened fire. At 61-2 o'clock precisely, the first gun was fired from Fort Sumter, directed at Stevens' Point, and soon the conflict became general on either side. The sun rose on as beautiful a morning as the world has ever seen, but soon the clouds gathered thick and fast, and nature poured forth her torrents as though frowning on the infamous spectacle. At times, the fort was completely hidden from view, yet the iron hail sped on its murderous work, and the distinctive sounds of shot and shell could be clearly marked out as they cut the thin air with fearful rapidity.

Whenever the haze lifted, I could discover the sacred flag of our country proudly spreading itself to the breeze. Although the shot fell around it thick and fast, yet it seemed to possess an absolute power of intangibility, and nothing could disturb it. The scene was solemn in the extreme. Even the crowd that now lined the wharf forbore, hushed the rude jest, and seemed at last to comprehend that war was at last inaugurated, and that, too, by South Carolina.

Let me assure your readers that Sumter was not 'enveloped in flames' at any time; that the men were not sent out on a raft to collect water to extinguish the fire, simply because there was plenty of the article inside; that the fort was not breached at all, and that it was not a blackened mass of ruins when the curtain dropped on the last act of tragedy. No boat left Morris Island with a United States flag for Major Anderson when his own was shot away, simply because the Morris Island boys had no such flag to offer. They so hate the Stars and Stripes that they would have sooner been bitten by the mosquitoes of their own swamps than touch an emblem of the country they have cast off. It was a pretty telegraphic fiction, but very false. Major Anderson surrendered simply because he found that the fort could not continue the siege for any length of time. He found that the United States vessels were not coming in, and he wished to prevent a useless shedding of blood. The paper warriors may accuse him of cowardice, but a purer, truer, more honest man does not walk this world."

A Pensacola letter of the 8th inst. says the rebel army number 2000 men, and reinforcements are arriving every day; 5000 men would be congregated in a few days.

The Washington dispatches of the New York Herald contain the following:

"The government has no doubt that the report that Fort Pickens has been reinforced is true. It was the intention not only to put provisions into the place, but men, additional powerful guns and ammunition."

The government is about notifying the foreign powers of its intention to blockade the Southern ports. The exportation of cotton will not be obstructed.

The English, French and Russian Ministers are in constant communication with the Secretary of State, and manifest the greatest anxiety and solicitude respecting our political troubles. They dispatch special messengers from this city, with dispatches to their respective governments, at the departure of every foreign mail.

The employment of the immense force levied by the government will depend mainly upon the course the border slave States will pursue in reference to the secession issue. As matters are situated now it is the intention of the Government to use the seventy-five thousand men called into service, together with the regular army, forming an aggregate of about one hundred thousand men, as follows:

First—A corps d'armee of thirty-five thousand men will be collected in and about this point, for the purpose of defending the seat of government, protecting the military posts, controlling the Potomac and Chesapeake bay, and keeping open the communication between the North and the capital. Washington will serve for its point

d'appui, while its line of operations will extend all along the left of the right shore of the bay.

Second—A second corps, twenty-five thousand strong, will be formed in and about St. Louis. A portion of it will be employed in protecting the Union men and federal property in that State from the violence of secession sympathizers, and the rest in holding Cairo, at the junction of the Ohio and Mississippi, the most important strategic point in the West.

Third—Of the remaining forty thousand, five thousand are expected in be thrown into Western Texas, to form a nucleus around which the Unionists of that State will gather.

Fourth—Twenty-five thousand will be employed in a demonstration for the relief of Fort Pickens, and the recapture of the other fortifications about Pensacola bay.

Fifth—Ten thousand men will be kept hovering in steam transports between Charleston and Savannah, to worry the rebels, necessitating the presence of a large defensive force in both places, and effect a landing whenever opportunity shall offer.

The army operations will be seconded by a strict blockade of the mouths of the Mississippi and all the Southern ports. Orders for a general blockade have not, as reported already, been issued, but will doubtless be given as soon as the steam frigates now fitting out will be ready for sea.

This programme reflects exactly what the government has decided to do, but will of course be materially changed in case Virginia and the other border slave States should secede. Washington, however, will be defended, and Fort Pickens relieved at any cost of blood and treasure.

The Baltimore American is non-committal. Its feelings and position are fully revealed in the last sentence of a long article: "In the name of God, let there be no strife between us." The Patriot goes for the Union. We copy a paragraph from a recent article:

"We regard this work of secession as unconstitutional, revolutionary, and altogether unnecessary. While we claim for the Southern—the seceding States—their equal and just rights in the Union, and will be satisfied with nothing less, we are obliged, in the view of common justice, to denounce their secession from the Union as an act of impropriety, and their inauguration of civil war as unchivalric, ungallant, and barbarous, and their march upon the national Capital as a scheme of madness that ought to be checked with such an overwhelming force as would prevent the possibility of a contest. In the Union we are prepared to contend for their rights to the last! out of it, we regard their position as false and unnatural, and unworthy of their boasted chivalry or patriotism."



ADVENT HERALD.

BOSTON, APRIL 27, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Subscribers will notice that our receipts have been running far behind our expenses for the last few

weeks. Our donation column has also been little patronized. We feel that our brethren and sisters only need to have their attention called to this, to keep us supplied with the weekly needed where-withal for the issue of the *Herald*.

Extra Edition of March 16th.

We are able to supply a few more copies of the extra edition of the *Herald* of Mar. 16th.—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan., with the Declaration of Principles, and an article on the 2d Chapter of Isaiah, at the rate of 10 copies for 25 cts., or 50 for \$1.

A Sister writes:

"Lowell, Apr 15, '61.
"Mr. Bliss—Dear sir—I enclose to you two dollars, in payment for the *Advent Herald* for this year. Also two dollars for the A. M. Association."

We need about three hundred just such notes as this, which is so short and to the point that we give it for the imitation of others. Ed.

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE TEN HORNS—CONTINUED.

This division was preceded by an effeminacy, and loss of military ardor, on the part of the Romans; and, as their power declined, it became more and more difficult to induce youth to enlist in defense of the state. The extensive abandonment of the profession of arms by the Romans, made it necessary to recruit their armies by the introduction of Scythians, Goths, and Germans, who were equally ready to defend the empire for pay, or to ravage it for plunder. In A. D. 358 a body of Franks, with their king, Mellobaudes came from the river Sala, were welcomed into the empire by the emperor Julian, and seated in Gaul between Brabant and the Rhine.

About 373, or 4, the Burgundians left their seats on the Vistula, with an army of eighty thousand men, for the invasion of Gaul; but being opposed, they seated themselves on the north of the Rhine. Richomer, another noble Salient Frank, was welcomed by Theodosius, and in 384 was a consul of the empire. And Theodosius had an army of forty thousand Goths enlisted in the service of Rome. Whilst these foreign bodies were quiet within the empire, and recognized its sovereignty, the unity of Rome continued; but it was evident, to the discerning, that these defenders and "guests" of the empire, as they chose to call themselves, might at any time become its masters.

In A. D. 395 Theodosius died, and the Visigoths under Alaric, left their seats in Thrace, and wasted the country as far westward as Italy; where they were so beaten, in A. D. 403, by Stilicho, the general of the western empire, that Prudentius calls them "a nation extinguished." Alaric sued for peace, and was admitted as a free prince to a settlement in the empire. The next winter, after Alaric took up arms, (A. D. 395-6) a great body of Huns, Alans, Ostrogoths, Gepides, and other northern nations, came over the frozen Danube on the invitation of Rufinus, and invaded all the places between Constantinople and the Julian Alps. In A. D. 404 an army of more than 200,000 Goths invaded Italy, but they also were overcome by Stilicho, who was assisted by a great body of Huns and Ostrogoths, hired by the emperor Honorius. It was thus that the symbolization of the element of clay, mingled with iron in the feet of the image of the second chapter, was being fulfilled, before the rise within the empire, of the distinct sovereignties alike symbolized by the toes of the image (2:) and by the horns of this fourth beast. But now began the rise of the decem-regal kingdoms.

In 406, Stilicho designing to make himself emperor, obtained a military appointment for Alaric in the service of the empire, and invited a great body of the barbarous nations to invade the west, whilst he and Alaric should invade the east. On the last of December of this year, the Vandals, under Godegisilus; the Alans, one body under Goar, and another under Resplendia; and the Sueves, Quades, and Marcomans, under Ermeric, left their seats in Pannonia, to the Huns and Ostrogoths, joined the Burgundians under Gundicar, crossed the Rhine about the last of December at Mentz, and spread themselves over the adjacent countries. As they advanced into Belgium, the Franks under Theudomer, whose father Ricomer had been a consul in 384, made a stout resistance and slew some twenty thousand of the Vandals, with their king. Goar, with his band of Alans, went over to the Romans, but the other barbarians marched onward toward Spain, which they entered in Oct. 40 19.—the passage of the Pyrenean mountains being betrayed by soldiers of the empire. Gibbon says of this:

"The thirst of rapine prompted the mercenary guards of the Pyrenees to desert their stations, to invite the arms of the Sueves, the Vandals, and the

Alans, and to swell the torrent which was poured with irresistible violence from the frontiers of Gaul to the sea of Africa;" until, "at length the barbarians, sated with rapine, fixed their permanent seats in the depopulated country."

The invading tribes conquered what they could; but in 411 they divided their conquests by lot, the Vandals obtaining Boetia and part of Galicia, the Sueves the rest of Galicia, and the Alani the Carthaginian provinces—they being confirmed in these seats by the emperor Honorius, in 413, for the sake of peace.

In like manner the several barbarous tribes within the empire had territory granted them, and assumed the exercise of independent sovereignty. Of the kingdoms thus formed, there may be enumerated:

1. The Vandals, who entered Gaul in A. D. 406, and the next year passed into Spain. They continued there twenty years, and in 427 removed to Africa, where they continued an independent kingdom, till subjugated by the arms of Justinian in A. D. 533.

2. THE SUEVI, who also entered Gaul in 406, and in 507 passed into and conquered Galicia in Spain, where they maintained a kingdom for one hundred and seventy seven years till 585.

3. THE VISIGOTHS or western Goths, who occupied Pannonia from 378 to 408, when they removed to the south of France. There they maintained a kingdom till 506, when they were driven by the Franks into Spain, and in 585 took possession of the whole of that peninsula.

4. THE FRANKS, who entered Gaul in 407, as allies of the Romans, were soon tempted to imitate the invaders they had aided to resist, and established themselves as a formidable power; which, in the sixth century, extended over the whole of France.

5. THE BURGUNDIANS, who established themselves in Belgic Gaul in 407, soon after obtained possession of Savoy, and maintained an independent government till 524. They were then conquered by the Franks, but again arose into a separate state, and thus continued several centuries.

6. THE SAXONS, who, in 449, invaded and conquered the Britons. The latter had revolted from the Romans in 407 or 8, and were never re-subjected by them. The Saxons, their conquerors, gradually gained possession of all the territory occupied by the Romans in Britain, and maintained a kingdom for several centuries.

7. The Ostrogoths, or eastern Goths, who were under the dominion of Attila from 377. On the dissolution of his empire, in 453, they occupied the Pannonian conquests from Vienna to Sirmium. In 493 they invaded Italy, and conquered the Heruli; and in 538 they were defeated by the arms of Justinian.

8. THE LOMBARDS, a branch of the Gepidae who were under the sway of Attila till his death in 453. The country of Dacia then became the seat of a new power, erected by Ardaric, king of the Gepidae. The Lombards, at the same time, assumed a portion of Pannonia, which they retained till the reign of Justinian, when about 530, they conquered the Gepidae, and extended their conquests west to Bavaria. In 568 they invaded and conquered Italy, and held it till the end of the eighth century.

We have in the foregoing, eight of the divisions of Rome respecting which there is very general agreement among writers on prophecy. Machiavel, in his History, and with no reference to this prophecy, gives a list of ten kingdoms arising from the ruins of Rome, including all the above, with the Huns in Hungary, and the Heruli-Turingi in Italy. With the Sueves, he also included the Alans as one kingdom.

Bishop Lloyd, who is called by Bishop Newton "that excellent chronologer," exhibits the same as the correspondence of the ten horns in this prophecy, with dates of their rise as follows: "1, Huns about A. D. 356. 2, Ostrogoths, 377. 4, Visigoths 378. 4, Franks 407. 5, Vandals 407. 6, Sueves and Alans 407. 7, Burgundians, 407. 8, Herulis and Rugians 476. 9, Saxons, 476. 10, Lombards," or Lombards, "seated in the north of Germany about 483, and who begun to reign in Hungary in 526."

This last is the list we have heretofore adopted as that of the ten divisions of Rome. Mr. Birks, however, objects that, "During the life of Attila, the empire of the Huns cannot with reason be accounted a horn of the fourth beast." His argument is that "It was clearly a rival monarchy, and lay chiefly in the barbarian countries. On his death (A. D. 453,) it was subverted, and furious contests ensued among the separate tribes. The Huns, the Goths, the Gepidae, the Sueves, Alans and Heruli, encountered at Nitaud in Pannonia, and these two kingdoms were added to the list,—that of the Gepidae, under Ardaric and that of the Ostrogoths, which reached from Vienna to Sirmium." Mr. Birks reckons the Gepidae in place of the Lombards who afterwards conquered them, rejects the Huns as disappearing as a separate power before the downfall of the Roman

empire, includes the remainder of the above list, and reckons the Britons, as a separate power, distinct from the Saxons, till the death of Arthur in A. D. 542.

Mr. D. N. Lord accepts all of the above list except the Huns; which leaves but nine divisions and so he reckons the Alans as a distinct power. Floyd and Michiavel include these with the Suevi; and Mr. Birks claims their disappearance as a separate power before the fall of the empire. Mr. Lord however says:

"Of the Alans who entered Gaul in 407, a part advanced into Spain, and, after sustaining a separate government eight or nine years, were conquered by the Vandals and Suevi, and passed with the former into Africa. Another body settled on the Rhine and in 440 in Valencia. They repulsed Attila from Orleans, their capital, on his invasion of Gaul in 451, and were stationed in the centre of the army by which he was defeated at the battle of Chalons. On his invasion of their territory in 453, they were supported by the Goths, and gained another victory. In 464 they invaded Italy, and laid waste Liguria. Clovis extended his conquests over their territory, as far as the Liger in 485; but they continued to subsist as a separate people till 507, and perhaps a few years later, when they were conquered by the Franks."

Sir Isaac Newton, also, reckons "the Alans in Gallia" as one of the horns. And, the above statement being correct, there seems no reason why it should be excluded. We have thus nine divisions of Rome, before the fall of the empire. And then, we have.

10. The Heruli, who had been under the sway of Attila. In 476 advanced into Italy, and terminated the imperial rule by the dethronement of Augustulus the last of the Romans. Odoacer their leader assumed the title of king of Italy; and so the tenth division was added to the list, and maintained dominion till conquered by the Ostrogoths in 493.

Thus, as we have seen, the Roman empire, at the moment of its fall, was succeeded by ten kingdoms that had been gradually gaining dominion within its territory. Since then, there have sometimes been more, and sometimes less than that number of kingdoms; but, as Sir Isaac Newton observes, "whatever was their number afterwards, they are still called the ten kings from their first number."

"Happy Land."

A gentleman walking the street one day, saw before him a boy who was whistling away, with great seeming enjoyment, the tune to which are sung the words:

"There is a happy land,

Far, far away."

Approaching the boy, "My son," said the gentleman, "To what Sunday school do you go?" "How do you know I go to Sunday school?" the boy replied. "Because," said the man, "I think you there learned the tune you were just now whistling." "Yes," said the boy, "I go to — Sunday School, and we there learn a great many nice hymns and tunes, and texts of Scripture, which I hope to remember so long as I live."

It is thus the Sunday school is instrumental in exerting a regenerating influence, through God's favor, on many a young and tender mind.

Coronation Hymn.

What a noble old lyric is that which every one loves and which is sung where ever the English language is spoken, beginning with,

"All hail the power of Jesus' name!

Let angels prostrate fall:

Bring forth the royal diadem,

And crown him Lord of all."

And how particularly impressive are the lines:

"Bring forth the royal diadem,

And crown him Lord of all!"

Going Home.

That this world is not our home, and that we are only pilgrims and strangers, sojourning here, is more and more the feeling of all Christians. The longer they live here, the more they sigh for a land of rest. With Job, they "would not live always" in this vale of tears; and so, with Abraham, they seek "a better country, even an heavenly." They look onward, down through and beyond the grave and hades, where the Saviour has gone before, and anticipate the morning of the resurrection, when Jesus will "make all things new;"—when to the saints of the Most High, there will be given the kingdom and dominion and greatness of the kingdom under the whole heaven. They look forward to that, as their long desired home; and hence they love to sing of "going home." "For if we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with Him."

A writer in the American Baptist, of April 16, 1861, in giving an account of a revival in Westmoreland, Oneida Co, N. Y. mentions a lady about forty eight years old who at one of the meetings remark-

ed that she was "very happy," and then she added bursting into tears, "Do pray for the conversion of my children." The preacher, that evening, was very urgent in admonishing the people to be ready for the visit of the death angel, which he said he felt was hovering near. This woman was in perfect health; but while returning home from that meeting, in company with others and joining with them on the way in singing,

"We're going home to die no more," she fell insensible, and was soon a corpse. She had gone to her rest. She had been a convert to Jesus two weeks; and in two weeks more two of her sons publicly professed faith in Christ.

"Now I Lay Me."

Thousands of children in New England have been taught the child's nightly prayer

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take."

One of our earliest recollections is its nightly recital; and it must have been learned at a date too early for memory to extend back to.

It is said of President John Quincy Adams, that he remarked towards the close of his life, that he had no recollection of ever retiring to rest without repeating those nursery lines, learned in early childhood. And this may not unlikely be the experience of hundreds.

How pleasant is the thought that, as the evening shades gather around our dwellings, thousands of mothers are teaching that simple and appropriate lay to infant children! May such never forget, and may those who learn to say it, not merely say, but learn devoutly to pray it.

"Happy Day."

The day of one's conversion is his new birth day; and many a Christian notes each recurring anniversary of that with all the interest, nay with more than he does his mortal birth. Is it strange, then, that the old as well as the young should delight to sing the hymn, the chorus of which is,

"Happy day, happy day,
When Jesus washed my sins away."

The Sorrowless State.

An infidel in Chicago is said to have been made thoughtful and penitent, by hearing a little boy, who was sitting on a door step and singing,

"There'll be no more sorrow there."

Moslem Children.

It is said by missionaries in Mohammedan countries, that the children of Mohammedan parents, who, not permitted to attend their schools, are much taken with the hymns and tunes they hear the children of the Missionary schools sing. They learn the tunes and the words and sing them in the streets, and at their homes with great enjoyment.

Till The Resurrection.

The New York Methodist says of the decease of the late judge McLean, of the United States Supreme Court:

"A cold developed his disease in several forms. For a little while he rallied and gave promise of recovery; then followed a relapse, then a sinking into unconsciousness, and that unconsciousness deepened into that dread slumber that knows no waking till the resurrection morn."

Most writers would have omitted, as many religious papers do, "till the resurrection morn;" but such omission is a denial of the resurrection.

We were pleased to see the resurrection recognized in an article on Macaulay, by Rev. T. L. Cuyler in the N. Y. Ind. Speaking of the remains of honored dead in Westminster Abbey, that writer says:

"In the midst of these mighty men of renown, those whom he himself delighted to honor, Lord Macaulay now sleeps the sleep that knows no waking till the resurrection-morn." Such a recognition of the resurrection there should always be, when we speak of the sleep of death.

Bro. Bliss:—Has God in any portion of his Word ever threatened man with a temporal death as a penalty for the transgression of his law? If so, please point me to the scripture or scriptures teaching that fact, and you will much oblige a friend seeking for truth.

LEBBEUS DREW.

The word "temporal" occurs in scriptures only in 2 Cor. 4:18, where it is applied to the things that are seen. It is not therefore, applied to death; but though death is no where thus denominated the death of the redeemed that will continue only to the resurrection, is the consequence of sin, as well as that which continues forever, of the finally impenitent. The death of Moses will be only till the resurrection; and is therefore not eternal, yet he died in the wilderness because of a sin that he committed; for "the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when

thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin."—Num. 27:12-14.

We may suppose that all death would have been remitted, as in the case of Enoch and Elijah, to all who should live sinless; but as none thus live, they die—their bodies crumble to dust, which we suppose is what our correspondent means by "temporal death;"—though we should not use the word "temporal" in such connection, it being limited to our view, to things of time, and not extending beyond the moment of dying. What we suppose our correspondent would call "temporal death," we call death, and its duration is to the resurrection.

Ep.

War! War!

As announced last week, our country has been plunged into civil war, by the commencement of hostilities, by the secessionists, against the American Union. This fratricidal act has aroused the entire north to a degree of indignation, and unity of sentiment and action, that is unprecedented in its history—the unanimity of feeling and resoluteness of purpose being equal, if not in excess, of that of the revolution.

War is a great and dreadful evil, and no war is so bitter as that which arrays section against section of the same country. We are no apologists for, or justifiers of war; but our duty as a journalist, requires that we record the leading incidents of the times as they occur; and, in the present contest, we can testify that a resort to arms is no act of the north, that it has taken no step, performed no act, and indulged no purpose, that can furnish the remotest shadow of an excuse for this enormous aggression of the south, and that whatever consequences may result to those who have thus inaugurated the shedding of blood, they can only thank themselves for.

We are able to bring intelligence down only to Monday, or, at the latest, of Tuesday of each week, as our last matter is put into type on Tuesday morning, and therefore we can bring the record of events only to that date. On Monday of this week about 10,000 troops had reached Washington, in response to the President's proclamation of the Monday previous; and troops were hurrying to that point from all northern States. This assembling of troops there, is for the purpose of repelling a threatened invasion of the United States capital by the rebel forces. At the time we write Washington is regarded as in a critical condition; but before this will reach our readers, a force large enough to repel any invasion will have there assembled, unless the city shall have been first seized by the secessionists.

As before remarked the most intense excitement and greatest enthusiasm and unity exists through the entire north; and the indications are that any number of men that may be asked for will respond to their country's call. In every quarter, companies are being raised, and troops are on their way to the seat of war. The first regiment which responded was from Massachusetts; which left Boston on Thursday and arrived in Baltimore on Friday, where in marching through that city, they were beset, by a mob of plug-uglies, who seized the gun of one of the men and shot him through the back. The troops fired on the mob, and a general melee followed, resulting in the death of eleven of the mob and two of the troops, and in the wounding of a number on each side; but the troops fought their way through, and passed on to Washington.

The southern confederacy has issued a proclamation, offering letters of marque to privateers against our commerce; which is nothing less than an attempt to legalize piracy; and all taken in privateering will doubtless meet the fate of other pirates.

It will be necessary to devote more space to the record of passing events, than it would be in ordinary times; for many of our readers are dependent on the Herald for the news as it transpires.

P. S. Tuesday Morning. It was rumored yesterday that Fort McHenry, containing U. S. troops, was shelling Baltimore; but this morning it is not confirmed. There is however every probability of a contest at Baltimore. We are cut off from any certain intelligence from points beyond Philadelphia.

On Saturday, 5000 Virginia troops were assembled at Harper's Ferry, and was reported that 5000 more were expected from Richmond. It was supposed that these were to gather accessions in Maryland, and come down on Washington in that direction, while another force, led perhaps by Jefferson Davis, was to attack the city from the southern side of the Potomac. But this plan could hardly work now, as the Maryland branch of invaders would either have to dispose of the troops now occupying the line between Annapolis and Washington, or they would be too late for service, and might possi-

bly be cut off in the rear by the Pennsylvania and Ohio forces, with Sherman's battery, sent down from Harrisburg. It is estimated that Gen. Scott will have this morning from ten to twelve thousand men under his command, and by to-night nearly twenty thousand. Washington is therefore probably out of immediate danger.

The War Spirit.

While we recognize war as a fixed fact in our country, it is very important that every Christian should prayerfully guard against imbibing the war spirit. We should never forget that God reigns, and rules in all things. We need have no fear but He will restrain all manifestations of human wrath, that shall not, in the end, result to his honor and glory. He sustains the pillars of the universe, and will say to this, as of every movement, Only thus far shalt thou go. Every event is only an accomplishment of so much of God's purpose, in preparation for the coming kingdom; and therefore no child of his need be alarmed, or anxious in respect to it. And for this reason we should indulge in no anger, or malice, or revenge against those who are arrayed against the government. Vengeance belongs only to God, and he will repay. As we should pray for all enemies, so should we not forget to pray for those now arrayed against us—not for their success in the contest, but that God will show them their errors, and convert them by his grace. And, also, we should not feel that we are faultless. We may feel that we have given the South no justification for their war upon us; but we should also remember that the North has sins enough to merit any evil which God may choose to inflict upon us.

THE MOVEMENT IN VIRGINIA.—It now appears that the plan of the disunionists in Virginia, was to seize the government property at Harper's Ferry, and arm themselves with the 15,000 stands of arms there deposited. That Arsenal was guarded by Lieut. Jones and 45 men. To prevent the seizure of those arms, he burned them and retreated to Carlisle in Penn., making his way through a hostile population, and with 2500 opposing troops in the vicinity, making a night march of thirty miles, and completely defeating the game of the insurrectionists. It appears from various sources that during the middle of last week there was great activity among the Virginia organized volunteers, numbering in the aggregate about 16,000. These are very deficient in arms. But Harper's Ferry was looked upon as a war-chest, safe at the commands of the State, from which guns could be taken the moment everything else was in readiness. That moment was supposed to have arrived at the close of last week. McCulloch's myrmions were ready—orders were given to close up Norfolk harbor, preparatory to taking Fort Monroe—the mobocracy of Baltimore had their part assigned them—empty cars were run down from Alexandria to bring up the assailants of Washington City. All that was wanted was, that the 2500 men sent to Harper's Ferry should forward the 15,000 stand of arms there reserved for the golden opportunity. But those arms, when they could be seized, were as black as cinders and crooked as rams' horns.

THE TWELFTH OF APRIL.—In Munsell's History and Chronology it is recorded,

1780. April 12. The British opened their fire upon the American batteries at Charleston, which they continued until the 20th.

In the next edition it will be written under the same date in the month,

1861. April 12. The Southern Confederate States opened their fire upon Fort Sumter, at Charleston, held by the garrison of the United States, which was continued till the fort surrendered, on the 13th.

MILITARY STRENGTH OF THE NORTH AND SOUTH.

By the returns made and published in the army register of 1859, it appeared that the total number of all the enrolled militia in the several States was 2,727,486, of which number 1,629,000 are enrolled in the free States, and 1,098,000 in all the slave States. The number enrolled in the seven seceded States was 350,000.

We have 19,000,000 of inhabitants in the free States. The seceded States have about 2,700,000 whites, and 2,350,000 slaves. The slave States combined have a little more than 8,000,000 whites, and about 4,000,000 slaves, the latter being an element of weakness.

The seceded States have no navy and can have none. They are not a maritime people and can neither build nor sail ships. The few vessels they have stolen are entirely useless to them.

Union men in Delaware are in a bad fix, though population is largely Union. All the State-arms are in the hands of the secessionists, having been transferred by the Governor, who has not yet responded to the requisition of the President, and will not. The Union men hope the U. S. Government

will take possession of the upper part of the State, in order to secure the powder mills at Brandywine.

Foreign News.

St. Johns, N. F., April 20. Steamship Columbia, from Galway, with Liverpool dates of the 9th inst., arrived here yesterday, but the wires not being in working order, we were unable to transmit her news until this evening.

GREAT BRITAIN.

Parliament reassembled on the 8th inst.

It is denied that the steamship Great Eastern is to take 1200 Mormons to New York.

Some leading men in Greece were proposing Prince Alfred of England for King of Greece, as the best means of settling the present dynastic difficulties.

FRANCE.

It is reported that Prince Napoleon intends to make a rapid excursion to Syria.

The reported departure of French naval provisions to Syria is denied.

It is rumored that a French frigate has been dispatched to South Carolina. The measure was adopted at the suggestion of Jefferson Davis.

It is asserted that a treaty has been concluded between Russia and France.

The Opinion Nationale says that in the event of a collision France has secured the support of Russia and Austria that of England.

Warlike rumors are prevalent in Paris.

It is stated that the army at Lyons is to be increased to 100,000 men, and that Canrobert is to have 80,000 men along the Eastern frontier.

ITALY.

Letters are warlike. It is denied that Garibaldi went to Turin on the invitation of Count Cavour, and it is asserted that he is opposed to Cavour's policy.

An address has been presented to Garibaldi by Mazzinians, inviting him to action, and at his bidding the half million of men he called for will be ready. Garibaldi's reply was vague. The genuineness of the document was doubted.

The Duke Caranillo was arrested at Naples in consequence of two letters received by him from Francis Second. Several members of a Bourbon Committee and two priests were also arrested. It is rumored that a conspiracy had been discovered in which five bishops were implicated.

The Pope has recovered his health.

A. M. Association.

[A part of the Treasurer's Report last week, being unintelligible, in consequence of a transposition of a "handful" by the printer in making up the form, is re-inserted, as follows:]

TREASURER'S REPORT,

For the Quarter ending April 1, 1861.

The Receipts and expenditures of the "A. M. A." for the quarter ending April 1, are as follows:

I. RECEIPTS.

1. From payments by subscribers to Advent Herald.	\$1279.62
2. From the sale of books	121.78
3. From Advertising	45.00
4. From donations	76.25
5. From a bequest of our late sister, Mary L. Brush, of Springfield, Vt., of two hundred and seventy-six 24-100 Dollars, less one 38-100 dollars per centage on draft and less one dollar paid Mr. Justice Harlow for executing release,—received from L. B. Englesby, Esq. of Burlington, Vt., executor of her estate	273.86
6. Due from agents Jan. 1, 1861	171
	1798.22

II. EXPENDITURES.

1. For expenses of office, viz.:	
Editor and clerk hire	\$341.00
Compositors, or type-setting department	280.00
W. A. Hall, for printing	118.08
Rent for office	37.50
Paper of Grant Warren and Co.	378.00
Postage, including that prepaid on papers sent to Great Britain and Canada	25.52
Teaming	16.00
Gas for light of office	2.93
Loss by counterfeit bills received	3.00
Discount on uncurrent money	9.22
English Letter of credit	2.96
Fuel	5.50
City water tax	9.00
Papers for office	6.75
Sundries in printing office	5.84
Express	1.26
2. Bought Merchandise (Books)	33.79
3. Receipts not yet paid in by agents	69.94

Total of expenditures	1346.29
Excess of receipts	451.93

1798.22

SYLVESTER BLISS, Treasurer.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. C. Churchill.

Dear Bro. Bliss.—I think I have found a new landmark here in the Isa. 33:1-12, "Wo unto thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end of dealing treacherously, they shall deal treacherously with thee."

All who are well informed upon the troubles in Syria will remember that it has been called a "treacherous" act, an unprovoked deed; on the part of the Druses, in slaying the Catholics, or men, and boys down to twelve years of age; leaving the women and children, to the amount of over 75,000, to perish with privations, cold and hunger. Their sufferings are terrible to contemplate. No plea is offered in palliation for this terrible deed, only that the Catholics, or Christians, as they call them, were going to cut off all the Druses, Mahometans and other religious bodies, and establish their own, i. e. the Catholic, in their stead; and they resolved to get the start in this matter. Hence the suddenness of the attack, and why fifty cities were all in flames at once, and 163 or more villages sacked, pillaged and burned, and the men and boys shot down, or hewn to pieces with their knives, or beaten to death with clubs. Well might the prophet cry out, "Wo unto thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee." Look at the ruse they practised upon. When they could not take the town, a large company dressed themselves like the Christians, or Catholics, raised their flag with the sign of the cross, and sang their favorite hymns, whereupon the inhabitants of the town threw open their gates and marched forth in great numbers to meet their supposed brethren, when the Druses fired on them, killing many, and wounding others, whereupon they retreated back into the city, and were pursued by their enemy, the city taken, pillaged and burned to ashes. "When thou shalt make an end to deal treacherously, they shall deal treacherously with thee."

Fuad Pasha "has dealt out summary and impartial justice upon the authors of the late calamities," hanging many and imprisoning others. He has summoned the Druse chiefs to appear at Beyroot for trial. The chiefs who refuse to obey the summons to appear at Beyroot are deprived of their rank, and the title of honor is blotted from their names. Secondly, all their estates and personal property revert to the government. Thirdly, the provincial government has fallen from their hands, and they are deprived of all official servants. Fourth, judgment shall be pronounced upon the absentees without delay, even though they are absent, and when they are arrested they shall be punished. The French have sacked and plundered some of the Druse villages. V. 2 is a prayer for protection. "When the war broke out the Pasha at Beyroot gave the Druse chief command that the American missionaries must remain unmolested, and they not only saved themselves, and those who had become their converts, but also scores of the natives." V. 7, "The ambassadors of peace [or missionaries] shall weep bitterly." Their peril was so great that one said, "We know not what moment we may have our throats cut." Yet I do not recollect of a single one that perished. V. 8: "The highways lie waste." This is the precise language used by one writer, "The wayfaring man ceaseth." All travel is stopped, and no labor is done. V. 9, the earth mourneth and languisheth. Lebanon is ashamed, see margin, "withered away," and hewn down.—Now that our position is correct, this verse goes to show Lebanon is even called out by name, in order that we might not remain in doubt. She is one of the greatest sufferers in this dreadful carnage.—"Sharon is like a wilderness; Bashan and Carmel shake off their fruit." V. 10, "Now will I rise, saith the Lord; now will I be exalted. Now will I lift up myself." When will he do this? Answer, when those troubles are consummated. V. 3, "at the noise of the tumult the people fled." Abd-el-

Kader has advised the Christians to all leave Syria immediately. Many have already left. V. 12—"And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." This agrees with a prophecy found in Ezek. 20:46-48, "Son of man, set thy face toward the south and drop thy word towards the south, and prophecy against the forest of the south field; and say to the forest of the south, hear the word of the Lord:—Thus saith the Lord God; behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein, and all flesh shall see that I the Lord have kindled it, it shall not be quenched."

I do not say that I have made the right application of these prophecies. However it looks very plausible; but if I am correct, then the troubles in Syria will not be put down until the inhabitants are consumed. "When thou shalt cease to spoil, thou shalt be spoiled." It is supposed that Ezekiel was in Chaldea when he uttered this prophecy. Hence Syria, which is now the name of Palestine, would be the south country. I submit the question for your consideration. Your brother, in hope of speedy deliverance, CASTLE CHURCHILL.

The Manifested Deity.

The Godhead is made up of three persons, who constitute the Elohim, and who are referred to in Gen. 1:1, 26.

God, the Father, never has been seen by mortal man, and never can be until man shall be redeemed and made himself immortal. John 1:18; 5:37; 1 Tim. 6:13-16; 1 John 4:9-12. The general impression has prevailed from the earliest times that no man could see God and live; and the surprise has always been that Deity should be manifested to mortal man and he hear his voice, and see his face, and still live. But Deity has been manifested in the second Person of the Godhead, who was from the beginning with God, and was God. John 1:1-14. His name is "Emmanuel, which being interpreted is, God with us." Matt. 1:23. Compare Ex. 33:12; Num. 12:7, 8; Heb. 1:1-3. "Emmanuel" was "the God of Israel," Ex. 24:9-11, seen by Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. Ex. 3. Moses saw in the burning bush the Angel of the Lord, v. 2, the Lord, God, v. 4, who said, "I am the God of Abraham, Isaac and Jacob," v. 6, and who said, "I have seen the affliction of my people," v. 7, and who declared himself to be the I AM, v. 14. Jesus declares who this was, "Before Abraham was, I am," John 8:56-8. He was the God with whom Jacob wrestled, who said, "I have seen God face to face, and my life is preserved," and who changed Jacob's name to Israel. Gen. 32:24-30. He went before the camp of Israel, Ex. 14:19, 20, as they went out of Egypt. Comp. 33:2, 14, 15; 23:20-3; Isa. 63:9. He was the Lord and Judge of Abraham. Gen. 18:3, 16, 17, 25. He was David's Lord. Ps. 110:1; Acts 2:30-5.

To those therefore who do not believe in the divinity, or the pre-existence of Christ before His incarnation, I would ask them to solve the following question of Christ to the unbelieving Jews in respect to this same subject, found in Matt. 22:45, or, changing the question, If He was David's Son, how was He his Lord? Also, how the God of Israel? the Lord of Abraham?

Queries. Was Christ rich before He became poor? 2 Cor. 8:9. Was Christ Jesus first in the form of God, or likeness of men? Phil. 2:5-11. For whom was a body prepared for sacrifice and offering? Heb. 10:5-7. What was offered in sacrifice, His Eternal Spirit? Heb. 9:14, or body? Heb. 10:10. Was His Divinity put to death, or flesh? 1 Pet. 3:18-20. Can the Eternal Deity die? Was it necessary that more than his humanity die as a substituted offering for sin? John 10:17, 18. If He in his Divinity fulfilled the righteousness of the law in humanity while He dwelt among men, in the fashion of a man, and suffered in the flesh, giving the life of the flesh as a ransom, Gen. 9:4, would not the substitute offering be all availing without His Divinity dying? Col. 1:14-19. O. R. FASSETT.

West Poland, Me., Feb. 15, 1861.

Population of Syria and Palestine.

The following statistics are taken from Rev. Mr. Thompson's work, The Land and the Book: Mohammedans 800,000; Kurds 50,000; Gipsies, Yezidees and Ismaelich 20,000; Druses 100,000; Jews 25,000; Maronites 200,000; Greeks 150,000; Armenians 20,000; Jacobites 15,000; Papal proselytes 80,000; a few Latins and Protestants in city and country. The roaming Arabs may be from 200,000 to 500,000—say 300,000. Making about 2,000,000. There were probably more than twenty millions in the same country once, or ten times the present number. Lebanon has about 400,000 of the above in 600

villages and hamlets. Damascus 120,000; Jerusalem 18,000—the Jews about 5000; Aleppo 70,000; Beirut, or Berothah, 40,000; Hamah 33,000; Hama 25,000; Antioch 20,000; Tripoli 18,000; Edlip 10,000; Ladakieh 6000; Sidon 10,000; Tyre 3500; Acre, Aecho or Ptolemais, 5000; Kaifa 3000; Nazareth 3000; Safet 4000; Tiberias 1500; Jenin 2500; Naplus, Shechem, 12,000; Jaffa, Joppa, 11,000; Ramleh 4000; Gaza 16,000; Hebron 6000; Bethlehem 3500; Zahleh in Lebanon 11000; Dier-el-Komar 7000; Hasbieh 6000; and Rashaia, 2500.

The above, taken from the work referred to, may be of interest to many readers of the Bible. It is a work of great value and interest, in two volumes, and sells for about \$3.50, full of very fine engravings, illustrating the rivers, mountains, lakes, cities, ruins, persons, implements, animals, &c. Mr. Thompson was a missionary there 25 years, and describes what he saw many times, and thus gives us more reliable information than all the dozen other works I have read on the same country. He thinks it will be many generations before it will be any better, unless some other strong government expel the present invaders and robbers. Then the land would be like Eden and the garden of the Lord—which he thinks it yet will be, without telling exactly how. Yours in hope of the better country, D. I. ROBINSON.

Important Suggestions.

The following suggestions, in reference to the best manner of conducting prayer meetings, are worthy of special attention. Let all who take an interest in good prayer and conference meetings, try them, and see what the result will be.

PRAYER MEETINGS.

Prayer meetings, when properly conducted, are useful and necessary auxiliaries to the preaching of the Gospel: but it is feared their usefulness is, in many cases, greatly prevented by various errors connected with the conducting of them. For the removal of these errors, the following rules are recommended:—

1. Begin the meeting precisely at the time appointed.
2. Let the meeting be opened by singing two or three verses; and, afterward, let not more than one verse, or two short ones, be sung at a time.
3. Let every prayer leader have his memory stored with a variety of suitable verses of hymns, that there may be no necessity to have recourse to a book after the meeting is commenced.
4. Let the tune be suited to the hymn. For solemn subjects, let the tune be grave, but not drawling; for cheerful subjects, let the singing be lively, but not light.
5. Let the person who opens the meeting pray for the sick, the dying, the king, the nation, the world, &c.; and, on ordinary occasions, let this suffice. Let others pray for a present baptism of the Holy Ghost.
6. If any one give a word of exhortation, let him not exceed from three to five minutes.
7. Let no individual pray long. In general, the utmost limit ought to be about two minutes. It will be found much better for one person to pray twice or thrice in the course of the meeting than to pray once a long time. Long praying is, in general, both a symptom and a cause of spiritual deadness. If you cannot pray short, be silent.
8. Let no time be lost. If one person will not, let another begin. Two or three, at least, should pray between the times of singing.
9. While one is praying, let all others be silent; except at the close of a petition: then, "let all the people say, Amen," Ps. cvi. 48.
10. Let not the meeting exceed an hour.

Pray with humility. Remember, you are sinners approaching a God of infinite holiness.

Pray with simplicity. What! will you attempt to captivate the ear of the Almighty by elegant sentences, and high-sounding diction? "Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few," Eccles. v. 2.

Pray with earnestness. "And he said, I will not let thee go, except thou bless me," Gen. xxxii. 26.

Pray in the name of Christ. "Whatsoever ye shall ask of the Father in my name, he will give it you," John xvi. 23.

Pray in faith. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them," Mark xi. 24.

Emblem of Purity and Wickedness.

While the spring has returned, and the white mantle, which so lately covered the earth, is disappearing before the rays of the sun and the gentle breezes of spring, I have been thinking, what an emblem of purity and wickedness is set before us from day to day—the white snow representing pur-

ity; the dark ground, wickedness. By casting the eye around, we see here and there white spots scattered abroad among the many dark ones. The greater part is dark. So it is with purity and wickedness throughout the wide, wide world. Just cast a glance, for a moment, over the vast creation of mankind, and see how wickedness prevails. Only here and there a bright spot of purity is to be seen; but like the snow, we occasionally see a person, and sometimes a class of persons, walking in the paths of purity. But as the dark spots of ground increase from day to day, so does wickedness increase.

C. S. G.

From Bro. Thos. Wardle.

(Continued from our last.)

"They shall pollute the sanctuary of strength, and shall take away the daily."

This prophecy refers to the legal enactment of the emperors of Rome from A. D. 334 to 338, this last date being the year of Rome's conversion; we have already given to our reader an edict of Constantine against pagan worship, which was very formidable in its character; but it was not easy to change a national religion; and pagan worship was publicly exercised during the whole reign of the sons of Constantine. This state of things can be readily understood, when we remember that policy caused Constantine, in his day to act with cautious prudence, and when his sons came to act their part, they were still surrounded with those, whose wealth and valor were devoted to polytheism. The superstition of the senator and the peasant, the poet and philosopher, were derived from very different causes; but they met with equal devotion in the temple of the gods; and beside, the divisions of Christianity suspended the ruin of paganism. The Christians were afraid of each other. The hopes of the Pagans were revived by the well-grounded confidence, that the presumptive heir to the empire, had secretly embraced the religion of his ancestors.

"Julian, the apostate, after a dissimulation of ten years, declared himself the implacable enemy of Christ and of Constantine; but from prudential motives he dare not persecute those who professed to be Christians. He granted permission, or rather gave an express order, to open all their temples, (this shows that the temples had been shut) attempted to improve paganism, by introducing among them, some Christian institutions, engages in the ceremonies of pagan worship with all ardour of a lover. Every morning he saluted the parent of light with a sacrifice; the blood of another victim was shed at the moment when the sun sank below the horizon; and the moon, the stars, and the geni of the night, received their respective and seasonable honours from the indefatigable devotion of Julian.

"Amidst the sacred but licentious crowd of priests of inferior ministers, and of female dancers, who were dedicated to the service of the temple, it was the business of the emperor to bring the wood, blow the fire, to handle the knife, to slaughter the victim, and, thrusting his bloody hands into the bowels of the expiring animal, to draw forth the heart or liver, and to read, with the consummate skill of an haruspex, the imaginary signs of future events; until, the wisest of the pagans, censured his extravagant superstition, which, affected to despise the restraints of prudence and decency."

But his career was short. God's plans must be executed. Julian attempted to thwart them on more than one occasion. But he must away; he reigned only about one year and eight months from the death of Constantine.

We pass over the times of Jorian, whose exaltation was unexpected, on the death of Julian; raised from comparative obscurity, unaccustomed to govern, unprepared to distinguish himself in the theology of his day, educated in the Christian religion; Paganism and orthodoxy in the balance, his reign preponderated in favour of the latter.

Valentinian, the first, who had associated his brother Valens with him in the government of the empire, the former a soldier, accustomed to the camp, the laws of martial discipline were the only laws that he had studied, distracted by the theological disputes of the day, he condemned the nocturnal sacrifices of the pagans, proscribed and punished them for the practice of magical arts, which was a part of the system; which, in the scripture is called the daily; during the joint reign of these brothers, the church rose in importance, and Paganism gradually wasted away. It is true, they granted religious toleration to their subjects, but the history of the times over which we are passing, shows that paganism never recovered from the blow it received from Constantine the great.

* Whilst it was the official duty of the emperor to do all this, it was not as emperor, but as Pontifex Maximus, or Pagan High Priest, that he did it; which office had been held by the monarch of Rome since the days of Numa, and which was filled by the Christian Emperors till Gratian III. who refused it, and the Pope was elected. Ed.

As we have endeavored to show, that, notwithstanding Constantine gave paganism a fatal blow, still it was tolerated by all the succeeding emperors, until the reign of Gratian, who was the first Roman emperor who refused the pontifical robe, and overthrew the ecclesiastical establishment of paganism.

Gratian associated Theodoric with him in the government of the empire, A. D. 377, and it is to these emperors more particularly that we look for the fulfillment of the words of the prophet.

"They shall pollute the sanctuary of strength, and shall take away the daily."

Says, Gibbon, "The ruin of Paganism, in the age of Theodosius, is perhaps the only example of the extirpation of any ancient and popular superstition; and may therefore deserve to be considered as a singular event in the history of the human mind."

"The Christians, more especially the clergy, had impatiently supported the prudent delay of Constantine, and the equal toleration of the elder Valentinian; nor could they deem their conquest perfect or secure, as long as their adversaries were permitted to exist. The influence which Ambrose and his brethren had acquired over the youth of Gratian, and the piety of Theodosius, was employed to infuse the maxims of persecution into the breasts of their imperial proselytes. . . . The zeal of the emperors was excited to vindicate their own honour, and that of the Deity; and the temples of the Roman world were subverted about sixty years after the conversion of Constantine."

From Bro. A. Ross.

Bro. Bliss:—I have been an occasional reader of the Herald for the last six months; but for the last twelve months, through the kind generosity of some friend, it has come to me weekly; for which I feel very grateful. I believe the Herald, in connection with other Advent publications, is destined to do a work for this generation, and I can bid them all Godspeed, and will do all I can to give them an extensive circulation.

A. Ross.

Castleton, Vt., April 15, 1861.

Your paper is paid for to No. 1030. We do not know who paid for it; and if the sender wishes it continued, he should provide accordingly.

Ed.

From Bro. D. Campbell.

Bro. Bliss:—I have been enabled, for about the last ten weeks, by grace in faith in a living and soon-coming Saviour, to travel and preach about 900 miles, in full faith that my work shall be soon finished. I am among those servants that know my Master's will. The important thing is to do his will to the end, which will be one of these days, or nights, when the evil servants are saying, My Lord delays his coming. Blessed are all his people that are found in possession and confession of a similar experience to that pointed out in the following passages of Scripture: Rom. 6:11, 18. "Being then made free from sin, ye become the servants of righteousness." 22d, "But now [not to-morrow] being made from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." The above is from a friend of the good cause.

D. CAMPBELL.

Ameliasburgh, C. W., April 11, 1861.

PS. If you send the Herald to Mrs. Spafford she promised to pay 50 cents. I shall go security that you receive the 50 cents. If you acknowledge the above in the Herald, I shall see to it. Change my Herald from Ameliasburgh P. O. to Carlisle P. O., by Hamilton, C. W.

D. C.

You do not say to what place we shall send Mrs. Spafford's paper.

Ed.

Married,

In Truro, Mass., by Eld. Wm. M. Ingham, Mr. THOMAS LOMBARD, Jr., of Wellfleet, to Miss HANNAH H. COBB, of Truro.

I. H. BARRANGER, of Ameliasburgh, C. W., was married to MELISSA CLARK, of the above place, April 6th, by D. Campbell.

OBITUARY.

DIED, in Worcester, Mass., March 5th, sister EMELINE, wife of Bro Samuel AYRES, aged thirty seven years.

Sister Ayres experienced religion in early life, but not proving faithful to Christ, she fell into a back-slidden state, from which she was awakened by the faithful preaching of Eld. F. G. Brown, in 1843, and was soon after baptized by Eld. I. R. Gates.

She ardently loved the great truths of the gospel relating to Christ's first and second advent, resurrection of the dead, and the establishment of God's everlasting kingdom. She maintained a life of chris-

tian integrity until her death, although she expressed some regret upon her death bed that she had been no more faithful to Christ, especially in the family devotions. She was a dutiful and affectionate wife, a kind and indulgent mother, a faithful and sympathetic friend. She has left a husband and three children to mourn her loss, who mourn not as those who have no hope.

J. COUCH.

DIED, at Unity, N. H., March 27th, after a painful sickness of about three months, sister MARY LOUISA, wife of Bro. Amos L. MAY, and daughter of the late Almond and Mary Whiting, of West Windsor, Vt., in the 35th year of her age.

Sister May was converted when about eleven yrs. old, and ever manifested a strong and ardent attachment to Christ and his cause; and when in 1843 she heard the glorious doctrine of the speedy, personal, pre-millennial advent of Him whom she so much loved, she received the doctrine as glad tidings, and often did she manifest a heart filled with joy as she by faith contemplated the realities of the day of Israel's redemption. It appeared the great object of her life to have her work done and be in full preparation to leave this for a better and happier land. She sought the will of God as the rule of her life, and when death approached it found her perfectly submissive to the divine government, although she had strong attachments and ties in earth to be severed—a much loved husband, and a little son and daughter, the eldest not yet four years old, and a little girl about nine years old she had adopted to her care. She was not unconscious of the fact that they much needed the care and counsel of a faithful mother; yet through grace she triumphed over all earthly ties and received the assurance she must die as welcome news. She was of a very amiable disposition. This, united with the graces of the Christian spirit and character, made her much esteemed and beloved by all who made her acquaintance. I found, as I went to Unity by her request to attend her funeral, that she was highly esteemed there as a Christian and a neighbor, and that she died surrounded with kind and faithful friends, who did all in their power to alleviate her sorrows, and sufferings, and to save her from the grave, although she had lived in the place only about three years.

Many, while they read this, will remember sister Louisa, when she lived with her parents in West Windsor. Her father's house was a home for the weary, way-worn itinerant, as he journeyed preaching the gospel of the kingdom. This was indeed a household of faith, and many have shared their hospitality and spent many hours pleasantly, and I trust profitably, in the society of this family. But now they are all gone. Sister May is the last of the family gathered to the grave. It may truly be said of them, in the language of the Spirit, "Blessed are the dead that die in the Lord;" they rest, and their works follow them. [Will the World's Crisis please copy?]

W. H. DOW.

Bro. Bliss:—Death has again entered our numbers. ELIZABETH, daughter of Edward and Florinda COOLEY, departed this life Feb. 22, 1861, aged 18 years and three months. Elizabeth had never given her heart to God while in health. Securing the one thing needful was delayed until about a fortnight before her death. In all things else Elizabeth was all we could wish; but in lacking this she was wanting in everything for such a moment as death. This her mother doubtless felt when she plead with her, with an eloquence that only a mother's love could give, entreating of her to become reconciled to God, and we humbly trust that reconciliation was wrought in her soul; that she obtained the mercy sought; that pardon was found; and that the peace of God was hers. Her last words were, "I am going home—going home."

B. S. REYNOLDS.

Moore's, N. Y., March 11, 1861.

Bro. Bliss:—Sister SARAH CONVERSE, consort of Bro. Royal Converse, departed this life Feb. 5, '61, aged 25 years. Sister Converse was brought up in the Roman Catholic faith; but during a revival three years ago she was savingly brought to a knowledge of the truth as it is in Christ. We shall not soon forget her words of exhortation and love, uttered with many tears and much pathos. She now sleeps in Jesus, and we hope to greet her in the morning of the resurrection, where the inhabitants shall no more say, I am sick. Her two only surviving children were sick at the time of her death. The youngest, NELSON GILBERT, departed this life to join his sainted mother, Feb. 20th, aged three years. Our brother is truly afflicted, and merits the prayers and sympathies of those who have an interest at the throne of grace, which I trust he has.

B. S. REYNOLDS.

JACOB VANORMAN's funeral sermon was preached April 9th, 1861. He departed this life in the faith of the gospel. He left a wife and several children

to feel their loss. The following text was improved on the above occasion by the writer. Rev. 14:13.

D. CAMPBELL.

ADVERTISEMENTS.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



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WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best or combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Merideth Centre, N. H.
Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your

Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

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Livermore, Me., Oct. 12, 1859.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, APRIL 27, 1861.

Questions about Moses.

155. Where did Israel journey?

Ans. "So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah; for they were bitter: therefore the name of it was called Marah." Ex. 15:22,3.

156. When the people murmured for drink, what miracle did Moses perform?

Ans. "He cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them." Ex. 15:25.

157. To what place did Israel journey, on leaving Marah?

Ans. "They came to Elim, where were twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters." Ex. 15:27.

158. Where did Israel remove from Elim?

Ans. "They removed from Elim, and encamped by the Red sea." Num. 33:11.

159. Where did they remove to, on leaving the Red sea the second time?

Ans. "They removed from the Red sea, and encamped in the wilderness of Sin." Num. 33:12.

160. How long was it after leaving Egypt, when they arrived in the wilderness of Sin?

Ans. "They took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt." Ex. 16:1.

161. When Israel murmured for food, what did the Lord say?

Ans. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Ex. 16:4.

162. Did the Lord give them bread from heaven?

Ans. "It came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground: and when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat." Ex. 16:13-15.

163. What did the house of Israel call this bread? and what was it like?

Ans. "The house of Israel called the name thereof manna: and it was like coriander-seed, white; and the taste of it was like wafers made with honey." Ex. 16:31.

164. Was any of this manna kept to show future generations?

Ans. "And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt." Ex. 16:32.

165. How long did Israel eat manna?

Ans. "The children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan." Ex. 16:35.

166. Where did Israel journey to, from the wilderness of Sin?

Ans. "All the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink." Ex. 17:1.

More Wonderful than the Telegraph.

You have heard people talk about the telegraph; perhaps you have seen the

wires, as they run across the country, stretched on high poles by the side of the railroad.

What can be more wonderful than the fact, that a piece of intelligence can be sent from the city of New York in one instant, to the most distant part of our country? Hundreds of people have said,—"When will wonders cease?" "Surely, this is the wonder of all wonders."

George and Mary Bates had often wished to visit the telegraph office. They had heard of the strange doings of the wonderful machine there.

One day, Mary asked George how it could be that on those wires unseen messages were passing to and fro?

"I do not know how it is," replied George; "father says it is by means of electricity; and lightning is electricity, and that is the reason news travel so quickly by the telegraph."

One day, after school, these children went into their father's office, and asked him if he would be so kind as to take them to the railway station to see the way in which messages were sent along the wires.

Their father was always glad to gratify his children, and to add to their stock of information; so he took them each by the hand, and the next moment they were by side of the clerk, looking at the performance of the little instrument that noted down intelligence like a living thing.

They entreated their father to send a message to their uncle in York. This he agreed to do; but the little machine was so busy that the clerk could not just then gratify them.

"Tic, tic, tic, dot, dot, click, click, click," went the little pointer. By and by it stopped for an instant, but it soon began again.

"That is B for Bradford," said the clerk; "we must wait till this message is finished." As soon as that sentence was written, there was a W for Wakefield, and then an L for Leeds; and George and Mary were almost out of patience, as young people are apt to be when their wishes are not at once gratified.

And after a while their turn came. The clerk hurried to put in a Y for York, and "Ay, ay," was the reply, to let him know that his wish was attended to; and then the message was sent.

The children took the book which the clerk handed them, and looked over the telegraphic alphabet, and George said he was sure it must be a great deal more difficult to remember than the alphabet of A B C.

They thought they should like to spend a day in watching the motions of the telegraph; but after they had been there for some time, their father told them they must return home.

In the evening the children could talk of nothing but the wonders of the telegraph. "Is it not the most wonderful thing you ever heard of, father?" said Mary.

"No," replied her father; "I have heard of things more wonderful."

"But, father," said George, "you never heard of any message being sent so quickly as by this means, have you?"

"Yes, I have my son."

"And receiving an answer as quickly?" added George.

"Yes, much sooner," replied his father.

"Are you in earnest, father?" said Mary, looking eagerly in his face. "Is it possible you know of a more wonderful way of sending messages than by telegraph?"

"I never was more in earnest than I am when I say 'yes,' to your question."

"Well, father," said George, "do tell me what it is, and in what respect it is better than the telegraph."

"In the first place," said his father, "you do not have to wait to send your message while others are attended to; for your message can go with thousands of others, without any interruption or hindrance."

"Yes, that is an improvement," said George; "for we had to wait for some time, you know."

"And in the next place," continued his father, "there is no need of wires, or electricity, or any machinery. And what is more wonderful than all is the fact, that you need not always even express in words the nature of your message; though it is quite necessary that you truly and sincerely desire a favorable reply to your request."

"Besides all this, the mode of which I

speak is better than all others, from the fact that you need not go to any particular place to send your request. In the lonely desert, on the wide sea, in the crowded city, on the mountain-top, by night or by day, in sickness and health, in trouble and affliction, the way is open to all. And the applicants can never be so numerous that the simplest desire of the feeblest child, properly presented, shall not meet with attention."

"Is there any account published of this wonderful matter?" asked George.

"Yes, there is, my son; and I hope your interest will not diminish when I tell you it is to be found in the Bible."

"In the Bible, father!" cried both the children.

"Certainly; and if you will both get your Bibles, I will tell you where to find the passages confirming what I have said."

The children opened their Bibles, and found, as their father directed them, the twenty-fourth verse of the sixty-fifth chapter of Isaiah, which Mary read, as follows: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."

Next, George found and read the ninth verse of the fifty-eighth chapter of Isaiah: "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am."

"Now turn," said their father, to "Daniel, ninth chapter, twentieth, twenty-first, second, and third verses."

"And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God;—yea, while I was speaking in prayer, even the man Gabriel,—being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee," etc.

"I see, father, from these passages," said Mary, "that you mean prayer."

"Yes," said Mr. Bates; "and I am sure you will both agree with me, that this mode of communication with heaven is more wonderful than any other; for, by this means, if we call upon God, with faith in our Lord Jesus Christ, we shall receive an answer."

You Never Can Rub it Out.

One pleasant afternoon a lady was sitting with her little son, a white-haired boy, five years of age. The mother was sick, and the child had left his play to stay with her, and was amusing himself with printing his name with a pencil on paper.

Suddenly his busy finger stopped. He had made a mistake, and, wetting his finger, he tried again and again to rub out the mark, as he had been accustomed to do on his slate.

"My son," said his mother, "do you know that God writes down all you do in a book? He writes every naughty word, every disobedient act, every time you indulge in temper and shake your shoulders, or pout your lips; and, my boy, you can never rub it out!"

The little boy's face grew very red, and in a moment tears ran down his cheeks. His mother's eye was on him earnestly, but she said nothing more. At length he came softly to her side, threw his arms round her neck, and whispered, "Can the blood of Jesus rub it out?"

"Dear children, Christ's blood can rub out the evil you have done, and it is the only thing in the universe that can do it. 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

Love One Another.

Children, do you love each other; Are you always kind and true; Do you always do to others As you'd have them do to you?

Are you gentle to each other, Are you careful day by day Not to give offence by actions, Or anything you say?

Little children, love each other; Never give another pain; If your brother speak in anger, Answer not in wrath again.

Be not selfish to each other; Never spoil another's rest; Strive to make each other happy, And you will yourselves be blest.

APPOINTMENTS.

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

The Messianian Conference, Pa., will commence its annual session at Yardleyville, Pa., four miles from Trenton, N. J., Tuesday, May 28th, at 2 o'clock P. M. Abundant accommodation will be provided.

W. H. SWARTZ, Sec'y.

Eld. Edwin Burnham will preach, for the present, at the Advent chapel in Boston, Sundays, all day and in the evening—commencing Sunday, Apr. 28.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Penniman. It was rec'd Mar 26 and er in Herald of Apr 6th.

D. W. Harrington. It is out of print, and we know not how he can obtain one.

J. Ellis. Sent discussion the 18th.

Dr C M Gould. We see no prospect of obtaining the Vade Mecum ordered by Dr S Jamison. What shall we do with the \$2 sent by him?

M. Peck. We do not recall any previous order to change the direction of your paper; but now change as you request.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, APR. 23, 1861.

Barbara Eberly, Mechanicsburg, Pa. 1 00

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, APRIL 23.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Tho Harrop 1062, Wm Kitson 1042, James Wiseman 1079, Elizabeth Loder 1049, Anna Loder 1059, G R Turner 1075—it pays to the end of this year; J Crampton 988, O C Smith 1065, E Davis 1064, J Field 1054—each \$1.

J J Crafts 1084, C B Snow 1088 and \$1 for Gr. Prep. sent the 18th, John F Becker 1082, L Drew 1081, Sam'l Prior 1075—each \$2.

O Cunningham 1049, 50 cts; A B Blackington 1049, 50 cts, Mrs Bempson 1036, \$2.50; Miss H Remson 1101, Mr Warwick 1039, from 1032, 25 cts.; D Johnson 1075—50 cts; N Sleeper 1032, 50 c.

he saw nothing but a desperate struggle for earthly place and power; in the saloons of Paris he heard wit mocking and philosophy denouncing the religion of his youth. The quiet voice that had warned him and prayed with him was, alas for him! overcome and lost in the midst of these babbling voices of the world.

In the hour of death, however, these voices die away and are forgotten. The acclamation of the world could not have made the failing pulse of Bugeaud beat faster. Other tones were in his ears; for the accents we will not listen to when they accuse. The dying moments are often the time of resurrection for abused privileges and neglected gifts. They "stalk forth from the burial-place of memory" to fore-shadow our doom, and convince us of its undeniable justice.

Thus we explain that fearful expression that fell from the dying warrior. He heeded a voice which he had long neglected and forgotten. Across the waste of years, through the storm of battle, it comes clear and distinct upon his failing ear. It asks for the fruit of early council; it seeks for the result of pious care and zeal. One comprehensive glance over his life satisfies the man that he has wasted it. His own conscience condemns him. In this he knows that he but anticipates the sentence of God, and he sinks into death, "a lost man."

The lesson of this sad incident is easily read. It is only another instance of the case with which carelessness can turn our best blessings into curses. A mother's love and a mother's pious care are inestimable gifts of God's mercy. Indifference and impenitence can make them causes of our deeper damnation, and so change the soft voice that sung our infancy to sleep, that it will haunt our dying pillow with accusations that we can neither gainsay nor resist.—*Rev. M. B. Griener.*

Oil Well Explosion.

The telegraph a few days since brought information of a terrible oil well explosion in the Pennsylvania oil region, by which eighteen persons lost their lives. Full particulars have now come to hand in the Tideout (Pa.) correspondence of the Buffalo Courier. It was a most appalling catastrophe. A well at Tideout belonging to Messrs. Hawley & Merrick had been drilled to a depth of three hundred feet, when, on the evening of the 17th inst., a sudden rush of oil threw out the drill, and gushed up in the air forty feet above the surface of the ground. The account continues:

"At the least computation it was throwing from 70 to 100 barrels an hour. Above this mass of oil, the gas or benzine rose in a cloud, for fifty or sixty feet. As soon as the oil commenced gushing forth, all the fires of the engines in the neighborhood were immediately extinguished. At about half-past 7, as a large number of men and boys were around the well engaged in saving the oil, the gas from the well, which had spread in every direction, took fire from the engine of a well over 400 rods distant, when in a second the whole air was in a flame, with a crash and a roar like discharges from a park of artillery.

As soon as the gas took fire, the head of the jet of oil was in a furious blaze, and falling like water from a fountain over a space of 100 feet in diameter; each drop of oil came down a blazing globe of boiling oil. Instantly the ground was a flame, constantly increased and augmented by the falling oil. At once a scene of indescribable horror took place. Scores were thrown flat, and for a distance of twenty feet, and numbers horribly burned; others rushing blazing from the spot, shrieking and screaming in their anguish.

Just within the circle of the flames, could be seen four bodies boiling in the seething oil, and one man who had been digging at a ditch to convey away the oil, to a lower part of the ground was killed as he dug, and he could be seen, as he fell over the handle of the spade, roasting in the fierce element. Mr. H. R. Rouse, of the firm of Rouse, Mitchell & Brown, of the village of Enterprise, Warren Co., a gentleman largely interested in wells in this locality, and whose in-

come from them amounted to \$1000 a day, was standing near the pit and was blown twenty feet by the explosion.

He got up and ran about ten or fifteen feet further, and was dragged out by two men and conveyed to a shanty some distance from the well. When we arrived not a vestige of clothing was left upon him except his stockings and boots. His hair was burnt off as well as his finger nails, his ears and his eyelids, while the balls of his eyes were crisped to nothingness. In this condition he lived nine hours—made his will, leaving 100,000 to the poor of Warren Co. He died, however, without signing the will.

In addition to Mr. Rouse, the following were taken out of the flames dead. Two Messrs Walker, brothers, of Clarion county, Pa. Wesley Skinner, engineer of Dobbs' well, from Wattsburgh, Pa. A man named Stevens, from Cattaraugus county, New York. A Mr. Judd Mason, residence unknown. A boy named Albert Gardner, from Michigan.

The above were recognized. In addition there are the skeletons of five others visible within the circle of flames, and as many are missing—strangers, who came to witness the operations of the well. It is supposed that a number of others have been burnt to a powder, close by the mouth of the well.

At the time of the explosion, everything in the neighborhood—sixty or seventy rods—took fire, and shanties, derricks, engine houses, dwellings, were at once involved in flames. The boiler of Dobbs' well, eight rods from the original fire, blew up with a tremendous explosion, killing instantly the engineer, Wesley Skinner, adding another intensity to the evening's horrors. At this time the whole air was on fire. The jet of oil, rushed up forty feet, with almost a pillar of livid flame, while the gas about it, to the distance of a hundred feet, was flashing, exploding, dashing toward the heavens, and apparently licking the clouds with its furious tongues of heat. All the time during this tremendous combustion, the sounds of the explosions and burnings were so tremendous and continuous, that they could be compared to nothing but the rushing of a hurricane or a tornado through the forest. The heat of the fire was so intense that no one could approach within 150 feet without scorching their skin or garments. It was the most frightful and yet the grandest pyrotechnic display ever vouchsafed to a human being.

On Friday morning the oil was still rushing up, on fire, with the same regularity and speed, throwing, it was calculated, at least 100 barrels an hour, covering an immense space with flaming oil—a loss to the proprietors of the well of from \$20,000 to \$25,000 daily. No human power can extinguish the flames, and the oil must burn on until the well is exhausted. No pen can describe its fierceness—no tongue describe the magnitude of its horrors.

The following wells, with machinery, were burned, with the accompanying estimated loss of oil: Wadsworth's well, 300 barrels daily; Dobbs' well, 250 barrels daily; Van Andon's well, 100 barrels daily; T. Morian's well, 250 barrels daily; Hawley & Merrick's well about 2500 barrels daily.

Foreign News.

Father point, April 23. Steamship Jura from Liverpool 11th, and Londonderry 12th, arrived off this point this forenoon. Her advices are three days later than those by the Kedar.

FRANCE.

It is rumored that the National Guard is to be reconstructed on a grand scale, Canrobert being Commander-in-Chief.

The Pays gives a rumor that England intends an expeditionary corps to Syria, and will occupy the point of territory between Upper Syria and Egypt.

The Bourse on the 10th opened flat, but closed firmer, rents being quoted at 67f 60c.

ITALY.

In reply to the interpolation in the Chamber on the Roman question, Count Cavour said the Government could only employ moral means, and cannot act against Rome as a conqueror. He admitted that, the solution of the Neapoli-

tan question was bound up in the Roman question, and hoped the antagonism of the Church and State would soon cease. He said the Government would energetically suppress any disturbances in Naples, but the most efficacious means would be the solution of the Roman question.

The Chamber finally adopted the following resolution almost unanimously: The Chamber has confidence in the Government, and acknowledges the necessity for the union of Rome to Italy, in accomplishing which, however, the grandeur and independence of the Church and Pope will be guaranteed.

Cavour in reply to the question, denied the rumors of an intended cession of the Island of Sardinia to France.

Arrests continue to be made in Naples of the parties implicated in the recent discovered conspiracy. A searching investigation is progressing.

Reactionary attempts have been suppressed at numerous places.

Portugal acknowledges the new Italian kingdom.

The health of the Pope is unsatisfactory. There are rumors of an Italian loan of eight million sterling.

AUSTRIA. The Austrian Diet has unanimously passed a vote of thanks to the Emperor for the new law relative to Protestants.

Another law published grants to women the right of voting at elections for members of the Diet.

A well known correspondent of the Times points out that the temptations to immediate hostilities is ruinous to Austria, and says it should wait until the Italian kingdom is consolidated. A bold attack with 20,000 men would soon bring the Austrians to Milan and Turin.

Austrian agents all over Lombardy are buying up the conges of the Garibaldians, the price being twelve pounds each. Once a sufficient number of these conges bought up, a corresponding number of men can be easily put in red shirts, and be ready to attack. Thus Austria will have the right to retaliate, and the Austrian army will re enter Italy.

POLAND.

The journal St. Petersburg gives the following version of the renewed disturbance in Warsaw: Great crowds of people having assembled before the Castle they were dispersed by force. The conflict was renewed several times. Ten persons were killed and as many more wounded. Five soldiers were killed. Forty-five persons were arrested. Other accounts say that the number of victims was larger even than stated in the original telegram. A renewal of the disturbance was expected. The number of troops at Warsaw is 32,000.

SPAIN.

Warlike preparations on the largest scale are spoken of, and an expenditure of twenty millions sterling is rumored.

DENMARK.

A Cabinet Council on the 8th resolved that the whole infantry force shall be doubled. It is said the whole army is to be placed on a war footing.

THE EAST.

The India, China, and Australasian mails have been telegraphed from Malta.

The Calcutta mails bring dates of March 9, and telegrams of the 18th. The news is unimportant.

Private dispatches report the import for cotton goods flat and lower.

Shanghai, Feb. 21. The Yangtze expedition, which started for Sankolin Sin, has been defeated by the Shangtung insurgents. Business is slowly improving.

Advices from Japan confirm the murder of Mr. Hueskins, Secretary of the American Legation. At Jeddo trade was interrupted.

The French and Spaniards in Coch China captured five forts on the 24th February, after obstinate resistance. There had been immense damage and loss of life in Java by floods.

Evacuation of Fort Sumter.

(From the New York Express, April 18.)

Major Anderson having been applied to for

an account of the attack on, and defense of Fort Sumter, said that he was too hoarse to talk himself, but he deputed one of his lieutenants, who furnished, in substance, the following statement:

The secession forces, on the 10th instant, had made every arrangement for an attack, and all their guns were manned. On the following morning, a demand was made on Major Anderson, by Gen. Beauregard, to evacuate the fort.

Major Anderson refused firmly to accede to this request, and in his answer remarked that he would probably be starved out in a few days. When this answer was received, Gen. Beauregard dispatched a messenger to the fort, who inquired on what day the garrison would be starved out, and whether Major Anderson would agree not to open his batteries on the opposite forts meanwhile? The Major replied that he would probably be obliged to evacuate the fort on Monday, before noon, and would not commence hostilities unless the secession troops fired at his fort, or the national flag which waved over it, or the vessels which bore it. When the answer was announced to Gen. Beauregard, a consultation took place, after which the General apprized Major Anderson, through a special messenger, that he would open his batteries on the fort in one hour. All the preliminary arrangements were then made in Fort Sumter for the expected battle, and the command, having taken their positions, at and contiguous to the guns, were ordered not to leave the casemates till they were surrounded.

At precisely half-past four o'clock, on the morning of the 12th, the South Carolina forces opened a terrible fire, with apparently increasing and damaging vigor, on Fort Sumter; but the fire was not returned till three hours after, when the men had taken breakfast. The halliards of the American flag were blown down by a heavy discharge of ball, during the day; and the shot and shell, which descended in a fiery shower on the Fort, enveloped the flooring in flames. Several of the troops who could ill be spared, were ordered to extinguish the fire. When they had succeeded another conflagration was observed, and then a third, which, after the exertions of hours, were put out. The men were thoroughly fatigued, and some of them almost exhausted with the work. When night arrived it was unusually dark—so dark that neither aim or distance could be observed, and Major Anderson ordered the batteries to be closed. The secession troops too, partially ceased firing, for the same reason.

On the 13th instant, Major Anderson again ordered the batteries to be worked and return a vigorous fire of the enemy. A rapid discharge of ball and shell from the secessionists contributed to make the scorched air around the fort almost fatal to breathe. The fire of Gen. Beauregard's troops were so desperate that it was impossible to work the barbette guns, which had to be abandoned in consequence. The difficulties under which Major Anderson labored were increased by the fact that a portion of his men had to be employed in making cartridges, which caused intervals between the discharge of his guns, not otherwise intended or expected.

On the morning of the 13th inst., the South-east portion of the barracks of the Fort took fire and the flames soon spread rapidly, threatening a fearful death to the gallant defenders. When the revolutionists observed the conflagration, they increased their fire, to the surprise of the officers of the Fort, who did not expect such a proceeding. Indeed, the impression was general that the troops of South Carolina would come over under a flag of truce and extinguish the flames.

Nearly all Major Anderson's command were then engaged in the labor of reducing or putting out the fire, which spread so rapidly that it approached the precincts of the magazine, where ninety barrels of powder were stored.

All the troops were then ordered to remove the powder, which, after dangerous labor, was covered with wet blankets and taken out. The precaution was rendered doubly necessary by the circumstance that the copper doors of the powder chamber were hot enough almost to cause ignition. The air, too, which surrounded the fort, was similar to the blast of an overheated

furnace, and threatened immediate mortality among the men, who were obliged to cover their faces continually with wet cloths, to extend their painful existence. Still the fire of the revolutionists was kept up, and the powder which was saved in order to escape anticipated explosion, had to be thrown into the sea. A few of the troops however, manned the guns with the object of showing by their weak and vain fire, that they were still alive, and would die protecting the National Flag.

At this juncture, General Beauregard dispatched a messenger, inquiring if Major Anderson would evacuate the Fort. Major Anderson replied that he was ready to do so on the conditions he had named two days before, but the Major did not surrender the fort. When General Beauregard heard the reply, he sent another messenger to the fort, offering that Major Anderson might leave the fort, on his own conditions—being in military phrase, the honors of war. Major Anderson accepted the proposition, and the steamer Isabel, belonging to the revolutionists, afterwards came alongside the fort, when the commandant, troops and laborers embarked.

The American ensign was then lowered, from the flagstaff of the fort, and placed over the Isabel, during which ceremony a salute of fifty guns was fired in respect to the colors. As the Isabel glided over the waters with the Federal troops the American flag was raised, and a band on board struck up "Yankee Doodle."

The evacuation of the fort was a necessity, as existence there, under the circumstances, was almost an impossibility.

The War.

OPINIONS OF THE PRESS.

From the New York Herald.

If the government prove true to the country, it need not feel any uneasiness about money. In the opinion of our leading bankers, a hundred millions, over and above the receipts of the government from customs and land sales, if necessary to defray the expenses of the war for a year from this date, could be readily borrowed in Wall street, at a rate of interest certainly not exceeding that which England and France paid for the money they borrowed for the Russian war.

From the New York Sun.

There will be no more temporizing. The blood is up, and both sides know that there can be no quarter. The nation has been awakened by the guns of the twelfth of April, and will stand no more nonsense at Washington. Prior to Friday last, there were two parties, but no two parties can now be found.

From the New York Journal of Commerce.

Right or wrong, for weal or for woe, the nation has drifted into a war, the results of which cannot fail to be most important, and we fear most disastrous, to the interests of the whole country, North and South.

From the N. Y. World, (Rep.)

The only course now left for the Government is to make its power felt. The public voice demands that, since we are in a state of war, the contest shall be sharp and terrible, in order that it may be short.

From the N. Y. Tribune, (Rep.)

It is hard to lose Sumter; it is a consolation to know that in losing it we have gained a united people. Henceforth the loyal States are a unit in uncompromising hostility to treason, wherever plotted, however justified. Fort Sumter is temporarily lost, but the country is saved. Live the republic!

From the N. Y. Times, (Rep.)

The first act in the drama which has terminated in the surrender of Fort Sumter, instead of being a defeat, is, when we come to look at its effects, a most brilliant success. It has thrown upon the Confederate States the entire responsibility of commencing the war. It has given us time to arm for offensive operations, and to collect and to place before every Southern port a fleet sufficient to enforce the revenue laws, and to protect our commerce from Southern pirates.

From Boston Post, (Dem.)

In this more than painful, this awful exigency, we can see no other honorable course for patriotic and national men but to sustain the Constitutional Authorities in the exercise of their legitimate functions.

From the New Haven Palladium, (Rep.)

The war is utterly inexcusable and without the slightest color of reason on the part of the aggressors, and it remains now for the people to show whether they sympathize with treason, or will stand by their Government.

From the Newark Daily Advertiser, (Rep.)

If the Government is destroyed we must submit to the dreadful effects of anarchy, robbery and ruin. If, on the other hand, the Government is maintained, we shall soon have the peace and prosperity which formerly prevailed restored to us, with all their unparalleled blessings—which were never properly appreciated, and probably will not be till they are lost.

From the Buffalo Courier, (Dem.)

The Federal Government simply demanded the privilege of supplying its own garrison, in its own fort with food. It was not proposed to send to Sumter additional troops; but only to give to suffering men the necessities of life. President Lincoln asked permission to do a humane act, which it was his duty to perform. The reply to his request has been from the cannon's mouth. The Government insisted that its soldiers should have bread, and the secessionists have given them iron hail. They have commenced the war, and God only can tell where it will end. The Government, however, can call heaven to witness that it is only fighting in the defensive.

From the Hartford Post, (Dem.)

We assure our readers that we are for sustaining our government at all hazards—that insurrection and treason ought to be put down—and that we shall sustain the Administration in doing so.

From the N. Y. Evening Post, (Rep.)

The position of affairs is this: Charleston is blockaded. Fort Pickens is reinforced by troops which the traitors foolishly believed were destined for Sumter. Washington is secure beyond peradventure. The traitors have, without the slightest cause, opened the war they have so long threatened. The country is roused to defend its assailed liberties, and gathers enthusiastically about the government; and treason has been checked at the first blow it struck.

From the N. Y. Com. Advertiser, (Rep.)

In this struggle for the supremacy of the Constitutional government no man can stand neutral. Every man must be true or false to his government and to the Constitution, and every man's fidelity or treason ought to be known. Henceforth, also, all political issues and distinctions should be totally abandoned. There can now be but one party, the party of Constitutional Government.

A gentleman from Baltimore says in a New York paper. News soon spread through the city that they had arrived, and soon, parties of undeveloped young men, or large boys, armed with rifles, swords and all other kinds of arms, mingled with uniform militia soldiers, crowded all over the hotel, (Barnum's) offering all kinds of verbal insults to the passengers. It was even proposed to kill the whole lot, as there would be so many less abolitionists. The gentleman and some of his friends started to walk North, but after going four miles, they found good reason for returning to Baltimore. The gentleman found a friend, who procured him a carriage for the next day to take him to Cockeysville. His subsequent experience was as follows:

"On Sunday morning when I got out of bed, I expected to find my carriage at the door. The man whose carriage I expected to use was a Union man. At nine o'clock the carriage had not yet arrived, and the news spread over the city that 5000 troops from Harrisburg had arrived in Cockeysville, and 20,000 more were coming down on the road to pass through Baltimore. I learned that they had sent a telegraph to Harper's Ferry for the Virginia troops to come on to their support; that on Saturday night all the

men suspected of Union sentiments had fled the city; that the house of Hon. Henry Winter Davis had been entered by the mob, but he having left, his wife and family were not further molested.

The hall of the German Turners was sacked.

My friend thought it unsafe to send me out in a carriage. The streets were completely lined with the mob, and arms were distributed by the police and city authorities, which had been procured from the armories, and the mob were continually shouting, 'Down with the Union men; they are traitors.'

Troops were marching to the outskirts of the city. Part were to take possession of Greenmount Cemetery. In fact, the city seemed a mad chaos.

The way I got out was as follows: I mounted a horse accompanied by the groom of my friend, armed with a sword and ornamented with a large secession cockade, rushing ahead of the rebel troops as if I were a scout belonging to their party, and after a hard run of fourteen miles, the distance having been accomplished in less than forty-five minutes, I found myself in Cockeysville in the midst of the Pennsylvania troops. Here I found 3200 Pennsylvania and Ohio troops taking matters very coolly. They were the finest set of men I had seen anywhere; they were calm and determined.

The citizens of Cockeysville, on the night of the 20th and 21st, were holding a Union meeting. There were about 500 men assembled, when two omnibus loads of police and Baltimore soldiers came to burn all the bridges, up to the Pennsylvania line. They were attacked and dispersed by the Union men, who formed guards and protected the bridges; otherwise the troops never could have come much further than Little York. At Baltimore it was stated that the rowdies were to make incursions into Pennsylvania to burn farms.

The groom with whom I came told me on the road that he belonged to an association of Union men which comprised mostly all the working men in the shops. They were about 3000 strong and every man duly armed and ready to strike, as soon as the North should protect them."

A gentleman in New York asked one of the Massachusetts volunteers how many were going from that State. "How many?" was the reply, "we are all going."

A corporation has been formed in New York, under the laws of the State, to create and maintain a permanent national patriotic fund for the care and support of the wives and children and other dependents of those who go for the defense of the country.

CHIVALRY.

On the occasion of the presentation, on Friday last, of a sword to Major Anderson, by the citizens of Taunton, he spoke of the conduct of the chivalry at the bombardment of Fort Sumter, in the following terms:

"It is one of the most painful recollections of that event, that when our barracks were on fire, and the men were compelled to cover their faces with wet handkerchiefs, and lie with their faces upon the ground to avoid suffocation, instead of sending a white flag with assistance to extinguish the flames, then threatening us with destruction, they rapidly increased their fire upon us from every battery, in total disregard of every feeling of humanity."

All remember the intelligence sent North by the rebels, during the progress of the bombardment, that "the batteries were firing upon the rafts from which Major Anderson's men were passing up water to extinguish the flames."

TEXAS.

A letter signed by nearly 900 persons, emanating from San Antonio, Texas, has reached Governor Houston, asking him to come out there and address the people against the Convention, the Legislature, the Southern Confederacy, South Carolina, etc. This petition is to be followed by others from that part of the country.

The Galveston News says these men are all armed with the guns of the federal government. The Secession Commissioners have demanded that the arms be given up, but the men refuse to surrender.

LOCALITIES AND DISTANCES.

The intense interest with which the movement of our troops is followed, and the present phase of the rebellion, render the following topographical notes of value in getting a clear idea of the current news:

Havre de Grace—at the mouth of the Susquehanna river, near the head of Chesapeake Bay, is 62 miles from Philadelphia. At this point continuous railroad communications is interrupted by a ferry.

Annapolis—on the west side of Chesapeake Bay, about 50 miles from Havre de Grace, 39 miles by rail from Washington.

Annapolis Junction—the junction of the Annapolis branch road with the Washington branch, 19 miles from Annapolis, 20 miles from Washington city.

Fort Monroe—at the junction of James river (northern side) with Chesapeake Bay, about 48 hours steaming from Boston, and 24 from New York.

Norfolk—about 12 miles south of Fort Monroe.

Cockeysville—15 miles from Baltimore on the railroad to Harrisburg (being probably the nearest point accessible on the rail to Baltimore from that direction).

Baltimore—98 miles from Philadelphia, 38 from Washington, 85 miles from Harrisburg, 81 from Harper's Ferry, and 17 from Annapolis Junction.

THE FIGHT AT BALTIMORE.

The following is the statement of one of the soldiers who was wounded at Baltimore. We have yet to receive a detailed account from those who forced their way through, and saw and were actors in the whole affair. The accounts of those who were cut off by the mob are, as might be expected, confused and somewhat contradictory. There is reason to believe that the march of the troops was orderly, though of course hurried, and that they fired upon the mob by platoons. It will be seen by a report in our telegraphic columns that some of the soldiers who arrived at Washington were wounded in the knee or leg. The inference is that they received their hurts when they faced about and fired by platoons, the front rank kneeling:

STATEMENT OF WM. R. PATCH OF THE LOWELL CITY GUARDS.

When we got to Baltimore we were detained in cars about half an hour, then we were taken by horses to be drawn to Washington depot. Suppose we got nearly there when the mob commenced pulling up the track—then they drew us back nearly to where we left the train. Then some Union men came into the cars and told us to get out for they had gone to get a keg of powder to blow us up. Our Captain ordered us to cap our pieces and fix bayonets, and get out of the cars. We got out and marched backward and forward about 20 minutes, when I saw one of our men, Daniel Stevens, fall. He was hit by a brick, and had three ribs broken. Then we marched up the street, and the mob crowded around us, and I being the rear man was cut off from the company, there being great confusion. After I was cut off I defended myself as I could with my musket, after which my musket was taken away, and I run, but was struck down. When I came to myself I found myself with half a dozen men on me. The police then came up and took them off, and took me to a station-house. There was a physician in the station-house, and he stripped me to see where I was hurt; he reported that I was so injured that I would not be able to march for some time. They took us away that night about 4 o'clock, escorted by about 400 police. There were 63 of us all, including Philadelphia soldiers. They started us away and a squad of police went with us about ten miles to protect us from the mob. We were on the road all night, and arrived in Philadelphia about nine next morning. At Philadelphia General Butler met our band master and passed us to New York. Col. John C. Boyd took charge of us at New York, and passed us home, taking excellent care of us. They stole my uniform and overcoat, blanket and cartridge-box at Baltimore; these were taken away from me at the station-

house. I asked for them, and they said they would be sent to me.

NARROW ESCAPE OF HON. CHARLES SUMNER.

The New York Tribune makes the following statement in regard to the attempt to mob Mr. Sumner at Baltimore:

"Senator Sumner of Massachusetts stopped in Baltimore the night before the Massachusetts men were there, put up at Barnum's Hotel, registered his name, and walked directly out to visit a friend. Very soon the house was surrounded by fierce, vociferous thousands, crying, 'Bring him out!' groaning, and threatening to tear down the house. They were assured that there was no such person in the house. At 8 1-2 Mr. Sumner returned, was taken in at a side door unrecognized, and shown to his room. Here he was speedily waited on by the landlord and by the manager, who each entreated him to leave, to save his own life, with the house and its contents. He refused, since he could not get out of the city, and had no right to expose a private dwelling to danger. The landlord then put him into another room, and of course denied that any such a person was in the house. The mob was thus got rid of. But Mr. Sumner's desire to wait till the second morning train was overruled by the landlord's earnest remonstrances, or rather entreaties, and he left at 5 A. M., a private carriage taking him from the private door, so that he should not be seen.

THE SEAT OF HOSTILITIES.

The following is a table of distances from Baltimore and Washington to various points where important military movements may take place:

	Miles.
1. Philadelphia, Wilmington and Baltimore Railroad: Philadelphia to Baltimore.	98
2. Northern Central Railroad: Harrisburg to Baltimore.	85
3. Baltimore and Ohio Railroad: Harper's Ferry to Baltimore.	81
Parkersburg to Baltimore.	88
Wheeling to Baltimore.	87
4. Washington Branch Railroad: Baltimore to Washington.	38
Annapolis to Washington.	39
5. Alexandria, London and Hampshire Railroad: Alexandria, to Leesburg.	37
6. Orange and Alexandria Railroad: Alexandria to Lynchburg.	170
7. Richmond, Frederic and Potomac Railroad: Richmond and Petersburg Railroad: Petersburg Railroad: Washington to Fredericksburg.	70
Washington to Richmond.	130
Washington to Petersburg.	152
Washington to Weldon, N. C.	216
Washington to Wilmington, N. C.	378
Washington to Charleston, S. C.	587
8. Norfolk and Petersburg Railroad: Norfolk to Petersburg.	80
9. Seaboard and Roanoke Railroad: Portsmouth to Weldon, N. C.	80



ADVENT HERALD.

BOSTON, MAY 4, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Our Receipts.

Friends of the *Herald*, look at our receipts! Only \$13 this week! Our expenses are over \$80 per week. The office needs help. Will the friends of the *Herald* see that it does not lack the needed means to continue its weekly issue?

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.
Dr. Cumming's Great Tribulation. First and 2d vols.
Dr. Thompson's Morning hours in Patmos.
Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Extra Edition of March 16th.

We are able to supply a few more copies of the extra edition of the *Herald* of Mar. 16th.—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. with the Declaration of Principles, and an article on the 2d Chapter of Isaiah, at the rate of 10 copies for 25 cts., or 50 for \$1.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

S. S. Tobias. We have nothing that you inquire for. The best way we find, is to compare scripture with scripture—using the concordance and marginal references.

Rumors of Wars.

The "Illustrated London News" of April 8,—for a copy of which we are indebted to a friend in England,—says:

"There have prevailed rumours of wars which were to break out in early spring of this year, in the face of which enterprise pauses, and the boldest merchant adventurer stays his hand. The threatening attitude which the armies of Austria and the new kingdom of Italy present on their respective frontiers gives rise to expectations that any morning may bring telegraphic accounts of a collision which can only end in regular warfare. In a remote and less genial region the differences between Denmark and Holstein, fomented by Prussia, augur ill for the preservation of peace between the German and Danish Powers. In the mean time France, now as ever the military arbiter of Continental Europe, is in a state of completeness for warlike purposes which will tempt her towards an entrance into any quarrel which may ensue. It is difficult to suppose that France will leave her Sardinian protegee to contend single-handed with Austria; but even if there should be no call for her armed intervention in such a contest, there is a more dangerous enticement to her interference in any armed struggle to which Prussia may be a party. It has been a theory that Louis Napoleon believes his mission to be that of avenging the humiliations which the greatest of his family, and France alone with him, received at the hands of those allied Powers which re-erected the throne of the Bourbons on the ruins of that of Napoleon I. Already a blow has been struck at Russia which has probably checked the march of her aggressive policy for a quarter of a century, at least. Austria has been defeated by France in a series of battles, and territory taken from her and disposed at the will of the present Emperor of the French which was ceded to her by the treaty which exiled the first Napoleon to St Helena. Is it so much of an outrage to probability to suppose that the turn of Prussia will be the next, and that a disturbance of the general peace, caused, directly or indirectly, by the policy of that Power, may not be availed of by France to carry out at once the idea of a retributive vengeance and a Rhenish frontier."

The European Times says the prevailing belief seems to be that war on the continent is imminent, and should it break out, it will probably involve the greatest part of Europe. All will depend on the policy of Austria. No doubt can exist that France is seriously preparing for it, and it is said that the leading provision merchants of Cork have been summoned to Paris, in order to contract with the French Government for victualing its army and navy. Austria has concentrated an army of 200,000 men in the vicinity of the Quadrilateral. Hungary seems on the point of rushing to arms. While these signs are transpiring in Central Europe, there seems to be a wide-spreading combination in the East to rise in rebellion against Turkey.

It is thus abroad as well as at home that the sword seems in the ascendant.

The Clouds that Precede the Coming of the Son of Man.

Cotton Mather in his "Magnalia," says of John Eliot, the famous apostle to the Indians that "when any bad news arrived, his usual reflection thereupon would be, 'Behold some of the clouds in which we must look for the coming of the Son of Man.'—See *Time of the End*, p 330.

Mather also says of him, "While he was thus making his retreat out of this evil world, his discourses from time to time ran upon 'the coming of the Lord Jesus Christ;' it was the theme which he still had recourse unto, and we were sure to have something of this, whatever other subject he were upon. On this he talked, on this he prayed, for this he longed," lb.

There can be no more suitable theme for conversation, than the coming of the Son of man. It being a great glorious, and a near reality, why should we not converse respecting it, and pray and long for it? And when we look ahead and see the threatening aspect of the nations, and our land convulsed with insurrection and rebellion, why should it not cause us to turn our thoughts, like that missionary of the cross, to the Redeemer, to the coming of Him, who will ere long put an end to all contention and strife, to all treason and madness, and will inaugurate his own chosen reign of peace and righteousness!—coming in person and reigning from sea to sea, and from the river to the ends of the earth.

We cannot know beforehand just how much trial and contest this world must witness before it passes through its purgatorial fires, and we know our readers wish us to make no assertions any farther than we can read them in the revealed word. But should it please God to involve this entire globe in a condition of anarchy, by causing every recognized government upon it to drop the scepter, we do not see that it would be anything more than is brought to view in the symbol of the smiting of the Image, by the stone in Daniel 2d; the smiting of which must show a crumbling to pieces of all dynasties—the removal of the unregenerate from the earth, being symbolized by the sweeping away, like chaff by the wind, of the triturated constituents of the Image.

Whilst, therefore, we may not know what lulls there may be in the storm, what calms in the tempest, or what conquests, reconciliations or reconstructions there be before the end, it will be well to keep ever in mind the coming of the Son of man, as the termination of all this turmoil, and to look with Eliot, upon this as among the clouds that precede his coming.

Sign of the Son of Man.

Mr. Bliss:—Please give us your view of this passage: "And then shall appear the sign of the Son of Man in heaven," Matt. 24:30.

Elder Hutchinson gave his view on it several weeks ago, with which I was not satisfied. Just as his view came out, I was intending to ask for your view of it. It is about time to look for the sign.

"The nations were angry, and thy wrath is come, and the time of the dead that they should be judged" &c. Rev. 11:13.

Your view on this verse, I think, might do much good.

Your well wisher,

SIMEON MILLIKEN.

Our view of the Sign of the Son of Man, is the same as that given by Dr. H. In the *Herald* of Sep. 2, 1848 we gave an editorial of two columns, giving our view in full, and taking that position. We say in that article, "We are indebted to Bro. Hutchinson for a suggestion he made when here in the spring which, after mature consideration, we are satisfied presents the true idea." During the thirteen years that have since intervened, we have seen no reason to doubt that "the sign of the Son of Man," is the evidence that the coming is that of the true Christ, and not of some one of the false Christs, whose coming we are warned against.

The word rendered "sign," is *semeion*, which signifies the sign, evidence, mark, token, or proof of anything. It is that by which anything is designated, distinguished, or known.

The Savior would guard his disciples against receiving some pretended Christ as himself; and therefore he said to them, "Take heed that no man deceive you; for many shall come in my name, saying I am Christ; and shall deceive many."

It was this liability, on the part of the church, to mistake some imposter, who should pretend to be Christ, for the Saviour's second appearing, which called forth this prediction of the coming of such, and warning against deception by them. To guard effectually against such deceivers, our Savior proceeded to show how we might unhesitatingly distinguish between the false and the True Christs. And to enable us to do this, he gives the sign, mark, evidence, or token, by which we may know the one from the other.

The sign or evidence that the one who claims to

be Christ is a false one, is that he will not call on us to follow him out into the desert, or into some secret place. And therefore the Savior said, "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not." Matt. 24:23—26.

He then gives us the sign or evidence by which we may know that it is Christ himself who has come, and not one of the false Christs. "For as the lighting cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." v. 27.

As Christ's coming is to be thus like the lighting, visible at the same instant to all who live under the whole heaven, such appearing will be the evidence of his appearing, the "Sign of the Son of Man in heaven."

The text in Rev. must refer to the events occurring at the very end of the world; when the nations are in a condition of anarchy and war, and the resurrection is immediately to follow. That time may not be far removed from the present.

Sabbath School Questions.

Bro. Bliss:—I am quite pleased with the questions and answers in the *Herald* of April 13th. It gives a variety to the Sabbath School exercises. I have commenced giving out the questions in our Sabbath School, and have a select number to read the answers. I hope you will continue them, so that we may be furnished with more before I get through with these.

SAMUEL JACKSON.

Bath, Me.

If we get time we will endeavor to arrange another set for the next No. of the *Herald*. Whether we shall continue to do so will depend some on the call for such exercises. Should it be the wish of those connected with our sabbath schools, it will give us pleasure to arrange a series of such lessons.

Likeness to the Angels.

Human beings and angels are different orders of intelligences, and they will never become the same. But whilst there is no promise of our becoming angels, our Saviour in contrasting this world with the world to come, said of them "which shall be accounted worthy to obtain that world and the resurrection from the dead," that, "They are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20:35, 6.

As the redeemed, in the resurrection, will thus become equal to the angels, in those particulars at least which our Saviour in that connection enumerated,—viz. that "they neither marry, nor are given in marriage," and "neither can they die any more"—we have a full right to aspire to such angelic relationship; and therefore we may sing,

"I want to be an angel,
And with the angels stand."

The theology, however, of those lines would be more scriptural, if they read,

"I would be like an angel,
And with the angels stand."

"Dear mother, I think I am going," said a mild and pleasant daughter of twenty summers.* She was an affectionate child, a sweet singer, a lover of holy songs, of good poetry and of sacred music, and she also loved her Saviour. For four years she had been slowly but surely approaching the portals of the tomb, which was opening to receive all of her that was mortal. Kind friends had been unwearied in their efforts to ward off that event, and to do all they could to detain her,—hoping almost against hope. At length between 9 and 10 o'clock of the evening before her death, she said,

"Dear mother, I think I am going. I want you all to come to my bedside." When the weeping group of family and friends had gathered around she bade them all adieu.

"Good-by, father," said she; "good-by, mother; good-by, sister; good-by, brothers; good-by neighbors;—good-by, doctor." Her youngest brother came last to her bedside, and she said, "Jimmy, my youngest brother, meet me in heaven. Jimmy, kiss my absent brothers each for me"—She was as calm as if only going to take a walk, and spoke clearly and distinctly—having the use of her voice, of which she had been deprived about a year. She then added, "I want you to meet me in heaven; don't forget. 'Dear Saviour, come, and, take; dear Jesus, come, and, take.' Then raising her hands, she praised the Lord and said,

"I want to be an angel,
And with the angels sing."

* Esther Ann Sutton of Kensico, Westchester Co. N. Y., deceased Nov. 15, 1860, in the 21st year of her age.

She evidently had in mind the familiar song thus commencing. "And wear a white robe," she added.

In a few hours she had gone to wear that robe, and to sing the praises of the Lamb in Paradise, until she shall arise, equal to the angels, a child of God and of the resurrection.

"Happy Greeting."

A gentle, modest, quiet, and retiring child,* a motherless little German girl who had just past her 6th birth-day, had been for two years a member of the Infant Class in a Mission Sunday School. Punctual and regular in attendance, she was very attentive to all her teacher said, delighted to learn little hymns and texts of scripture, and to sing infant melodies. She was a silent listener, and asked no questions; but her expressive countenance showed her interest in the lessons, whilst her pensive, serious look, and sweet, pretty, pleasant face, always attracted the attention of visitors. It was sabbath noon, and the children of the class were rehearsing their texts and hymns, in anticipation of their Sunday School Concert, on the coming Lord's day evening. The hymn that most interested them is that known as "Happy Greeting to all," commencing with,

"Come, children, and join in our festival song."

That infant choir united their voices to swell the melody of that sacred lyric; but little Elise was there for the last time. Though then in health, and continuing so until the close of the week, yet at the return of noon, on the coming Sabbath, when her class again met, she was breathing out her last breath, and the pall of death was settling over her features. At the previous sundown she was taken sick, and ere the morning light it was evident that her little race of life was nearly run. Soon after the Sabbath sun had risen, she asked for her teacher, and immediately commenced repeating texts and hymns that she had learned in the Sunday School. She thus continued about an hour, when, beginning with the second verse of "Happy Greeting," she sang,

"Our Father in Heaven, we lift up to Thee
Our voice of thanksgiving, our glad jubilee.
Oh bless us, and guide us, dear Saviour; we pray
That from thy blest precepts we never may stray.
Happy greeting to all! happy greeting to all!
Happy greeting, happy greeting, happy greeting
to all!"

"And if, ere this glad year has drawn to a close,
Some loved one among us in death shall repose,
Grant, Lord, that the spirit in heaven may dwell,
In the bosom of Jesus, where all shall be well.
Happy Greeting &c."

"Kind teachers, we children would thank you this day,
That faithfully, kindly, you've taught us the way,
How we may escape from the world's sinful charms
And find a safe refuge in the Saviour's loved arms.
Happy greeting, &c."

These were her last words: it was her last song on earth,—until with seraphim and cherubim she unite in resurrection melodies. Delirium set in, and she was soon unconscious; and when the sun reached his meridian, and the hour had come for the reassembling of her class, one little seat there was vacant; she had heard the summons of Him who once said "Suffer little children to come unto Me, and forbid them not," and took them in his arms and blessed them; and, in response to that summons, she passed in beyond the veil which mortal eyes can never penetrate, to wait till "death is swallowed up in victory."

* Elise Miller, deceased, of Scarlatina, in Roxbury Mass. March 17, 1861.

* With Jesus, or in Paradise, would be the scriptural expression.

"Just as I Am."

How comforting the thought that we are invited to come to our Saviour just as we are. To commend ourselves to Him, we are not required to do some great thing, or to perform some work or service that shall make us more acceptable in his sight; but we may come, and we can only come, as guilty sinners, entirely undeserving but trusting in our Saviour's righteousness, in the atonement he has made for sin, and rely confidently on his promises, knowing that He is able and willing to save all who thus come unto Him, even to the uttermost:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to Thee
O Lamb of God I come."

A Father in the Promised Land.

A little boy in Philadelphia, named Marion Bitner, only four years of age, fell into a kettle of hot water, on the first day of December 1860, and was so badly burned that he lived but a few hours. He was a member of an Infant Class in a Sunday school; and being comparatively free from pain, after his wounds were dressed, he passed the time, as he lay helpless on his little bed, in singing hymns that he had there learned. Very comforting were

those hymns to that little boy in this hour of his dissolution. A sweet solace were they to his soul, as his tide of life was fast ebbing away. He thus sang whilst consciousness continued; and his last hymn was,

"I have a Father in the promised land;
My Father calls me, I must go
To meet him in the promised land.
I'll away, I'll away to the promised land;
My Father calls me, I must go
To meet him in the promised land."

Thus, swan like, he sang his life away, and went to meet his Father in the promised land. For such little ones "shall come again from the land of the enemy; and there is hope in thine end, saith the Lord, that thy children shall come again to their own border," Jer. 31: 15-17. Compare with Matt. 2: 17, 18.

A Fire Robed Choir.

A company of little girls, members of a class in a Sunday School, were at work in one of the basement rooms of the Pemberton Mills, in Lawrence Mass., at the time of its fall, on the 10th of January 1860; and, being unable to escape, they were buried under the fallen planks, stones, and timbers, but in an enclosed space, where they were confined uninjured. There were others buried in like manner, and many were killed, and many badly wounded. The work of rescue was at once commenced; but, before all were saved, the cry of fire was heard, and soon the ruins were enveloped in flame. There was hurrying to and fro, every expedient was resorted to, conflicting orders were given thick and fast, there was noise and confusion, but those little girls could not be rescued from their peril. The stoutest heart was appalled, there were blanched cheeks among the spectators, and tears flowed down many faces, as the flames enveloped their prison house. But, listen! above all the din and noise of the elements.

Then were heard the voices of children,
"Singing songs of youthful praise."

Evidently conscious that no human help could avail, they had remembered Him who said to Israel, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee," (Isa. 43:2). True to his promise, though unseen by human eye, there came down and was with them "the form of the Fourth."—He who walked with the three worthies in the furnace, whose form was "like the Son of man," Dan. 3:25. And those youthful disciples of his, realizing His presence, were enabled to lift up their voices and sing in the midst of the fire. They unitedly sang,

"My heavenly home is bright and fair,
We'll be gathered home:
Nor death nor sighing visit there,
We'll be gathered home:
We'll wait till Jesus comes,
We'll wait till Jesus comes,
We'll wait till Jesus comes,
And we'll be gathered home."

Spectators stood with streaming eyes, and heard them sing, till their voices sank into silence, and that fire-robed youthful choir had left in their "chariot of fire."

Progress of the Rebellion.

The progress of the rebellion is evidently on the increase. The tide of secession threatens to overwhelm all the Unionist party South. Sam Houston is now reported to be rampant against the course of the National government; John Bell and his friends, no longer for "the Union, the Constitution and the enforcement of the laws," now talk of maintaining a neutrality in the crisis, while Tennessee troops are actually on the way to the Confederate army, and Gov. Hicks yields.

The rebels are terribly in earnest. Treachery and inaction on the part of Government officials have furnished them with the munitions of war. They have one common interest—the preservation of their slave-system; they have one common dread—the uprising of their slave population. They are committed before the world, and cannot retreat. They are led by ambitious and desperate men—men who must succeed or perish.

We have suffered a self-imposed disaster at the Norfolk Navy Yard in order that the Rebels might not reap a gain. The United States ships of war lying at that place which were on the point of falling into the hands of the Secessionists, were promptly set on fire, or scuttled and sunk, by Com. McCauley and sixty men. Eleven vessels were thus destroyed, and all the buildings of the Navy Yard were laid in ashes. The ships were these; Pennsylvania, 74 gun-ship; steam-frigate Merrimac, 44 guns; sloop-of-war Germantown, 22 guns; sloop, Plymouth, 22 guns; frigate Raritan, 45 guns; frigate Columbia, 44 guns; Delaware, 74 gun-ship; United States, in ordinary; brig Dolphin, 6 guns; and the

powder-boat. The entire amount of Federal property which the Federal Government was with its own hand compelled to destroy, was ten millions of dollars. *Boston Traveller.*

The Opposing Forces.

There has been some difficulty in learning the number of troops in Washington and vicinity, and considerable discrepancy of statement. It appears that, including the military of the District, there were in that city, on Wednesday, April 24, only 4500.

By Saturday, April 27, it is quite certain that the following additional troops had reached there, viz.

Massachusetts Eighth Regiment	1000
New York Seventh " "	991
" Sixth " "	1000
" Twelfth " "	1000
" Seventy-first " "	1100
	5091

In addition to these there is reason to believe that the Massachusetts Fifth and one of the Rhode Island Regiment went through on Friday April 26th and probably two from Pennsylvania, making over 2500 additional. This would make over 12,000 men in that city.

Monday, April 29. Telegraphic communication with Washington, which was cut off by Baltimore all last week, was re-opened on Saturday. It now appears that the Mass. 8th regiment, and the Rhode Island troops arrived at the capital on Friday and the N. Y. 7th, on Thursday, whilst the N. Y. 71st and Mass. 5th arrived on Saturday. This makes 14,000 troops then in Washington. The N. Y. 69th is supposed to be at Annapolis, 40 miles East of Washington, on the Chesapeake Bay.

There is still greater uncertainty as to the disposition of the rebel forces. We hear of the following gatherings:

Richmond	6,000
Harper's Ferry	4,000
Norfolk	3,500
Alexandria	2,000
En route for Portsmouth	2,400
	17,900

These numbers are wholly apocryphal, and the same general remark may be made respecting the state of their equipments and discipline. But we are told that 25,000 are ready for operations.

Distress of Nations.

We are so absorbed in the affairs of our own country that we have scarcely time to read the foreign news. But with famine in India, the threatening aspect of affairs in Syria and throughout Turkey, the foreshadowed alliance of France and Russia against England and Austria, revolution imminent in Hungary, Victor Emanuel determined upon possessing Rome, there is every indication that this will be a year of commotions in the earth and distress of nations, almost without parallel since the beginning of the Christian era.

Without attempting to apply to passing events specific predictions in the Word of God, we cannot fail to see in these events the hand of Divine Providence marshaling forces for the overthrow of despotism in religion, in society, in the state. The grand historico-prophetic symbols of the Old and the New Testament are self-repeating, and we in our day are as much called upon to study the signs of the times, to watch for the coming of the Son of Man, and to be ready for every sign of his appearing, as were the Christians of the first century, as will be those of the last day of earth and time. Let us work and pray, and pray and work till Christ's kingdom shall fully come.—*N. Y. Independent.*

MISSOURI. A Massachusetts man resident in St. Louis writes on the 18th:—"The governor of Missouri, a secessionist, will soon have possession of all the railroads in the state, and none but avowed secessionists will be retained upon them; and if Virginia secedes, the governor will call the legislature together and they will pass an ordinance of secession over the heads of the convention. St. Louis will be the theatre of the most cruel and bloody commotion. Riots are now daily expected. The secessionists are plotting an attack on the U. S. arsenal, which is garrisoned by not less than 1500 U. S. troops. Every Dutchman's house is filled with guns and ammunition, and besides a conflict of the secessionists with the federal troops, there will be one between the Dutch on one side and the Americans and the Irish on the other. One man looks upon the other with distrust, and one's life is not secure anywhere in the city."

POWDER MILLS. There is said to be but one powder mill in Virginia and eight in Maryland, and none in the rest of the South, while Delaware has nine and Pennsylvania sixty-seven. From these figures it will be seen how important it is for the government to take possession of, or to render secure, (for we believe they are in the hands of Union men) the

powder mills of Maryland and Delaware. It will be impossible then for the Richmond mill to begin to supply the needs of the traitors—and may we even put a stop to that.

DESTRUCTIVE STORMS AT THE SOUTH. Louisiana and Mississippi were visited by terrific storms a week since. On the 16th, at New Orleans, a house was totally destroyed by lightning. A heavy rain fell, accompanied by a gale which prostrated large trees and fences, and caused other damage. The rear of the city was flooded, and the canals and creeks overflowed.

The rains overflowed Lake Bisteneau and the surrounding country to about four feet, destroying whatever portion of the cotton crop that was up and also washing away vast numbers of houses and trees.

The Attala (Miss.), Democrat of the 12th records the following: On Friday night last a heavy storm of wind and rain passed through this county, and in many places it was accompanied by hail; much damage was done to plantations by it. On Wednesday evening we were visited by another storm of wind, rain, and hail. It unroofed houses, blew down fences, and otherwise did great damage. No lives were lost that we have heard of.

The vicinity of Lexington, Miss., was visited by one of the most fearful hail storms there ever witnessed. Trees were prostrated in every direction, and much damage done to property throughout the adjoining county.

A FRESH WATER SPRING AT SEA. Mr. W. A. Booth, the coast pilot of the revenue cutter Harriet Lane, reports the discovery of a boiling fresh water spring at sea, off the coast of Florida. He says the spring is situated twelve miles, north by east, from St. Augustine, Fla., and eight miles off shore. It boils up with great force, and can be descried at a distance of two miles. When first seen it has the appearance of a breaker, and is generally avoided; but there is no danger in the vicinity, as there is five fathoms of water between it and the shore. Ten fathoms of water are found to the seaward, but no bottom can be reached with the deep sea lead and thirty fathoms of line at the spring itself. The water in the spring is fresh, and is by no means unpalatable.

This may be the subterranean outlet of some river that loses itself in the ground, and has no other connection with the ocean.

SINGING OVER THE SONGS OF CHILDHOOD.—Adam Clarke, in his 72d year, and about two months before his death, wrote:

"I have now, such evidences of old age as I never had before. There is a Christ, there is a redemption through his blood: I have this redemption, and am waiting for the fullness of the blessing of the gospel of Jesus."

And he characteristically adds: "I feel a simple heart; the prayers of my childhood are yet precious to me, and the simple hymns which I sung when a child I sing now with unction and delight."

TRUST IN GOD. Major Anderson, who has arrived in N. York from Fort Sumpter, on being waited on by an army of school boys, who called for a speech, only said:

"My children, I want you to trust in God, for he alone can sustain our flag."

TIME. Time takes the buckram out of a man, and the self-sufficiency with which we begin life leaves us as we advance into the deeper waters of existence. John Wesley said: "When I was young, I was sure of everything; in a few years, having been mistaken a thousand times, I was not half so sure of most things as I was before. At present, I am hardly sure of anything but what God has revealed to man."

"The Theological and Literary Journal. Edited by David N. Lord. No. LII. April, 1861. New York: published by Franklin Knight."

The April No. of this able Quarterly, has come to hand, enriched with the following table of contents:

The Handwriting on the Wall, Daniel V.
The Autobiography of A. Carlisle, D.D.
Designation and Exposition of the Figures of Isaiah, Chapters 64, 65, and 66.
The Sense of *hopos an*, Acts 3:19.
The Benefits of a knowledge of the purposes God has revealed in respect to his kingdom.
Pontius Pilate.
Indications that the Sedimentary Strata were formed Simultaneously, not in Succession.
R. F. Burton's Travels in the Lake Regions of Africa.
The Lessons Taught by the late Extraordinary Political Events and the Catastrophes to which they are Tending.
The Study of the Prophetic Scriptures Specially a Duty at the Present Time.
Literary and Critical Notices.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Times and our Duties.

D'Aubigne gives the following watchword to the Christian church, which should be heeded throughout all the ranks of the hosts of Zion:

"Christians! the times are critical. In the horizon there are threatening clouds. Impious doctrines shake religion and society. Leaving the halls of some philosopher, they walk in the midst of the ignorant multitude and carry away by their novelty. Then to arms! citizens of the city of God. The enemy is at the door! Forward, armies of the Lord! Pray, fight, and rather than permit the ramparts of the Lord to be touched, die on the spot. We must defend the Scriptures, or perish. Each of us must apply ourselves to the study of the Bible, as if he had never studied it, in the light of God's Spirit and with inward experience."

This watchman upon the walls of Zion, this seer of the last times, in a measure sees our dangers and our duties as the church of the living God. Infidelity in hydra-headed forms is starting up all around us, and is threatening and defiant, both against the truth and the church of Christ. Dark clouds of unbelief and skepticism are gathering fast and thick, charged with electrical wrath, the muttering thunders of which are beginning to be heard—filling us with dread at the approaching storm, as they shall cover the moral horizon, endangering the faith and existence of Christ's church on earth.—Christians! arouse from your slumbers and put on the whole armor of your God! for times of more fearful import to the truth of God, and the church of God, are immediate at hand than those of the seventeenth century! The common people, old and young, as well as the professedly wise, are becoming more and more bold and fearless in their unbelief and rejection of the Scriptures of truth. And of this state of things, too, we are forewarned in the holy Volume we are called to defend, as the "pillar and ground of the truth." 1 Tim. 4:1-6; 2 Tim. 3:1-9; 4:1-4; Rev. 19; &c.

From late observations, and many conversations with the open foes of the Bible, and with all classes of persons in the church and out, and even many of the youth of the present day, who are infidel and skeptical respecting the Bible, and many of whom are embracing errors that prevail in these last times, I am satisfied that the church is to have a new conflict with infidelity, and that the Bible is to be the subject of a renewed attack, and from the adversaries and infidels of the nineteenth century, who have rejected Christ and his truth, and in their boasted intelligence and wisdom scout at all things divine! I am not alarmed that the truth of God will in the end suffer by its adversaries; for it is destined to triumph most gloriously, as it ever has over error and rage; but I fear for the peril of the many souls exposed to the fiery ordeal of trial while iniquity and error prevail. Says D'Aubigne upon this point, is a happy illustration:

"If you stood at the foot of Mount Blanc, at the place where that giant among mountains casts into the earth its immovable foundations, and you saw some ants issuing from the little hill, toiling, boring, digging, laying hold one on a blade of grass, another on a grain of sand, would you believe that Mt. Blanc was ready to fall? Unite the efforts of all men who, in all times, and in all places, have attacked the word of God, and their combined strength amounts but to that. I am wrong; it is much less. The holy Scriptures, when they are attacked by men, do not have even the same danger as that which Mt. Blanc is exposed to when an ant assaults it. 'Heaven and earth shall pass away, but my words shall not pass away.' I do not fear for the Scriptures of God; but I fear for numbers of minds likely to be easily led into error."

"My Christian brethren, we want more faith of this kind in the word of God to meet the exigency of the times. Infidelity is now boldly attacking the truth, and is openly challenging the whole church of the living God to a controversy on the authenticity, infallibility and divine inspiration of the Scriptures, the basis of our faith, and we must be prepared to meet the challenge and stand up boldly in

the defence of the Bible as the word of God. I speak what I know, and I call upon my brethren in all parts to be prepared. We want in these times more of the faith and spirit of Luther to deal effectual blows at the hydra-headed dragon of error.—It is with the text, it is by starting from the foundation of the Scripture, that I have struck, overthrown, and killed all my adversaries. A word of man is but a feeble sound, which goes into the air, and dies there; but a word of God is greater than earth and heaven, than death and hell; it is the power of God, and exists eternally."

D'Aubigne speaks of our need of "an inward experience" of the truth of the Bible in order to make us effectual defenders of its truth, and this is most essential. A firm and simple trust in the truth of the Bible is "illustrated in the case of a pious woman, who, when she heard or read words against the Divine authority of the Scriptures, laid both her hands immediately on the table which was lying before her, and cried aloud, 'This is my Bible!—this is my Bible!' My God has given it to me.—No one shall take it from me.' So should we prize the word of God; and be able to sing in exultant faith:

"Should all the schemes that men devise
Assault my faith with treacherous art,
I'd count them vanity and lies,
And bind the gospel to my heart."

Tupper sings:—

"If error comes in like a flood, it mixes with the streams of truth."

And this is but the sentiment and utterance of the Divine Record: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19. And shall there be no truth to meet the incoming flood of the doctrine of demons in these last days? Then would the word of God fail, and the church be destroyed! Nay, verily; God's word will endure forever, and the gates of hell shall not prevail against his people. Brethren in the ministry! prepare, all of you, to defend not only your faith and hope from the Bible itself. Study the proofs of its genuineness and authenticity, and the distinction between the meaning of the two, which infidelity purposely confounds, the proofs of its holy inspiration, and show in what the writings of the Scriptures differ from the inspiration of genius. Brethren of the membership! inform yourselves, all of you, upon the proofs of the Divine infallibility of the word of God, upon which you base your hopes for eternity, that you be not shaken in these times, and that you may meet the enemy face to face, who are marshaling defiantly against you and your Bible. They, defeated and driven from Bible ground, as you have triumphantly sustained your faith and hope from the Scriptures, now rally anew against the authority of the Word of God itself, and marshalled in unbroken phalanx begin to demand the proofs of the authenticity, inspiration, and infallibility of the word of God upon which you base your hopes of immortality! Soldiers of the cross! prepare for the conflict. To the rescue, "citizens of the city of God!" "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." Eph. 6:11, 12.

O. R. FASSETT.

West Poland, Me.

Our High Priest—His Work and Character.

The priestly office has two parts—to make expiation for sin, and intercession for sinners. Now in discharging this office honorably and satisfactorily, there must of necessity be a concurrence of the two natures in the Apostle and High Priest of our profession. The human nature was not capable of the sufferings requisite to make the atonement. The punishment must be proportionate to the evil, which is determined by the good to which it is opposite, and of which it deprives us, and from the character of the person offended and the indignity of the offender. Divine justice must be inflamed against the being who undertakes to suffer for sin, and what finite person could survive beneath such an intolerable weight of wrath? Nadab and Abihu were smitten before the Lord because of their own sin. But our Surety suffered for the sins of the whole world. "The Lord hath laid on him the iniquity of us all." He "tasted death for every man."— "Who gave himself a ransom for all." Here we behold the cause of the satisfaction of justice and the untold agony of the Redeemer. Punishments receive their value from the quality of the person that suffers. Christ was "the brightness of the Father's glory and the express image of his person." . . . declared to be the Son of God with power" by his resurrection from the dead." The dignity of his person gave him the prerogative to "purge our sins" and appease justice. The blood of animals,

"sanctified to the purifying of the flesh," but it required the blood of Christ—the blood royal of heaven—the blood of God, Acts 20:28—to purge our conscience from dead works to serve the living God. While the human nature was necessary to qualify him for suffering and render him suitable so the divine was to make them sufficient. It was his soul that was exceeding sorrowful even unto death, and which so affected his body that his "sweat was as it were great drops of blood falling down to the ground." O the depth of his agony! From hence it is said that he "began to be sore amazed and to be very heavy." Woful expression! That the Mighty God, who had perfect patience and the strength of Deity to support him—who knew that his sorrow would soon end, and the issue would be his own glorious resurrection and the recovery of fallen man—should be shaken with fear at the first appearance of it. His former sufferings were like scattered rain-drops. But as in the deluge all the fountains beneath and all the windows of heaven above were opened, so in our Saviour's last sufferings the anger of God, the cruelty of men and the fury of devils broke out together against him.—Then it was that the sorrows of death compassed him and the floods of ungodly men made him afraid, and he looked for some to take pity (O affecting words!) and there was none, and for comforters; but he found none.

"The angels astonished grew sad at the sight,
And followed the Saviour with solemn delight."

Hence the apostle could say that he was made perfect through suffering—his suffering being sufficient to satisfy the demands of the law. And now God can be just, and yet the justifier of all them that believe in Jesus.

Again, to make intercession for sinners he must partake of both natures, that he might have credit with God and compassion to man. The Son has a prevailing interest with the Father, as he testified at the grave of Lazarus. "And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me, and I know that thou hearest me always. 'Ask,' said Jesus, 'and ye shall receive. . . . Whatever ye ask the Father in my name, he will give it you.' And why? Because—

"The Father hears him pray—
His dear, anointed one;
He cannot turn away
The presence of his Son."

"His blood atoned for all our race,
And sprinkles now the throne of grace."

Where he "ever liveth to make intercession for us," Rev. 8, 3-4. And as man, he is fit for passion and compassion. The human nature is the proper subject for feeling pity especially when it hath felt misery. God is not capable of love in strictness of compassion; for sympathy proceeds from an experimental sense of what one has suffered. "Therefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor those that are tempted. . . . and had compassion on the ignorant and on them that are out of the way."

God's people are now authorized, yea, encouraged to "come boldly to the throne of grace," because he "can be touched with the feeling of our infirmity." He drunk deepest of the cup of sorrow that he may be an all-sufficient comforter to those that mourn.

Finally, to be "perfect," he must be "holy, harmless, undefiled and separate from sinners"—very God and very man. Otherwise he had been liable to justice for his own sin, and guilty blood is impure and corrupt—apt to stain by its effusion and sprinkling, than to "cleanse us from all sin."

And such is his character and the testimony of friends and enemies. "He did no sin, neither was guilt found in his mouth." "In him was no sin." "I am innocent of the blood of this just person." He came only in the "likeness of sinful flesh," as the brazen serpent had the figure and not the poison of the fiery serpent. And O, he is now faithful and just to forgive us our sins, and his blood cleanseth from all sin. Come, then, dear reader, saint or sinner, cast thy sin, thy guilt, thy burden, all upon him. Clothe thee with his royal robe; bathe in his cleansing blood. O come, wash in this pure flowing fountain. Drink, O drink deeply, drink freely, of the water which gurgles from the wells of salvation. For it will be in God a well of water springing up unto everlasting life.

"With joy we meditate the grace
Of our High Priest above;
His heart o'erflows with tenderness,
And yearns with faithful love.
Touched with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same.
Then let our humble faith address
His mercy and his power;

We shall obtain delivering grace
In each distressing hour."

Yours in Christ,

W. H. SWARTZ.

Shiremanstown, April 9th. 1861.

From Bro. Thos. Wardle.

(Continued from our last.)

When Gratian ascended the throne, . . . Paganism was still the constitutional religion of the senate. The hall or temple in which they assembled, was adorned by the statue and altar of Victory: a majestic female standing on a globe, with flowing garments, expanded wings, and a crown of laurel in her outstretched hand. The senators were sworn on the altar of the goddess, to observe the laws of the emperor and of the empire; and a solemn offering of wine and incense was the ordinary prelude of their public deliberations. The removal of this ancient monument was the only injury which Constantine had offered to the superstition of the Romans.

"Four respectable deputations were successively voted to the imperial court, to represent the grievance of the priesthood and the senate; and to solicit the restoration of the altar of Victory."

"The conduct of this important business was intrusted to the eloquent Symmachus, a wealthy and noble senator, who united the sacred character of pontiff and augur, with the civil dignities of proconsul of Africa, and prefect of the city. The breast of Symmachus was animated by the warmest zeal for the cause of expiring paganism. . . . The orator, whose petition is extant to the emperor Valentinian, was conscious of the difficulty and danger of the office which he had assumed. He cautiously avoided every topic which might appear to reflect on the religion of his sovereign; humbly declaring that prayers and entreaties are his only arms. . . . Symmachus endeavours to seduce the imagination of a young prince by displaying the attributes of the goddess of victory; he insinuates, that the confiscation of the revenues, which were consecrated to the service of the gods, was a measure unworthy of his liberal and disinterested character; and he maintains, that the Roman sacrifices would be deprived of their force and energy, if they were no longer celebrated at the expense, as well as in the name, of the republic; . . . The test of antiquity and success was applied with singular advantage to the religion of Numa; and Rome herself, the celestial genius that presided over the fates of the city, is introduced by the orator to plead her own cause before the tribunal of the emperor."

"Most excellent princes," says the venerable matron, "father of your country! pity and respect my age, which has hitherto followed in an uninterrupted course of piety—Since I do not repent, permit me to continue in the practice of my ancient rites. Since I am born free, allow me to enjoy my domestic institutions. This religion has reduced the world under my laws. These rites have repelled Hannibal from the city, and the Gauls from the capitol. Were my gray hairs reserved for such intolerable disgrace? I am ignorant of the new system, that I am required to adopt; but I am well assured, that the correction of old age is always an ungrateful and ignominious office."

But the hopes of Symmachus were repeatedly baffled by the firm and dexterous opposition of the archbishop of Milan; who fortified the emperor against the fallacious eloquence of the advocate of Rome. The arguments of the bishop were decided and firm, but the same arguments fell with much more energy and effect, from the mouth of a conqueror; and the gods of antiquity were dragged in triumph at the chariot-wheels of Theodosius. In a full meeting of the senate, the emperor proposed, according to the forms of their republic, the important questions, Whether the worship of Jupiter or that of Christ, should be the religion of the Romans?

The liberty of suffrages, which he affected to allow, was destroyed by the hopes and fears that his presence inspired; and the arbitrary exile of Symmachus was a recent admonition, that it might be dangerous to oppose the wishes of the monarch. On a regular division of the senate, Jupiter was condemned and degraded by the sense of a very large majority; and it is rather surprising, that any members should be bold enough to declare, by their speeches and votes, that they were still attached to the interests of an abdicated deity. The hasty conversion of the senate must be attributed either to supernatural or to sordid motives; and many of these reluctant proselytes betrayed, on every favorable occasion, their disposition to throw aside the mask of odious dissimulation. But they were gradually fixed in the new religion; as the cause of the ancient became more hopeless; they yielded to the authority of the emperor, to the fashion of the times, and to the entreaties of their wives and children. . . . Some of the venerable nobility in paganism were impatient to strip themselves of their pontifical gar-

For sale at this office, *The Discussion between Messrs J. Litch and M. Grant, on Eternal Punishment.* It will be sent by mail for 28 cts.—price 25, postage 3 cts.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 4, 1861.

Questions about Moses.

167. When the people thirsted for water, what did the Lord command Moses?

Ans. "The Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." Ex. 17:5, 6.

168. Who came out and fought against Israel in Rephidim?

Ans. "Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in my hand." Ex. 17:8, 9.

169. Did Joshua do as Moses commanded him?

Ans. "Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed." Ex. 17:10, 11.

170. What did they do when Moses' hands were heavy?

Ans. "But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." Ex. 17:12, 13.

171. Where did Israel journey in the third month after leaving Egypt?

Ans. "In the third month, when the children of Israel were gone out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel encamped before the mount." Ex. 19:1, 2.

172. What did God say to Moses from the mountain?

Ans. "Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Ex. 19:3-6.

173. What did Israel say when Moses told them those words?

Ans. "Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." Ex. 19:7, 8.

174. What came to pass on the third day?

Ans. "It came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the rether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." Ex. 19:16-19.

175. What words did the Lord then speak to Israel?

Ans. "God spake all the words con-

tained in the "Ten Commandments," prefacing them with these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:1, 2.

Jessie at the Spring.

A TRUE TALE.

It was the pleasant time of summer; the week was closing, and the next day would be the holy day. The sun was about to set behind the hills, and the wind blew softly and sweetly over the hay fields.

At such a time a minister went out for a walk in the evening. He was many miles away from home, and had come to a village to preach two charity sermons. He passed along the green lanes. They were just such quiet, shady spots as he loved. And as he walked slowly he thought of the texts from which he was to preach on the morrow.

After walking for some time he came to the end of one of the lanes, where a spring gave out a clear supply of water. A little cottage girl was standing by it, with a large pitcher in her hand, which she was about to fill. She wore a neat straw hat, and a clean pinafore.

It was not often that a visitor came to that place, and when one did, the eyes of the people of the village were sure to be fixed upon him. We must not, therefore, be surprised that this little maiden stood and looked at the stranger.

The minister kindly spoke to the child, and asked her if she would give him a drink of water from her pitcher, as he was thirsty. She stared again at him with a look of wonder, and then with willing hand and heart raised the pitcher for him to drink.

He tasted the cold sweet water, and thanked her; and thinking it was a time when he might speak a few words to do the little girl good, he said to her, "Did you, my child, ever hear about 'the living water' of which if we drink we shall never thirst again?"

The girl opened her eyes widely, and replied, "No, sir."

"Can you read?"

"No," was her short answer.

"Do you not go to school?"

"No; mother can't spare me."

"Nor yet to church, where they pray to God, and sing his praise, and hear of his great love to sinners, through Jesus Christ our Saviour?"

The girl gave another strange look, and shook her head.

The minister now sat down on the side of the lane, that he might talk with the little girl. He asked her many questions, and found that she was dull and untalented, but she seemed glad to hear all that he told her. As she still gave attention to his words, he tried to show her what was meant by "living water," and where an account of it is to be found.

"Water is the gift of God," said he, "and is one of the most useful of all his blessings: without it there would be neither fruit nor flowers, and all creatures would die. But our souls must be refreshed, as well as our bodies. When Jesus was on earth, he met a woman at the side of a well, and asked her to give him to drink; and then he said that those who drank of that water would thirst again, but he could give 'living water,' of which if a man drink he shall never thirst. Jesus gives us his Holy Spirit, to make us holy and happy; and then we do not desire the vain delights of this world. It is by his grace that our evil hearts are made right and clean. He makes us feel our sinful state, and leads us to seek for pardon through faith in his name. He teaches us that he came into the world to save sinners; and that to save them he died on the cross."

After he had spoken to her in this way, he asked her what her name was, and she said it was Jessie. Then he inquired if she would come to God's house on the next day, and hear him preach. As he had spoken so kindly, she felt that she must say, "Yes;" so she said she would ask her mother to let her go.

"But I want you to do something else," said he.

"What is it, sir?" she asked, as if she wished to hear what it was before she promised.

"Will you say this short prayer every night before you go to bed? 'O Lord,

give me thy Holy Spirit, to teach me about Jesus Christ.'"

"Yes, I will," she said; and that she might not forget the prayer she repeated the words over a great many times, until she knew them quite well.

It was now time for little Jessie and the minister to part; but before he left her he gave her a little book and a new sixpence.

"You cannot read the book now," he said: "you must keep it, that when you look at it, you may think of the true words I have spoken to you, and of the promise you have made to me. Perhaps you will have learned to read it by this time next summer when I hope to come to this place again."

Months passed away, and at length summer came again with its green fields and flowers. And the minister went into the same part of the country; but not to preach this time. He was not well enough for that; but it was to benefit his health by a change of air. When he came to the village, he did not forget little Jessie whom he had met at the spring, and after some inquiry he found out the cottage where she lived.

"Does Jessie live here?" he asked of a woman who came to the door.

"Yes," said the woman, "but she is very ill indeed: and I fear she won't last much longer."

"Can I see her?"

"Oh, yes, if you please, sir."

The minister went up stairs into the front room, where he found the little girl very ill from a fever. Her lips were quite dry, and her cheeks were full of color, but it was not the color of health. In a minute or two she heard his footsteps, and looked up. Oh, how full of joy she was as she once more saw her kind friend!

"I was afraid," she said, "that I should not see you again. I did want so to see you, sir, before I die."

"Why, my dear child?"

"I wanted to thank you for teaching me that little prayer. I never forgot it. I said it, though I did not for some time know what it meant; but I know now. God has, I think, taught me by his Holy Spirit. He has heard my prayers. I do now love my Saviour, and I shall soon go to him."

What was then said by the minister to Jessie there is not room to tell: this only we can say, that in about a week after this time little Jessie died happy and full of peace.

Young reader, will you pray to God to give you a new heart, and to lead you to believe in the Saviour of sinners? Happy will you be if you seek and find the Saviour as little Jessie did—happy for this life and happy forever.

But if you should not seek him, what will become of your soul? If you should die without having tasted of the "living water," how sad will be your state in the world to come! Let the prayer of little Jessie be your prayer. He will give the Holy Spirit to those who ask him. "Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth, and to him that knocketh it shall be opened."

Lord, teach a little child to pray,
Thy grace betimes impart,
And grant thy Holy Spirit may
Renew my infant heart.

A sinful creature I was born,
And from my birth have stray'd;
I must be wretched and forlorn
Without thy mercy's aid.

But Christ can all my sins forgive,
And wash away their stain;
And fit my soul with him to live,
And in his kingdom reign.

A St. Anthony paper states that Governor Ramsey in his speech at the agricultural fair in that city said:—"Who does not recognize the truth of Holy Writ—

"God moves in a mysterious way
His wonders to perform?"

The editor respectfully desires His Excellency to name the chapter and verse which contains the text.

In childhood, we chase butterflies; in youth, fancies as gay and as ephemeral; in manhood, golden schemes that tarnish when obtained; and in age, phantoms that ever lure us on, and ever elude us, too. Happy whose learneth herefrom the nothingness of this life, and looketh through its vapors to the realities of the life which is to come!

APPOINTMENTS.

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

The Messianian Conference, Pa., will commence its annual session at Yardleyville, Pa., four miles from Trenton, N. J., Tuesday, May 28th, at 2 o'clock P. M. Abundant accommodation will be provided.

J. LITCH, Pres't.

W. H. SWARTZ, Sec'y.

Eld. Edwin Burnham will preach, for the present, at the Advent chapel in Boston, Sundays, all day and in the evening—commencing Sunday, Apr. 28.

The Lord permitting, I will preach at Sutton Centre, in the Union meeting house, the 2d Sabbath in May.

Eld. J. Couch is expected to preach at Concord, N. H., in the meeting house on the corner of Centre and Green streets, the 3d Sabbath in May, and Eld. L. Boutell the 4th Sabbath at the same place.

T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. Atkinson. The two dollar bill on the Citizens Bank of Oshkosh and the two one dollar bills on the Waukesha County Bank are of no value here, those banks having failed. Shall we return them?

We have received a letter addressed to our care for Miss Lydia Dickson of Boston. The person is unknown to us.

C. N. Ford. The last received from you was on the 22d of December—so that the dollar since sent was not received.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, APR. 30, 1861.

H. Yost, Philadelphia, Pa. 1.00

Agents of the Advent Herald.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, APRIL 30.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Emily Vankleeck 1075, S S Tobias 1062—the sermon not out; Rev S J Andrews 1075, Mrs R Bachelier 1066—each \$1.

Lucy Perry, from 1005 to 1057; D G Farrington 1099; H Lucas 1092, H Kneeland 1075—each \$2.

VOLUME XXII. NO 19.

Semite gorge, would repay a journey of a thousand miles. There was no deficiency of water. It was a powerful stream, thirty-five feet broad, fresh from the Nevada that made the plunge from the brow of the awful precipice; and as the valley is only a mile in width, our delightful resting place, on the southerly bank of the Merced, in the pass, afforded us the most favorable angle for enjoying its exhaustless charm.

Like sheet lightning,
Ever brightening,
With a low melodious thunder,
All day and all night it is ever drawn
From the brain of the purple mountain,
Which stands in the distance yonder.

The thunder, however, though certainly melodious, is by no means low, as our readers may imagine, when the measure of the fall is reported to them. At the first leap it clears 1,497 feet; then it tumbles down a series of steep stairways 402 feet, and then makes a jump to the meadows, 518 feet more. The pitches are in full view, making a fall of more than 3,400 feet.

But it is the upper and highest cataract that is most wonderful to the eye, as well as most musical. The cliff is so sheer, that there is no break in the body of the water during the whole of its descent of more than a quarter of a mile. It pours in a curve from the summit, fifteen hundred feet, (height of six Park street spires, remember,) to the basin that hoards it but a moment for the cascades that follow. And what endless complexities and opulence of beauty in the forms and motions of the cataract! It is comparatively narrow at the top of the precipice, although as we said, the tide that pours over is thirty-five feet broad. But it widens as it descends, and curves a little on one side as it widens so that it shapes itself, before it reaches its first bowl of granite, into the figure of the comet that glowed on our sky two years ago. More beautiful than the comet, however, we can see the substance of this watery loveliness ever renew itself, and ever pour itself away. Our readers have seen the splendid rockets, on Fourth of July nights, that burst into serpents of fire. This cataract seems to shoot out a thousand serpentine heads or knots of water, which wriggle down deliberately through the air, and expend themselves in mist before half the descent is over. Then a new set bursts from the body and sides of the fall, with the same fortune on the remaining distance; and thus the most charming fretwork of watery nodules, each trailing its vapory chain for a hundred feet, or more, is woven all over the cascade, which swings, now and then, thirty feet each way on the mountain side, as if it were a pendulum of watery lace. Once in a while, too, the wind manages to get back of the fall between it and the cliff, and then it will whirl it round and round for two or three hundred feet, as if it were determined to try the experiment of twisting to wring it dry. We could lie for hours before Mr. Peck's door, never tired of gazing on that cataract, but ever hungry for more of the witcheries of motion and grace that refine and soften its grandeur.

Out of Work.

BY WM. ORLAND BOURNE.

Suffering and sad!
Knowing not where to go,
Wandering the city through,
Having no work to do,
Wishing he had!
Wishing all day in vain,
With a heart filled with pain,
And a hard, bitter strain,
Driving him mad!
What shall he do for bread?
Where shall he lay his head?
Suffering and sad!

Cheerless and lone!
There is no joy to him,
There is no hope for him;
Tear-drops his eyes bedim—
Grief in his tone;
Dark is the heavy cloud,
Coming down like a shroud,
Over his spirit proud—
Over it thrown;
Where all was bright and fair,
Placing a spectre there,
Cheerless and lone.

Troubled with care!
With a strong, manly arm,
Wishing to do no harm,

Finding in toil a charm,—
Labor his prayer;
With a pair of strong hands
Waiting the loved commands,
Sadly he anxious stands,
Sunk in despair,
Where shall he go and find
Work for his hands and mind?
Troubled with care!

Aching with dread!
When the long, weary day
Once more has passed away,
And he goes home to lay
Down on his bed,
What shall he say to her
Who was his comforter?
Only, the grief to stir—
"I have no bread;
I have no work to do;
I don't know what to do!"
Aching with dread!

Sighing with fears!
There are his little ones—
(Who has had sweeter ones?
Who has had dearer ones?)
Waiting in tears:
They have the hunger pain,
In this broad land of grain,
And they look up in vain,
When he appears
With a soul nearly wild,
Clasping his guiltless child,
Sighing with fears!

Haunted by night!
In his sad, fearful dreams,
Mournful the morrow seems,
Even with sunny beams
Never so bright!
There is no work to do,
All the wide city through,
Let him the search pursue
While there is light;
When the shades fall around,
Still is the toiler found
Haunted by night!

Brother, be strong!
It shall not always be!
There is still joy for thee;
There are bright days to see—
Do thou no wrong!
Keep to the true and right:
Watch for the coming light:
It shall break on thy sight,
Though it be long!
If thou shalt well endure,
So shall thy soul be pure—
Brother be strong!

A Short Memory.

A good deacon returning from church one Sabbath afternoon was accosted by a man:

"Sir, did you see a boy on the road, driving a cart with a bag of cotton on it?"

"I think I did," said the deacon, musingly; "a boy with a short memory, wasn't he?"

The man looked confused and said: "Why do you think he has a short memory, sir?"

The deacon seemed to enjoy his confusion, and even determined to increase it. "I think so; and I think, more, that he must belong to a family with short memories."

"What in the world makes you say that?" said he, more perplexed than ever.

"Why simply this," said the old gentleman, assuming, all of a sudden, a very grave and solemn manner; "because God Almighty has proclaimed from Mount Sinai, among other things, 'Remember the Sabbath day to keep it holy, and he has forgotten all about it. His memory was very short indeed, very.'"

Wirt's Criticism on Dr. Watts.

"I bought, the other day," he says, in a letter to his wife, "a copy of Watts' Psalms and Hymns. Do you know that I ever think of the man with such emotions as no other human being ever inspires me with! There is a loftiness in his devotion, and an indifference, approaching to contempt, for the praise or censure of the beings of this nether world, which is heroic and sublime. It is so awfully great that even old, surly growling Johnson, with all his high-church pride and arrogance, felt its influence, and scarcely dared to whisper a criticism in his life of Dr. Watts, which is a curiosity in this particular. What a soul of celestial fire, and at the same time dissolving tenderness, was that! How truly did he devote all the faculties of that soul to the contemplation of the glory of God and of the

Saviour! He was, indeed, 'ever journeying home to God,' and seems to have stopped half way between earth and heaven, to compose this excellent book. His was a rapt soul, and I never feel my own worthlessness so forcibly as when I read his compositions, and compare my spirit with his."

The Nations in Commotion.

If an inhabitant of one of the planets (supposing the planets to be the abodes of intelligent beings) should visit our earth at the present time, he would have the strongest reason for believing that the principal occupation of the different populations is fighting. War and not peace, seems to be the predominant idea. The world is one vast camp, and the military power every where predominates. That glorious period when the nations shall learn war no more, seems as far distant as ever. Take a map of the world, and the eye can scarcely rest upon a country where warfare does not actually exist or is not on the point of belching forth its impatient thunders. To begin at home, the two sections of the United States have already lit the torch of war. The fires of civil war are hardly extinguished in Mexico, while her guerilla chieftains are likely to embroil her in a conflict with Texas. Civil war exists as a chronic disease in all the Central American States. Venezuela is in the full tide of civil war, and New Granada also, we believe, while Ecuador, Peru and Chili are similarly engaged, and a fresh war has broken out among the States of the Argentine Confederation. In Europe, Italy is at war with the Roman Pontiff; France is evidently about to "let slip the dogs of war" upon some one of her old enemies; Austria is alive with bristling bayonets, waiting the single word that shall set them in battle array; Russia is pouring troops into Poland, where revolutionary blood has already stained the soil; Denmark is arming to resist German demands, and last but not least, England has armed her shop-keepers and tradesmen to defend the "fast anchored isle," and is putting the finishing strokes on an iron-clad "Warrior" to be launched at Louis Napoleon if need be.

In Asia, French bayonets overawe the sanguinary hate and murderous longings of the Syrian mountaineers, not yet sated by blood and carnage. China, the oldest nation in the world, is torn by a gigantic rebellion, to which was recently added a disastrous war with two of the greatest nations of the earth. Japan is rent by civil dissensions, traceable, singularly enough, to the United States, who are suffering from a like affliction. Cochinchina is engaged in a fruitless struggle against French aggression; and in India the remnants of a formidable rebellion still linger. Africa alone seems to enjoy universal peace, but that is either because her people are not civilized, and do not fight much, or because we don't happen to know much about them. In Australia, England is engaged in a war with the aborigines.

Thus it will be seen that the nations of the world are in a state of fearful commotion. The sword still holds its place as the grand arbiter of disputes; and in some of the most momentous issues as the minister of an advancing civilization, called upon to enforce the dictates of enlightened reason and Christian principles. The manufacture of rifled cannon, Minie rifles, and death dealing missiles of all sorts was never so active in the world's history, and there are no signs of cessation.—*Boston Journal*.

Frightful Scenes in Warsaw.

Foreign files by the Arabia furnish us with the particulars of the dreadful scenes at Warsaw when the Imperial troops fired upon the populace. The disregard of death by the people seems most remarkable. The Warsaw correspondent of the London Times, writing on the 10th inst., gives a description of the disastrous collision of the troops and the people on the previous Monday. After describing the peaceful though threatening demonstration on the previous day, he says:—

"Monday brought with it that uneasy, restless, insecure feeling which usually forebodes a

storm. It was a Roman Catholic holiday. As is customary, all the shops were closed, all the workshops empty, and the population of the town for the most part in the streets. The early part of the day passed without disturbance; but towards five o'clock it was evident that something was about to occur. Streams of people—men, women, and even children—were seen tending in one direction, and that towards the Vice-regal Castle. At about seven o'clock up went three rockets, and then three guns sent their booming signals over the town. We all knew too well that the work of bloodshed had begun. In a very few minutes squadrons and detachments of cavalry and Cossacks were rushing through the principal streets to take up their pre-arranged positions. Every open space was occupied, every commanding position secured. And then was heard the fire of the infantry in the distance. It was a terrible moment. Citizens, grant them misguided, if you will—grant them assembled on purpose to make demonstrations against the government—but still citizens, unarmed, unresisting, to be shot down like dogs! Surely this is not work for the 19th century and for civilized Europe. The crowd had collected in very large numbers; and a drummer was sent among them to bid them by the beat of the drum, to disperse. This was repeated three times, but without effect. Indeed, how should it have been otherwise, for many had that morning received the last sacrament, and were prepared to die? The order was then given to some squadrons of mounted Gendarmes and Cossacks to charge with drawn sabres. This they did, wounding many, but still the crowd would not move. Then went forth the word of command to the infantry to fire. The scene, I am told, had something of the sublime in it. Men and women stood up before the level muskets and repeated the order, 'Fire!' Mothers held up their babes and echoed the cry, 'Fire!' The disregard of death was something awful. Then came three crashing volleys in quick succession. The accurate number of the killed and wounded, perhaps will never be known. The viceroy, in an official statement published in some of the papers next day, acknowledges that 10 were killed and 108 wounded; but the number was much, much greater. The corpses were at once seized, and many wounded also, and dragged within the court of the Castle. The crowd, running for shelter into the nearest streets, was met by other bodies of troops and attacked.

At one point they were hemmed in between two masses, and, falling on their knees, commenced singing a hymn. Even in this posture shots were fired among them. In the exasperation of the moment two soldiers were killed and several seriously wounded. Two young students, intimate friends, were there together in the front rank. One fell dead, shot by the soldier opposite; his friend seized the soldier's bayonet and killed him on the spot. Little by little the crowd dispersed, and the streets were cleared by mounted patrols of Cossacks, with their lances all in rest. Meanwhile, in answer to the signals, regiment after regiment of infantry had been marched into the town, and now occupied all the squares and open spaces under arms. Night closed in upon a city held by a hostile army, not protected by its own peaceful civil government.

Such were the events of Monday, April 8. During the night bodies of police, supported by troops, went through the town to all houses where it was supposed there were any dead or wounded, and removed them to the citadel. Weeping women were thus deprived of the only solace left them—that of tending their sick, or bearing their dead to the burial. I say nothing of the dead; but that the wounded should have thus been removed from the custody of their relatives I say was inhuman. The troops bivouacked on the spots they had occupied during the evening, and next morning the town presented the appearance of a vast camp—infantry, cavalry, artillery, and Cossacks filled every open space. Patrols constantly passing along the street, and commissariat waggons, with food for the troops, accompanied by armed escorts, were seen at intervals on their way to the several positions. During the day excitement ran very high; but, happily, there was no very serious disturbance.

Whenever crowds collected they were dispersed.

Individual acts of violence occurred. Soldiers tore the national mourning from those who continued to wear it, and collisions took place in consequence, in which wounds were received, and, I am told, life was lost. Crowds of men and women went to the churches to receive the sacrament, not knowing when death might overtake them. The prevalent feeling all day (as it has been up to the moment at which I am writing) was one of uncertainty and insecurity. But there is no change whatever in the popular mind. They are ready to be shot down again to-night, or to-morrow, or whenever the time comes, unarmed, unresisting as they were on Monday night. I have talked with members of workmen's families, and in that class they are equally ready to be victims, and equally purposed not to resort to force. Still, they will make their wishes known. "Government must and shall hear us," they say, "or Europe shall."

The Russian government is at this moment buying a great many horses in Germany for the artillery and cavalry, and is preparing immense quantities of camp materials and stores of all sorts. From the same source of information we learn that the persons arrested in Warsaw, in consequence of the events of April 8, are divided into three categories,—the first comprising the individuals the least compromised, who will be sent to the fortress of Modlin, where they will pass six months; the second, comprising the young men who were dragged into the movement, will be incorporated in the infantry regiment of the Caucasus; and the third, the individuals regarded as the ringleaders, will be incorporated in the frontier regiment of eastern Siberia. These rigorous measures, if they should be carried into execution, will produce a painful impression throughout Europe.

The Chances of a European War.

The Opinion National has an article discussing the probabilities of peace or war. After alluding to the disquieting rumors which were current about the middle of last week on the subject of warlike demonstrations along the banks of the Po, our contemporary proceeds to consider the probabilities of Italy, on the one hand, or of Austria, on the other, commencing hostilities. And first, as to Italy, it says:—"Will, then, war break out anew? Should we expect and prepare for it? Who can desire war? Is it Italy? Evidently not. She is not yet constituted; is not in possession of her capital; the south supplies her with few or no resources; and her army and navy are not what they will be in two or three years. If Italy intends, as she openly announces, to claim Venice one day, she has no need for hurrying; she knows that time is her confederate, and that the same principle by which she is constituting herself is causing the decomposition of Austria; she knows too, without any doubt, that France would disapprove of her assuming the offensive in any way, and would not consider herself obliged to afford assistance. If, then, war is to break out on the banks of the Po and the Mincio, we be certain in advance that Italy will not take the initiative in the attack."

As to Austria, the writer considers her position and interest to be quite different:—"Austria," he observes, "has in Venetia an excellent and numerous army, ready to enter on a campaign; she possesses fortified places of the first order, and has just put Venice in a formidable state of defense. To take advantage of her superiority in numbers and organization to crush Italy—to bring back to her flag the prestige of victory—to revive in all Italy the hopes and the efforts of the reaction—to restore the Dukes, and to replace the King of Naples on the throne—such might be for Austria the result of two battles won. The temptation is great—so great that if she has abstained from action up to this day, if she has tolerated, arms in hand, the successive invasions of the Marches, Umbria, Naples, the taking of Ancona, Gaeta, and Messina—that prolonged inaction, that unnatural longanimity, can only be attributed to the fear of drawing a second time into Italy the armies of France, and of exciting the renewal of a contest from which this time she would not escape on such easy terms

as from the last. But it will be said, if the fear to bring France into Italy has restrained Austria for a year, why should it not continue to do so? Austria cannot doubt that, if her army were to cross the Mincio, 150,000 French would go to meet it, and would perhaps, reconduct it to Vienna. Yes, it is certain that Austria has an interest in making war; that the longer she waits the weaker she will be, and the stronger will be Italy; and that at all times what is loss for her is gain for Italy.

If, therefore, Austria should think of making war in Italy, she must, our contemporary declares, have provided a diversion for France on the Rhine, and she could only have done so by inducing Prussia to enter into a league with her to act against France at the same time that the troops in Venetia act against Italy. On the subject of such an alliance our contemporary says:—"That a coalition of Prussia and Austria against France is an extravagant idea, we do not deny; but an attack of Austria isolated, on Italy supported by France would not be less so. On the other hand, why do we see on the Mincio the preparations which announce an approaching entrance on a campaign, such as the order to leave given to families of public functionaries—the calling out of reserves of an army already on a war footing—the arrival of sisters of charity, &c.? It is difficult, we admit, to discover the truth in the midst of so many incomprehensible facts and absurd hypotheses. Nevertheless, it seems to us that the French Government would do well to be prepared, to place the army of Lyons on an active footing, to complete its effective, to keep the fleet at Toulon in readiness to put to sea, and not to consider as absolutely inadmissible the most improbable acts of extravagance."

Letter from Syria.

Correspondence of the Traveller.

Beirut, Syria, April 6th, 1861.

It is with the deepest regret and disappointment that I am compelled to continue my discouraging accounts of Syria. Would that I could with truth change the spirit of my letters and say something good of this poor distracted land; but alas! we have waited in vain to see the guilty punished, and other and important and decisive measures taken for the introduction of a better state of things. True, we in Beirut are living in a certain sort of tranquillity, but we feel that it is not permanent. Damascus is in a most unsafe condition, and in such constant terror have the Christians been kept that have remained there all this time, that being unable to endure it any longer, they are leaving in great numbers, and one may daily see large cavalcades of the poor creatures entering Beirut. But the question is, how much better off are they here than at their own doomed city? Slight indeed is the improvement in their condition by the change—for the Moslems of Beirut show the same old spirit of cruelty, and although the shedding of Christian blood is something they dare not do, while the French are here, yet by their boasting and insolent manner, they give every evidence of their determination to wreak vengeance upon the Christians so soon as the much dreaded army of Giaours leave them to do as they please. Such being the case, the fears and misgivings of the Europeans are on the increase, and I do not think many will place so slight a value upon their lives as to remain here after the departure of the French. As for trade and commerce, they are at a stand still, and business of every kind is becoming more and more dull. Merchants have not the heart to transact anything of a business nature in a brisk and active manner. But we should congratulate ourselves that, although the state of things here is bad enough, we are by no means so badly off as the inhabitants of some of the less important towns of Syria. I allude more particularly to the villages of Hasbeyia and Rasbeyia, where there are disturbances, and if we are to be left with no soldiers except these worthless and unpaid Turkish battalions, the whole country will be in the same deplorable condition as the two above mentioned villages, where the Christians know not what it is to enjoy a moment's security.

The Gathering of the War Cloud in Europe.

Our sad condition, engaged in a civil war, of which no man can predict the result, has led the people of this country to overlook the progress of affairs in Europe, from whence the mutterings of a dreadful contest soon to commence, comes to us by every arrival. A Paris correspondent writes under date of the 11th inst. as follows:

The illness of the Pope continues to give alarm to the Antoneli party and great hope to the Italian party; his death, every body feels, would produce radical changes in the existing state of things and remove the chief obstacle to the unity of Italy. There seems to be no hope of negotiating with him. Mons. Barthe said to other day in speaking of him: "He will hear of no compromises; he is the Lafayette of Papacy," alluding to General Lafayette's republican convictions which could be shaken neither by the scaffold of '93, nor the artillery of 1800, nor the eloquence of 1815 and 1830. His death would cause a new election where neither Italian nor French gold, influence and promises would be spared to secure the election of a Pontiff made of pliant stuff as suits with the desires of Vittore Emanuele and Louis Napoleon. Pius IX. is now an old man of seventy, and the work of years has been accelerated by the corrosion of cares on a body which was never of a strong complexion. Whether it be the first of April which casts its ludicrous shadow upon us, or that we feel the quiverings which forerun the earthquake, certain it is the political atmosphere was never more agitated than it is now by all manner of alarming rumors: some long faces vow Russia and France entered into a secret treaty for the partition of Turkey (a poor country, which is certainly in a deplorable condition,) on the 13th March last; other faces no ways shorter, whisper mysteriously of negotiations between Russia, Austria, Italy and France for the dismemberment of Turkey, for the extension of French territory to the Rhine, for the destruction of Belgium, for the obliteration of all the minor powers of Germany under Prussia, to whom Austria would concede its German provinces, and surrender its Italian provinces to Italy, receiving in exchange the Roman and Slave Provinces on the lower Danube, which consolidated with Hungary, Bohemia, etc., would make it a powerful and united Slavonic Power of the first magnitude, while Prussia, rewarded by Holland, the Hanseatic towns, all the minor kingdoms, principalities and powers of Germany, would relinquish its Polish provinces, Russia rewarded by Greece and Constantinople, would imitate Prussia's example, and the Kingdom of Poland would be reconstituted. England would be driven from the Mediterranean, and the Continent would attempt to ruin her. You may rest assured some such scheme is on foot. Louis Napoleon is exerting every influence in intrigue and corruption can bring into play against England. Mons. Mires, the poor banker's arrest, was chiefly due to his active exertions to sustain Turkey, and thereby counteract these designs. Frenchmen here insist that Austria is or will soon be obliged to make its election between being the monarch of a German dynasty in an empire where the Germans are in a minority; or the monarch of a Slave Dynasty well consolidated and powerful. It is asserted here upon excellent authority that the French Ambassador at Vienna has offered to the Austrian Government to surrender Venetia to Vittore Emanuele and gain close alliance with Italy and France against the Hungarians and other discontented provincials within its borders together with territory on the Adriatic and the Lower Danube. Rumors of changes in the Cabinet are still current (nobody believes what the Moniteur says); the most accredited place Mons. Baroche as Minister of the Interior, Mons. Rouher taking his place as Minister without a portfolio and President of the Council of State; while Mons. de Persigny becomes Minister of Foreign Affairs in place of Mons. Thouvenel, sent to Constantinople or to St. Petersburg, while Mons. Fould becomes Minister of Finances and negotiates the loan of \$200 or 300,000,000.

But the war rumors are most numerous, and if they are to be believed, Marshal MacMahon

has been summoned to Paris by telegraph, and has had a long conference with Louis Napoleon. There has been a long council, at which all the Marshals were present, at the Tuileries. The Lyons camp is to receive great reinforcements. The cabinet of Turin has requested Louis Napoleon to send a garrison to Ancona. Four men-of-war are victualling at Toulon, and are immediately to be sent to the Syrian coast. The reason Louis Napoleon removed the ashes of Napoleon early in April, instead of waiting for the 5th May, is, he knows that by the 5th May all his time and attention will be absorbed by the gravest cares. Every body in Paris believes war at hand—inevitable—and this a great European war. The last letters received from Rome represent the Pope as contemplating a departure from the Eternal City. He has already sent his most valuable pontifical ornaments, relics, and the costly presents made him by sovereigns, carefully packed in boxes, to Spain. The Cardinals are expecting to be forced to a general flight: a French Bishop has received a letter from a Cardinal, in which the latter says: "The situation of affairs grows worse daily, and I foresee new misfortunes, which will force us to leave Rome; perhaps I shall be glad to find with you a refuge from the tempest. Several of the Cardinals think of retiring to the South of France, or to Nice, for as that town no longer belongs to Piedmont, we may reside there with something like security."

The French Government makes its soldiers take long marches every day, and they carry with them several days' provisions; this is to insure them to war's fatigues. It is said Louis Napoleon has invented a new musket, which will carry a ball three thousand yards and pierce the thickest obstacles; its barrel is said to be very short and the stock very thick. Russia is said to be endeavoring to secure a basis of operations against English India, at Samarkand. Louis Napoleon has written a severe letter to Prince Murat, touching the latter's obstinate pretensions to the Neapolitan throne; Louis Napoleon warns him that if he persists there will be a rupture between them. The French Minister of Public works was not present at the recent opening of the bridge across the Rhine at Kehl; a sign of war, for it was Louis Napoleon who forbade his appearance; and contrary to all usage no decorations were distributed to the German engineers. The French Government has issued \$60,000,000 of Treasury bonds; its floating debt is now at least \$300,000,000. It is said 8400 Savoyards have elected to remain Italians notwithstanding the annexation of Savoy to France.

There is a petty quarrel between the elector of Hesse and Louis Napoleon, which shows the tendency of the French government to keep alive disputes. The diplomatic representative of Hesse has been appointed to another post, but he cannot obtain an audience of leave, because Louis Napoleon refuses to receive letters of recall unless the elector of Hesse signs the letter "Your servant," which the latter properly refuses. German newspapers engage Hesse to recall its representative without the formality of an audience leave. They confess it will be a diplomatic rupture, but they say that in the present confusion which reigns in Europe, this will produce no disagreeable consequences."

Foreign News.

St Johns, N. F., April 29. Steamship Adriatic, from Galway 23d arrived at 2 P. M.

Madrid papers deny that the Spanish government intend to reject the offer of the reincorporation of St. Domingo with Spain.

The provinces of Poland are divested of Russian troops, who are all concentrated at Warsaw.

A writ of execution has been issued against the Great Eastern at the suit of Scott Russell, for the satisfaction of his claims.

It is reported that the Conservatives are preparing to make a strong opposition to Mr. Gladstone's Budget, in hopes of creating a Ministerial crisis.

It is reported in Paris that Prince Napoleon is about to leave for London to demand explanation

tions from the Duke D'Aumale of the observations in his recent pamphlet injurious to the Prince's honor.

The Emperor's Private Secretary has also published a contradiction of the passage in the pamphlet affecting the character of the Emperor.

All the great houses in Marseilles have suspended. The liabilities in some cases are very heavy. The failures were caused by the Turkish Government not providing for its acceptances, and the refusal of the Bank of France to continue advances.

The important debate in the Italian Parliament on the reorganization of the Southern army was continued on the 20th. Count Cavour made various explanations in the course of which he eulogized the Garibaldian Generals, but said the Government was conforming to the wishes of the friendly Powers. He was not willing to take the initiative for Venice, and could not accept Garibaldi's proposition in favor of reconstructing the Southern army. In case of danger of war, however, the volunteers would be reorganized, and Garibaldi requested to take the command.

Garibaldi said he was not satisfied with these declarations, as the prospects were alarming. He insisted therefore, upon the reorganization of the Southern army.

The Chamber finally adopted by a vote of 197 against 75, the following order, proposed by Ricasoli: "The Chambers having heard the declaration of the Ministry, are convinced that the decree for forming three divisions of the volunteers will be faithfully executed; that the government will suitably provide for our brave Southern army; that the government will know how to increase and arrange the forces in an efficacious manner; and finally, that the Chambers are convinced that the government will actively occupy itself with the armaments for defense which appertains to the government alone." Passed to the orders of the day.

The reactionary movement had been completely suppressed.

Garibaldi was not expected to attend the sittings of the Chambers for several days, owing to his ill health.

Relazzo, President of the Chambers, was unable to preside.

Affairs at Warsaw were unaltered. Gortschakoff had issued a proclamation, stating that assemblages for political discussion will not be tolerated, and that order can only be maintained by the civil officers with the assistance of the military.

The national prayer is prohibited in the churches of Warsaw, under a threat of military interference.

All the Russian troops in Poland are concentrated in Warsaw.

The Cossacks fired the city of Chelm for the purpose of plundering it, but the flames were extinguished.

London, Tuesday morning. The budget was debated in the House of Commons last night. The Opposition denounced it generally, but proposed no amendment.

Lord John Russell said the proposed conference on the slave trade would not be held, because the American Government refused to take part in it.

ADVENT HERALD.

BOSTON, MAY 11, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to

the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.

Dr. Cumming's Great Tribulation. First and 2d vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Extra Edition of March 16th.

We are able to supply a few more copies of the extra edition of the *Herald* of Mar. 16th,—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. with the Declaration of Principles, and an article on the 2d Chapter of Isaiah, at the rate of 10 copies for 25 cts., or 50 for \$1.

OUR RECEIPTS this week, though better than last, do not meet one-half of the expenses for the week. Thanks to sisters Farnsworth and Lawrence, and Bro. Cogswell, for material help. We fear we shall be compelled to put forth an earnest appeal to others who are like-minded. Friends of the *Herald*, shall it not be continued free from debt?

In the extreme smallness of our present receipts, the following note is received with the hope that it may be the precursor of many others of like tenor. When we are oppressed with the condition of our finances, it is much more laborious to prepare the matter for the *Herald*'s weekly issue. It is hard writing editorials with a sad heart, or a failing treasury.

Bro. Bliss—Dear sir:—Though a stranger to you in person, I am not a stranger to your valuable paper. I have been a reader of the *Herald* ever since it was first published, and highly prize its weekly visits, it being the only Advent preacher we have in this vicinity except the Bible. I study its contents with pleasure, and I trust with profit. I inclose to you two dollars for the *Herald*, and also two dollars for the A. M. Association. I remain, dear sir, Yours in hope of speedy redemption,

Mrs. LUCRATUS LAWRENCE.

W. Shefford, C. E., May 1, 1861.

Since the above, a little timely aid has been received from Sister Farnsworth and Bro. Cogswell. We hope to hear from others from whom we have not thus heard the present year.

MISSING, from our Library, vol. 1 of "Faber's Sacred Calendar of Prophecy." Any information respecting it will be thankfully received.

OSLER'S SERMON. Have not yet received this so as to fill orders.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

S. A. Hill. That view was not held three years since, and we have not supposed any change of opinion respecting it since then; but having had no conversation on that point, we do not feel warranted in affirming anything where we have not the necessary knowledge to state positively.

With you, "we like Dr. C's writings, but do not adopt his view, to which you refer, that making the earth to have existed for long ages before Adam. The teaching of Scripture is very explicit, that "In six days the Lord made heaven and earth, the sea, and all that in them is." And that geological theory, is as much at variance with geological facts as it is with the letter of the Word.

Whilst, however, "we do not think him always right," and find him often quite careless and unreliable in his statements of the opinions of writers on prophecy, so that we never feel safe in adopting an opinion of his till we have verified its accuracy by personally examining his authorities, yet his writings abound with elegant and eloquent pages, and his sentiments are so evangelical, and so draw the heart to Christ, that he cannot be read but with very great profit.

In judging the writings of others, there are two extremes to be alike guarded against. Because we may find some things unreliable, we should never, for that reason, discard all the writings of any one, but only such statements and opinions as are defective. And on the other hand, we should never so submit our judgments passively to the assertions of any other, as to make him our oracle, or adopt whatever he may say because he says it. In obeying the injunction to take heed how we hear, we should carefully scrutinize any statement before we receive or reject it, and should discriminate between that which is accurate and reliable, and that which is not so. Those who entirely discard and condemn

any writer because of the advancement of some things unsound and inaccurate, and they who take offence at any kind and courteous criticism, or respectful specification of misquotation or other inaccuracy of a favorite author, are alike widely astray from that path of truth and rectitude in which every teacher must studiously walk to be a safe leader or guide. The clay of error never strengthens, but always weakens the structure of truth with which it is mingled.

God's Winds.

1. What name do we give to the moving to and fro of the air?

Ans. It is *wind*: "The *wind* goeth toward the south, and turneth about unto the north; it whirl-eth about continually, and the *wind* returneth again according to his circuits," Eccl. 1:6.

2. Do we know whence and whither the winds come and go?

Ans. "The *wind* bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit" John 3:8.

3. If God had not revealed himself to us in his word, should we have known who made and controls the wind?

Ans. "Who hath ascended up into heaven, or descended? who hath gathered the *wind* in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" Prov. 30:4.

4. Can we not tell the name of the Creator of the wind?

Ans. "Lo, he that formeth mountains, and createth the *wind*, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord The God of hosts is his name," Amos. 4:13.

5. Does God control, as well as create the wind?

Ans. "They that go down to the sea in ships, that do business on the great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man. Then they cry unto the Lord in their trouble, and he bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still," Psa. 107:23-29.

6. What does the Psalmist say the Lord did when he called on him in his distress?

Ans. "He heard my voice out of his temple, and my cry came before him into his ears. . . . He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the *wind*. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies," Psa. 18:6-11; and 2 Sam. 22:12.

7. What does David mention as evidence of God's greatness?

Ans. "O Lord my God, thou art very great; Thou art clothed with honor and majesty. Who coverest thyself with light as with a garment; who stretcheth out the heaven like a curtain: who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the *wind*," Psa. 104:1-3.

8. When the flood covered the earth, what instrumentality did God use for the drying up of the waters?

Ans. "God remembered Noah, and every living thing, and all the cattle that was with him in the ark; and God made a *wind* to pass over the earth, and the waters assuaged," Gen. 8:1.

9. How did the Lord open a passage for Israel through the sea, when they came out of Egypt?

Ans. "The Lord caused the sea to go back by a strong east *wind* all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea up on the dry ground: and the waters were a wall unto them on their right hand, and on their left," Ex. 14:21, 2.

10. Is there any illustration drawn from this, in respect to the future deliverance of God's people?

Ans. "The Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty *wind* shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod," Isa. 11:15.

11. What did Moses, in his song of praise for deliverance, say of the destruction of the Egyptians?

Ans. "In the greatness of their excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which didst consume them as stubble. . . . Thou didst blow with thy *wind*, the sea covered them; they sank as lead in

the mighty waters. Who is like unto thee, O Lord among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders," Ex. 15:7, 10, 11.

12. When the children of Israel spake against God in the wilderness, and said, Can God furnish a table in the wilderness?" "Can he provide flesh for his people?" did he not show them that he could do so?

Ans. "He caused an east *wind* to blow in the heaven; and by his power he brought in the south wind. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea; and let it fall in the midst of their camp; round about their habitations. So they did eat and were well filled," Psa. 78:26-29.

13. How did the Lord rain flesh upon them?

Ans. "There went forth a *wind* from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth," Num. 11:31.

14. What said Solomon to the wind, respecting his garden of spices?

Ans. "Awake, O north *wind*: and come, thou south; blow upon my garden that the spices thereof may flow out," Cant. 4:16.

15. What did a messenger say to Job, respecting his sons and daughters, when the Lord had given Satan permission to touch all that Job had?

Ans. "Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great *wind* from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee," Job. 1:18, 19.

16. How does Job speak of the calamities that overwhelmed him?

Ans. "They came upon me as a wide breaking in of waters: in the desolation they rolled themselves upon me. Terrors are turned upon me: they pursue my soul as the *wind*, and my welfare passeth away as a cloud." "Thou liftest me up to the *wind*: thou causest me to ride upon it, and dissolvest my substance," Job 30:14, 23.

17. When the prophet Jonah was told to go and cry against Nineveh, and he attempted to flee from the Lord's presence to Tarshish, what did the Lord send out into the sea after him?

Ans. "The Lord sent out a great *wind* into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." "So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging," Jonah, 1:4, 15.

18. How did our Savior give proof of his Divinity by commanding the wind and the sea?

Ans. When crossing the sea of Gallilee, "there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord save us: we perish. And he saith unto them, why are ye fearful, O ye of little faith? Then he arose, and rebuked the *winds* and the sea; and there was a great calm. But the men marvelled saying, What manner of man is this, that even the *winds* and the sea obey him?" Matt. 8:21-27.

19. What other exhibition did our Savior give of his control over the winds?

Ans. When our Savior had sent his disciples away in a ship, he departed unto a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on land. And he saw them toiling in rowing; for the *wind* was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. And he went up unto them into the ship; and the *wind* ceased: and they were sore amazed in themselves beyond measure, and wondered," Mark 6:46-51.

Faber on the 2300 Days.

AN INQUIRY.—Bro Bliss: There is such a difference between the position of G. S. Faber in the extracts which I gave from his works in the *Herald* of Feb. 9th, and that which he takes in your extracts given in the Time of the End, pp. 68-76, that I am led to ask for an explanation. I had not noticed the difference till I saw it mentioned by Bro. Child in your last issue. My copy of Faber's "Dissertation on the Prophecies" is the "Second American edition from the second London ed. in two Volumes printed" in New York in 1811. I expect yours is a later edition and that the author changed his views. Is it so?

J. M. O.

26 April '61.

Ans. We have of Faber's Works,

1. A "Dissertation on the Prophecies, that have been fulfilled, are now fulfilling, or will be hereafter fulfilled, relative to the Great Period of the

1260 years" &c. By the Rev. George Stanley Faber, 5th revised edition in 1814.

2. To the above he added a third vol. with the same title, but containing "Supplementary Dissertation, of which we have the London edition of 1818.

3. "The Sacred Calendar of Prophecy: or a Dissertation on the Prophecies, which treat of the Grand Period of seven times, and especially of its second moiety, or the latter three times and a half." By Geo. Stanley Faber, in three volumes.

We have the last two of these 3 vols. and own the entire set; but vol. 1, is, for some reason, at the moment unaccountably missing.

Our extracts on pages 68-76 of Time of the End, are from vol. 1 of the Dissertations the 5th London Edition of 1814.

This vol. contains the Prefaces to the first, and second, but for no subsequent editions. In that for the second edition, dated 1806, he says: "Except where I have corrected some errors (of no great moment so far as my main subject is concerned) the text remains the same as it stood in the year 1804: and whatever matters of importance have since occurred, are thrown into the notes. While the reader therefore is requested to consider the body of the work as written in the year 1804, he will find the proper date annexed to every note which has been subsequently added."

As our fifth edition contains no Preface subsequent to that of the second, we conclude that the text should still remain as first written, and that any changes of opinion between 1806 and 1814, should be expressed by Notes. But to the extracts we have given in the Time of the End, there are no notes appended in the 5th Ed., expressive of any change of opinion on any point covered by those extracts. And the only note on those pages, in the vol. is a very long one in which he endeavors to show that "2300" is not the true reading, for the reason that it would have already expired.

Your extract, in the Herald of Feb. 9th, from the second edition, is evidently from pages corresponding with pp. 288-291 of the 5th edition. But your extract from the 2d reads so differently from ours from the 5th, that Mr. Faber, between 1806, and 1814 must have made a radical change of opinion on that point; which he was in duty bound to have frankly stated in some note, or else not have left the Preface to his second edition, with no subsequent one, in his fifth.

The Supplementary Dissertations of the the third vol. show no subsequent change of opinion on this point.

The first volume of Faber's "Sacred Calendar of Prophecy" being missing, we can make no reference to its Preface. We are of the impression, however, that he there confesses to various changes of opinion. We shall hope soon to find its whereabouts; and should we do so, will inform you what these changes are. On turning to its second vol. where he discourses of the 2300 days, we find no allusion to any diverse reading. He says, however, in a note:

"Some persons have imagined, from the peculiarity of the expression, that we ought to understand, not two thousand three hundred days, but only two thousand three hundred half days, which would reduce the period to no more than one thousand one hundred and fifty. I myself cannot discern the possibility of extracting such a sense from the original phraseology. The term, I think is clearly two thousand three hundred days, whether those days be literal or prophetic," vol. 2 p 175.

He then proceeds to argue that they ended in A. D. 1517. He says,

"The voice of history has determined that this predicted cleansing or reformation of a corrupt demoneolatrous church commenced in the year after Christ 1517. Hence in the year after Christ 1817 the 2300 years must plainly enough expire," Ib. p 179. And, "If we calculate retrogressively 2300 years from the year after Christ 1517, we shall be brought to the year A. C. 784 for the commencement of the period, and for the rise of the Persian monarchy," p 180. He then goes on to end his seven times, and his 1260 days of Mohammedanism, in A. D. 1864.

It appears from this that in 1828 he had abandoned his early opinion of the "2200" reading and his later of "2400." His ending the 2300 so far in the past, we do not think based on any sound argument. O what shifting views and contradictory reasonings great men often indulge in!

Our Trust and Shield.

"Some trust in chariots, and some in horses: but we will remember the name of the Lord our God," Psa. 22: 7. "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. An horse is a vain thing for safety: neither shall he deliver any by his great strength," Psa. 33: 16, 17. God "delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man. The Lord taketh pleasure in them that

fear him, in those that hope in his mercy," Psa. 147: 10, 11. "There is no wisdom, nor understanding, nor counsel against the day of battle: but safety is of the Lord." Pro. 21: 30, 31. "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots because they are many, and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord," Isa. 31: 1. "The Egyptians are men and not God; and their horses flesh and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is helped shall fall down, and they shall all fail together," Ib. v. 3. "Thou art my King, O God." "Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me," Psa. 44: 4-6. For God said of Judah: "I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen," Haz. I: 7.

The Young Physician.

A young physician* had been failing health for five long years. In vain had he sought health by distant travel, and by residence in a southern clime and now he had come home to die. Human help and change of scenes being of no avail, he began to look to the Great Physician for that spiritual healing of which he now realized the need. He sought, and when he found peace no hymn was so sweet as that beginning with,

"Just as I am without one plea."

A day and a half before his decease, he was thought to be dying. Feeling that his last moment had come, he dictated this communication, which was read at their 10th anniversary in August following to his Class in Yale—that of 1847

"My Dear Classmates: I had hoped to have lived long enough to attend our Class anniversary at the next commencement; but God has ordered otherwise. May He shower upon you His choicest blessings. And when you stand as I now do, on the verge of eternity, may you hear that welcome, 'Enter thou into the joy of thy Lord.' That you may all have that unspeakable happiness, I testify to you that there is but One Name under heaven given among men whereby we must be saved."

This done, he gave himself to meditation and prayer. "I am not," said he, "on earth in the sense that you are. I can see the angels. There is one in this room passing away with heaven full in view. I now realize as I never did before that I have a spirit as well as a body. Though my outer man perish my inner will survive in all its integrity, and when I am absent from the body I shall be present with the Lord. All the words of all the languages in the world would not express what I now feel. Worlds would not be an equivalent. O the extatic visions that dazzle my sight!"—with other words of like import. And then he repeated the first verse of that hymn which he had found so precious:

"Just as I am, without one plea,
But that Thy blood was shed for me
And that Thou bidst me come to Thee,
O Lamb of God, I come!"

A few hours later, and he went into the Savior's presence, while his body rests in hope of a resurrection to immortality at Christ's appearing.

* Deceased March 18, 1857.

The Lost One Found.

In a pious German family, that settled early in the forests of Pennsylvania, there were two little girls, named Barbara and Regina, the one ten and the other nine years of age. Their mother had taught them to read the Bible and to pray to Jesus, and they committed many texts to memory. Their mother also often sang to them; and the hymn she loved most to sing was:

"Alone, yet not alone am I,
Though in this solitude so drear:
I feel my Saviour always nigh,
He comes the weary hour to cheer;
I am with him and he with me,
Ev'n here alone I cannot be!"

In the year 1754 a war broke out between the French in Canada and the English colonies. The Indians joined the French, and destroyed or took captive many a poor white family. They found this German dwelling, killed the father and one of his sons, and took the two little girls prisoners—the mother and another son being providentially absent to carry some grain to a mill some miles distant.

It was never known what became of Barbara, but Regina, with another little girl two years of age whom she had never before seen, was given to an old woman Indian who treated them cruelly. For ten yrs. was she in captivity; but Regina never forgot her good father and mother, and she taught her little companion to kneel down and pray to the Lord Jesus, and to say all the texts and hymns she could remember that she had learned of them.

In the year 1764, by the kindness of God Col.

Bouquet, with some English troops, came to the place where she was, subdued the Indians and compelled them to ask for peace; which he granted on condition that all their white captives should be given up to him. More than four hundred prisoners were thus recovered, and among them were Regina and her little companion. The Colonel carried them to Carlisle in Pennsylvania, and advertized in the papers for parents, who had lost children by the Indians, to come and see if they could find them.

Among other parents, who came in search of lost little ones, was the mother of Regina. She went up and down among the four hundred captives, weeping as she went, for she saw in no one of them any resemblance to the children she had lost. Regina had become a young woman, she had grown up among the Indians, looked and spoke like them, and her own mother did not know her, while she failed to recognize her mother. As Col. Bouquet saw her despairing look, he said to her, "Do you recollect nothing by which your children may be discovered?" She replied that she recollect nothing but a hymn she used often to sing to them. "Sing it," said he, "as you used to do," She began:

"Alone, yet not alone am I,
Though in this solitude so drear."

The mother had hardly commenced, when Regina thought she recognized a once familiar sound; and before the two lines were completed she rushed from the crowd, began herself to sing the same, and mother and daughter were embraced in each other's arms, weeping for joy.

The little companion of Regina could find no mother. Her parents had probably been murdered. She clung to, and so was taken home with Regina, though Regina's mother was very poor. One of the first inquiries Regina made, was for "the Book in which God speaks to us;" and when a Bible was given her, it was found she could still read it.

A useful hymn was that to this mother and daughter; for had she not learned her children to commit to memory texts and hymns, and sung to them when they were small, she and Regina would not again, have recognized each other; the one would have been a bereaved mother, and the other an orphaned daughter all their days.

The Boy that Desired Conversion.

A little boy, only ten years old, named Schoville Haynes McCullen, in Syracuse N. York, wrote a note to the Fulton st. prayer meeting in N. Y. city, dated March 18th 1860, and saying:

"I have heard that persons might ask for prayers. I thought you would be so kind as to pray for me, a little boy of ten years, that I may be converted. Pray for me every day."

They did pray at that meeting for this little boy, and he was converted. He lived but a few months, when he was taken sick and died. The day before, he said: "Pray for me that Jesus may be with me till I die; and when I die that I may be with Jesus." On the morning of his death, he sent a message to the children in the Sabbath School, saying: "Tell all my mates to love the Lord and to lay themselves at Jesus' feet." To his mother he said, "I love you, mamma, dearly, but I love Jesus more, and you want me to." He then repeated the hymn:—

"In the Christian's home of glory,
There remains a land of rest;

And then he fell asleep in Jesus: His prayer was answered.

Look out for Him.

On the 25th of April a stranger called at this office and gave his name as Ebenezer W. Chase of Abington, and representing himself as a son in law of Bro. Chase Taylor. He said he had just arrived from the South where he had been engaged in getting out live oak timber, and needed two dollars to take him to Bro. Taylor's,—promising to return it the next mail. We let him have the two dollars; but not hearing from it, we wrote Bro. Taylor, who writes: "Mr Chase is no way related to my family. I am sorry you have been imposed upon. When I left Abington he went to Middleboro where he— I think he should be advertized before he has opportunity to impose on others."

If any one can tell his whereabouts, we should like to learn it. He was formerly a subscriber to the Herald, and stopped it owing one dollar. When here he gave as the reason for stopping it, that he had the reading of the Herald in his father Taylor's family, and would send that dollar with the other two. Look out for him.

The War.

There is but little to add to the intelligence given in our last in respect to the war. Additional troops have been enrolling in all parts of the north, and moving towards Washington. There are now about 30,000 troops in that city, and 20,000 more on their way to it. The President has issued a requisition for 60,000 more, additional to the 75,000 be-

fore ordered. The several loyal states are also raising about double the number of troops severally required of them. So that there will soon be about two hundred thousand men under arms for the defense of the Government.

To day, Monday May 6th. or rather yesterday, terminated the twenty days grace given the insurgents, by the President in his proclamation of Apr. 15th, in which they might lay down their arms. The government, therefore, is now at liberty to commence active operations; and we look the coming week for some important movement.

There has been some manifestation of impatience at the slowness of the movements thus far, and because the precise course to be pursued by the administration is not known. But it must be apparent, that the government can move successfully no faster than it is prepared to. And to announce to the world the precise plan of operations would be suicidal. There must be moves and counter-moves in the operations of war; for it is often by blinding the enemy that he is most successfully foiled.

Our readers are probably aware that Virginia passed an ordinance of secession, and union with the southern confederacy, but conditional on a vote of the people on the 23d of May. The reign of terror is such there, that unless some unforeseen event occurs, the people will probably ratify it. In western Virginia, however, there is a growing Union sentiment, and talk of a division of that state.

In Maryland, the legislature has refused to secede, and the Union sentiment is there gaining ground. There is now free passage across that state by U.S. troops; and by the end of the week Baltimore will doubtless be occupied by U.S. troops.

In Kentucky, Tennessee, and Missouri, there is as yet no movement towards secession; but Unionists we judge to be in a minority there. Their future position will turn much on the occurrences of the few coming weeks.

The Boston journal gives the following

HINTS OF WAR POLICY.

The signs are multiplying not only that the Administration is determined upon crushing out rebellion in the shortest possible time, but that a military policy, some time since definitely arranged, is soon to be developed in the field. Two or three points force themselves upon the reader of the current intelligence, as follows:

1. It is apparent that a powerful force will be moved down from Pennsylvania through Maryland to Washington, under command of Gen. Patterson. It is said that it will advance in two columns through Maryland, one down the Northern Central and the other the Wilmington and Baltimore Railroad. Each will be ten thousand strong. Another corps of ten thousand will be stationed at Annapolis, in readiness to advance on Baltimore in case of hostilities.

2. The Norfolk Navy Yard will be retaken, held and fitted up. It is too valuable to be in the hands of the traitors, and the destruction of material was not so great but that the recapture would amply pay. There are about 2000 rebels there now, and we could easily match any increase which a notice of the Government's design would quickly attract. This enterprise must be achieved soon, as rebel batteries are fast going up.

3. There is to be a general effective blockade of the entire Southern coast. The recent purchase of twenty-five vessels, in addition to the fleet previously engaged, and the recall of all the vessels that can be spared from the foreign squadrons, show that the Government is in earnest on this subject.

4. Operations on the offensive may be tried at Fort Pickens. There are now one thousand men inside the fort, and nearly as many employed in throwing up batteries on Santa Rosa island. Whatever operations may take place further North, Gen. Bragg must keep large forces by him, or else the splendid harbor and Navy Yard of Pensacola are again ours, and we dash into Montgomery itself. This may be done in spite of Gen. Bragg's large forces.

5. Operations will probably be commenced on the border of the Mississippi. It is not wholly improbable that the rebels may take their first strike in that quarter, as being now less well defended, and as affording some chance of arousing a secession excitement in Kentucky and Tennessee. But when these different points of attack are developed, it is impossible to say in what direction the distracted counsels of the secessionists will impel their principal effort. Neither can the further plans of the Administration be now surmised.

THE OIL WELL DISASTER. The oil well conflagration at Tideoute, Pa., has been extinguished by heaping dirt upon the well from which the extraordinary current of gas and oil proceeded. Oil still flows from the well in extraordinary quantities. Sixteen persons in all had died, up to Wednesday last, from the effects of the accident. Several others are lying in a critical condition, and are not expected to live.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all reference to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. James Penniman.

Dear Bro. Bliss:—I love the Herald very much, and think it the best paper ever published. My prayer is that it may continue to go forth to herald the glad tidings of the soon coming King through the land and world, that sinners may be warned of their lost condition, that they may flee from the wrath to come, and that saints might be quickened and prepared to meet the Lord with joy, and not with grief. From one hoping for soon redemption,
J. P.

PS. I am willing to pay three dollars a year for the Herald. When I cannot pay three dollars, I will try to pay two. I intend to be a permanent subscriber, by the help of the Lord, until my change comes.
J. P.

The money you sent you will find credited in the Herald of April 6th. Thank you for your interest in the Herald.

Unless we have an increase of such willing helpers, this office will soon be greatly cramped in its finances.

The 20th of Revelation we understand thus. Vs. 1 to 3 show the end of Satan's power in this world. V. 4 shows the resurrection of the justified. V. 5 affirms an interval of 1000 years between their resurrection and that of the wicked, and denominates the resurrection brought to view in v. 4 as "the first resurrection." V. 6 pronounces a benediction on the subjects of the first resurrection, and shows that they will reign with Christ while the rest of the dead are unresurrected. Vs. 7 to 10 affirm the loosing of Satan at the end of the 1000 years, when the rest of the dead will be raised, and that he will deceive them and think to dispossess the saints from the new earth, but that they will be discomfited. And verses 11 to 15 bring to view the final judgment.
Ed.

From Bro. H. Yost.

Dear Bro. Bliss:—According to the Holy Scriptures the people of God shall be gathered from among all nations, kindreds and tongues, from one end of the earth to the other, and they shall be brought into a land of safety, there to remain until the contest of this troublesome earth is over. Then they shall re-enter the purified, renewed and sanctified earth as pure, renovated and holy beings. Then the tabernacle of God shall be with men, and they shall be his people, and God himself shall be their God. But we know that sinful flesh and blood cannot inherit the kingdom. The human body, in its unclean and sinful condition, cannot bear the sight of God—as was the case at mount Sinai, where the people said to Moses, "Speak thou with us; but let not God speak with us, lest we die." Therefore it is a necessity that the human body become purified and sanctified, and endowed with a new and sanctified spirit—a spirit made holy by the Holy Spirit. Again, the man must be purified and sanctified in body and spirit, because in the new kingdom there shall be no more death, neither sorrow nor crying, nor shall there be any more pain. Accordingly no one is admitted to enter into the eternal kingdom of peace, that is not purified and sanctified in perfectness, in body, in soul and in spirit, and is transformed from a mortal into an immortal being—from the natural into the spiritual, into a holy likeness of God; from a temple of sin into a temple of purity and holiness. But by whom is this accomplished? The answer is given by many passages of the Bible: it is accomplished by the Holy Spirit. Yours in hope,
HERMAN YOST.

Philadelphia, April 22, 1861.

PS. I shall do all in my power to support the Herald, and procure as many subscribers as I can get, as I consider it the Herald of truth. Inclosed you will find a dollar to support the Herald.
H. Y.

From Bro. Wm. Morphy.

Bro. Bliss:—I receive the Herald regularly every week, and we have become very much attached to it.

It is only a short time since we found the Saviour, and still shorter since we began to realize that the time was at hand when he would come again. And since our Lord has taught us to love him, we love also to hear of his soon coming, and to look at the signs of the times, knowing that they are the harbingers of our Lord, and that our redemption draweth nigh.

I have a few thoughts I would like to call your attention to. I noticed an article in the Crisis last week entitled, The Coming Struggle, No. 6, over the signature L. The writer gave it as his opinion that modern Spiritualism was the two-horned beast of Rev. 13:11. I have never been able to see clearly where or when that prophecy was fulfilled—if in the past. If Spiritualism is that beast, it must have a name whose number is 666. I don't think it has that name yet. But it may be possible that they may at some future time call themselves after their first champions or martyrs, as they may be called—the Fox girls, of Rochester, who stood up before the world to proclaim "the great truths" of Spiritualism. Though they were examined by the scientific, the curious and the learned, and tried by all contrivances and inventions, they "flinched not, neither was there any humbug found in them."—Would you be surprised if the Spiritualists deified their champions? I would not. I have been almost a Spiritualist. I know there is no idea too extravagant for their fancies. If they ever go by that name, perhaps it will answer to the 666. If it will not, what will, in our language? I will try and show you, that you may understand.

a b c d e f g h i j k l m n o p q r s t u
v w x y z
22 23 24 25 26

F O X

6= 1-15= 6
2-14= 6
6 6 6

Now take the first letter corresponding to the first six, it is F. Now O will be our next letter. Its numbers will make six, if you add the 1 and 5 sideways. So will 24, corresponding to X; but none of the other numbers, from 10 to 26, will. Now of the adding sideways I would think nothing, if by taking any other number than 6 and working in the same way, you could bring out the name of any thing, or even a syllable of any word. Another thing worthy of remark is that the letters come one after the other in the alphabet, without having to transpose them in any way. I think you will admit there is something worthy of notice in this, any way. If this beast is yet to come into power, it is evident from the prophecy that there is yet to be a time of persecution. Be Spiritualism the beast or not, I think you will join me in thanking God that he gave me to see the unclean spirit in it, and bro't me to a knowledge of the truth as it is in Jesus.

Yours waiting for the Lord,

WM. MORPHY.

Massena, March 29, 1860.

NOTE. George Fox being the first Quaker, that denomination has already been called "Foxites." Spiritualism, therefore, will never be known by that name; for the two would not be likely to have the same name.

The number "666," to our mind, is applicable only to Romith, or the Latin kingdom.
Ed.

From Bro. J. B. Adams.

Bro. Bliss—Dear sir:—Feeling a disposition to write a few lines to the brethren and sisters scattered through the length and breadth of the land, on the importance of being ready for the coming of the Son of man, I feel it a privilege to submit them to you for your approval or refusal. If you think best to publish them, let the scattered flock have it for their comfort, as we are commanded to comfort one another with the words of our Lord's coming. 1 Th. 4:18. If otherwise, commit it to the flames, and let it pass into oblivion.

Whilst meditating upon the time when the above scripture will be fulfilled, together with the solemn events to accompany it, I was led to ask myself the question found in Rev. 6:17, Who shall be able to stand? When we come to put the question individually to ourselves, I feel that it is a solemn one to answer. Yet I feel that there is testimony from Scripture to enable us to give a joyful answer when that day shall roll around. My brethren and sisters, I still feel like holding on in the way of life, and mean to try, by the assistance of God's grace, to be a subject of his everlasting kingdom. May the Lord grant it, for his Son's sake, is my daily prayer.

It is of all importance that we should be in that position where we can answer the question with all sincerity of heart, having the assurance of the Anchor hope within us from day to day, that we may be able to give a reason of the hope that is in us

with meekness and fear. My brethren and sisters, come, sit down, and let us examine our title; and although we may be separated, one from the other, yet we have the infallible guide to direct us as to the position in which we would be found in that day. Come, take your chart, the sure word of truth; for I design to draw for your comfort, as well as mine, from that inexhaustible mine, the word of God; and although it has been opened for ages, still its riches do not diminish nor tarnish, but increase with solid weight and resplendent lustre. After having examined with due care, if our hearts condemn us not, then have we confidence towards God, 1 John 3:21. I shall present a few passages for your study and consideration, knowing that the blessing of God will rest upon you so long as your endeavors are to learn his truth, for his glory and your good. May we have that bright evidence in our experience that we are accepted of God, as it is in those who believe and obey the truth. We find by referring to the prophet Daniel, 12:1, a promise of deliverance to every one found written in the book. What book is this here spoken of? As there may be differences of opinion on this point, I feel warranted to take the sure word for my guide, believing that to be the test by which to form our minds as to the truth or falsity of any opinion. In Mal. 3:16 it is called the book of the Lord's remembrance; in Rev. 21:27, the Lamb's book of life.—Jesus our Saviour, in Luke 10:20, tells his seventy disciples to rejoice because their names were written in heaven. We also find in Phil. 4:1-4 the apostle calling upon his dearly beloved brethren to rejoice because their names were in the book of life; and so sure is he of the fact that he says again, Rejoice. Now, dear brethren and sisters, from these and other portions of Scripture it is plain to my mind that the book spoken of is in the memory of God; because he says in his word he declareth the end from the beginning, Isa. 46:9, 10, 40:28, and that his understanding is infinite and cannot be searched out, Psa. 147:5, who will reward every man as his work shall be, whether good or bad, Matt. 16:27, Rom. 2:6, Rev. 22:12. In view of the fact that this great event will soon come upon a careless church and an ungodly world, what manner of persons ought we to be in all holy conversation and godliness. O my brethren, let us be up and doing and follow out the injunction given in 1 Pet. 1:13. Let us then not cast away our confidence, Heb. 10:35-38; for we have the assurance that the Lord is good, Nah. 1:7, and knoweth them that are his, 2 Tim. 2:19. Now, dear brethren and sisters, let us be faithful to our trust, knowing that however bright the evidence may be that our names are in the Book of life, if we are not found faithful at the end, they will be blotted out, and we shall have no part in the first resurrection, Ps. 69:28, Ez. 18:24. In Rev. 20:15 we find to what condition those characters will be doomed, who are not found in the Book of life.

May the Lord grant us so much of his favor as shall enable us to continue faithful to the end, that each of us may be found to bear the character spoken of in Psa. 15 and 24:4, 5, and also Isa. 33:15, 16. If we do, our names will be found in the Lamb's Book of life, the Book of God's remembrance; and we shall be able to stand when the great day of his wrath is come. May this be our happy lot, is my daily prayer.

Yours in the bonds of Christian union,

J. B. ADAMS.

So. Reading, Mass.

The Hope of the Church.

A SERMON—founded on Acts 26:6, 7: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night hope to come; for which hope's sake, king Agrippa, I am accused of the Jews."

The occasion on which the above words were spoken, was one of deep interest. We behold the great apostle to the Gentiles, standing before the rulers of earth and their attendants, to defend himself and that gospel which he had preached, against the foul aspersions and false accusations which had subjected him to more than two years' imprisonment, and had greatly retarded the progress of that gospel, for which he was in bonds. And having received permission to answer for himself, he first thanks Agrippa for the privilege granted him; then asserts the uprightness of his former life; then appeals to the Jews, his enemies, to bear witness to the truthfulness of his attestations; then makes the declaration of his faith contained in the above text.

In the investigation of the above text, we invite attention to two important questions—viz.:

1. To which one of the promises made unto the fathers does the text refer?
2. Where, when, under what circumstances, did St. Paul and the primitive church expect it to be fulfilled?

In order to answer the above questions, it will be

necessary first to determine who are the fathers; then define the word hope; then the way will be clear to proceed to the main questions.

To the question, Who are the fathers? we reply, Abraham, Isaac and Jacob. For proof we refer to the following texts: Rom. 9:5, "Whose are the fathers, and of whom as concerning the flesh Christ came." Christ came of Abraham, or was Abraham's seed, as is seen by Zech. 2:16, "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." We read in Gen. 12:3 that God promised Abraham saying, "In thee shall all the families of the earth be blessed." Again, in Gal. 3:16, "Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." In Heb. 11:9 we read of Abraham that "By faith he sojourned in the land of promise, as in a strange country; dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Here, then, Isaac and Jacob are identified with Abraham, as being heirs of the promise. But this matter will be more clear if we consult Gen. 26:3, 4, where God says unto Isaac, "Sojourn in this land and I will be with thee, and will bless thee: for unto thee, and unto thy seed, I will give all these countries; and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and I will perform the oath which I swore unto Abraham thy father."

In the last quotation the promise is made unto Isaac. Now let us hear what God saith unto Jacob: Gen. 28:13, 14, "And behold the Lord stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed."

I think I have now proved the fathers to whom the promises were made to be Abraham, Isaac and Jacob.

I now come to speak of hope. Hope is thus defined by Walker: "To live in expectation of good; to expect with desire." According to the above definition, it is desiring and expecting something not yet possessed; and with that agrees what Paul says in Rom. 8:24, 25, "For we are saved by hope, but hope that is seen is not hope; for what a man seeth why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it."

W. Z. MANNING.

(To be continued.)

From Bro. Thos. Wardle.

(Continued from our last.)

In conclusion permit me to ask, can any careful reader of the scriptures fail to understand why Pagan idolatry is called the daily?

Without entering into a scriptural argument, on the point which we deem superfluous, let me cite my reader to Paul's description of it in Rom. 1:18-20: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as not God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four footed beasts and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

We may reasonably infer that God destroyed the old world for man's idolatrous practices; "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (margin, the Hebrew word signifieth not only the imaginations, but also the purposes and desires.) Is not this, that which Paul alludes to, in the epistle to the Romans? "They became vain in their imaginations, and their foolish heart was darkened." God called Abram from his father's house, away from idolatry. Poor Jacob was involved with the wife of his choice, who stole the goods of her father. Egypt was full of idolatry; history says, of the most abject and disgusting. It was the idolatry of the

land of captivity, which was before Israel, when they said to Aaron, "Up, make us gods, which shall go before us." After he had made for them a molten calf, out of their golden ornaments, they exclaim, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Aaron built an altar; and the people rose up early on the morrow; and offered burnt offerings, and brought peace offerings; and sat down to eat and drink, and rose up to play. Moses heard the shout in the camp; they were singing and dancing, in their nakedness among their enemies. God threatens to exterminate the race. Moses returns and pleads with God; and said, "Oh, this people have sinned a great sin, and have made them gods of gold; yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written."

Was this a transgression against him who has said, "I am the Lord thy God," . . . "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the waters under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God," &c.

God, on promising to deliver the kings of the land of Canaan into the hand of Israel, that their name might be destroyed from under heaven, said, "There shall no man be able to stand before thee, until thou hast destroyed them. The graven images of their gods, shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the Lord thy God. Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it, but thou shalt utterly detest it, and thou shalt utterly abhor it: for it is a cursed thing."

Yet, they bowed down to the gods of Moab, and sacrificed to the dumb idols, until God's anger was kindled against them. Had we time we might trace Israel into the land of Canaan, and behold how they committed daily abomination in the sight of God. They forsook the Lord, and served Baal and Ashtaroth; therefore the Lord left the nations in the land of promise, that he might prove Israel; and what a proving it was! all through the Judges and the kings, until in the days of Elijah, such was the abomination of Israel's conduct, that the prophet said, after he had slain four hundred and fifty of Baal's prophets and was tired of life, thinking himself alone in the land, without a kindred spirit, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with a sword; and I, even I only, am left; and they seek my life, to take it away."

All God could number out of the thousands of Israel, was seven thousand, all the knees which had not bowed unto Baal, and every mouth which had not kissed him; and he appointed a residue to the sword.

It was for this daily transgression that God permitted the surrounding nations to afflict them. It was for the abomination of idolatrous worship, that God sent Israel into captivity.

Of all the complaints against Israel, which the Lord has uttered, none were so loud, or continuous as that which he denounces against idolatry. The Bible is full of it, not only against God's once chosen people, but also, against all the nations of the earth; not only against nations, but also, against all the ancient cities of the nations; but we need not add more at this time; only to say, if idol worship, paganism, is not entitled to be called, the daily, the continual transgression, or abomination, then we know nothing, that can claim a pre-eminence.

THOS. WARDLE, M. D.

Have received 26 pages additional to the above, which we suppose is the conclusion.

Ed.

A brother writes from the south-west:

"There is some anxiety to read and hear on the great subject of our Lord's appearing and kingdom, even in these exciting times. The spirit of opposition to republicanism rages to that extent in this land of bondage, that we expect almost daily to have our orders to leave, or swear allegiance to rebellion and slavery. Of course we shall not accept the latter alternative.

Dear brother, how earnestly should the children of God pray, Thy kingdom come. If they pray as the widow importuned the unjust judge, will he not speedily avenge them? The word of God must be fulfilled. All nations must be shaken.

Yours in hope.

From sister L. S. Phares.

Bro. Bliss:—The Herald is very interesting to me, and I am getting more into the habit of lend-

ing it to my friends—especially since these perilous times have set in upon us. And frequently the remark is made to me of late, "I have thought a good deal about your doctrine." And only a few days ago I heard one of our Baptist brethren say that these times did not look much like a millennium, neither could he predict what would follow—it may be the personal appearing of Christ; and he mentioned that the Rev. Mr. —, formerly of this place, was of opinion that these troubles were precursors of the coming of Christ. These remarks were made at a prayer-meeting. So we may understand that some minds are at work, and the prospect is brightening.

L. S. PHARES.

Salem Evangelical Advent Association.

The adjourned Annual Meeting was holden in the Chapel of the Society, on Thursday, 25th inst, at 7 1-2 P. M. with the President in the Chair. After some preliminary business, Dr. F. Gunner, Chairman of the Standing Committee, presented his Financial Report, showing that for the year ending April 3, 1861, the Receipts from Pews, Subscriptions, Shares, and Collections, amounted to the sum of

1084.44

To the above was added arrearages collectable,

26.70

Total, \$1111.14

The Expenditures for Pastoral Labor, Mission Fund, Sabbath School, the Poor, Interest Money, Sexton and Sundries,

\$1168.14

Excess of Expenditures over Receipts, \$57.00

The Auditor's Certificate was read, and the following Officers elected for the year ensuing.

President—Dr. F. Gunner.

Vice Presidents—E. R. Perkins, Silas Winchester.

Treasurer—E. R. Gwinn.

Secretary—James Faxon.

Collector—W. A. Preston.

Auditor—Micajah Butman.

Directors—James Moore, L. Osler, E. O. Gunner, E. Moore, Roxana Osler, C. Norwood, J. Frazier, E. P. Knight.

Attest, F. Gunner, Pres't.

James Faxon, Sec'y

The Sea.

Composed in a Night-Watch, during the storm on Saturday, April 13, 1861, by Dr. F. GUNNER, of Salem, Mass.

The sea! The sea! The open sea,
Devoid a path, or highway lee;
Fit emblem of eternity—
For this, I love thee.

Yes! Watery-wonder—God's own child,
In tempests fearful—Calms—how mild;
Unmeasured and unweighed—
My spirit loves thee.

A realm of life, and grottoed wealth,
Of Godly riches, sordid pelf;
A reservoir of woe—
And yet I love thee.

Thy silvery song, and summer sound,
Thy crested waves, and deeps profound;
Thy freighted majesty—
O yes, I love thee.

Creation saw thy youthful tide,
A gentle streamlet from God's side;
As crimson from the crucified—
I dearly love thee.

The hoary, wrathful, storm-lashed main,
Brave seamen dare, but oft in vain,
When stranded on thy shore—
But O, I love thee.

We've listened to thy slumbering ire,
And watch'd thy nostrils breathing fire,
As the wind-raid awak'd thy dream—
But still I love thee.

For whitened sails, and streamers, said
Old Neptune's rising from his Bed;
Mark! how his white locks shake—
Ah! then I lov'd thee.

In coral groves, and flow'ry graves,
Sleep Zion's saints, and Nation's braves;
Till summoned by Immanuel—
My very heart doth love thee.

The new creation soon shall come,
And o'er thy waves His will be done
Who bade thee roll for aye—
And then I'll love thee well.

ONE DAY. No man knows what a day may bring forth; what miseries, what good, or what evil, what afflictions, what liberty, what bonds, what good success, or what bad success, a day may bring forth. and, therefore, a man need every day be in the closet with God, that he may be prepared and fitted to entertain and improve all the occurrences, successes, and emergencies which may attend him in the course of his life.

A clergyman hearing that a college classmate every way his inferior, had been made a Doctor of Divinity, is said to have remarked, "Years ago, when I saw them beginning at the top of the ladder to make doctors, I had no hope that they would get

down to me; but now they have begun at the other end, I think maybe they will get up to me."

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From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

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"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 11, 1861.

Questions about Moses.

176. What is the first commandment?
Ans. "Thou shalt have no other gods before me," Ex. 20:3.

177. The second commandment?
Ans. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments." Ex. 20:4-6.

178. The third commandment?
Ans. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain." Ex. 20:7.

179. The fourth commandment?
Ans. "Remember the sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it." Ex. 20:8-11.

180. The fifth commandment?
Ans. "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20:12.

181. The sixth commandment?
Ans. "Thou shalt not kill." Ex. 20:13.

182. The seventh commandment?
Ans. "Thou shalt not commit adultery." Ex. 20:14.

183. The eighth commandment?
Ans. "Thou shalt not steal." Ex. 20:15.

184. The ninth commandment?
Ans. "Thou shalt not bear false witness against thy neighbor." Ex. 20:16.

185. The tenth commandment?
Ans. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's." Ex. 20:17.

186. On what two commandments hang all the law and the prophets?

Ans. Our blessed Saviour said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and prophets." Matt. 22:37-40.

187. What did the people say when they saw the thunders and lightnings?

Ans. "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die." Ex. 20:18, 19.

188. What did Moses then do?

Ans. "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was." Ex. 20:20, 21.

Vain Wishes.

"Oh, mother!" cried Alice, "do come and look at this spider's web under the leaves. It has a real little ladder, made of threads; and the spider is all black and yellow, and hides himself in a hole just under the end of the ladder. I saw him run into it."

Mrs. Wells stooped down and examined the curious piece of insect-work, while Alice picked up a twig, and touched the ladder lightly with it, "to make the old fellow peep out," as she said. Sure

enough, as soon as the web was touched the "old fellow" rushed out of his hiding-place so hastily as to startle Alice, and made her spring back several feet. Not finding a fly, however, he returned to his little sentry-box.

"Oh," said Alice, coming back, and leaning over the web admiringly, "I wish I was a spider! It would be so nice to have my web among the green leaves, with these sweet flowers all around, and to have that beautiful little ladder to run up and down on! only I should always be wanting to do that, and not to stay hid in that funny silken hole."

"Alice," said her mother, "I am going to sit down on the grass; and when you are tired of looking at the spider, you may come to me, and we will have a little talk."

She went away, and Alice remained watching the singular web. She saw a fly alight on the ladder. Its feet caught at once in the fine silk: out rushed the spider, and seized it; but Alice couldn't bear to see the poor fly die: so she frightened the spider away with a twig, and pulled the fly off the ladder. He walked away very uneasily, with a good many bits of web on his feet and wings. I think that fly would remember and keep clear of such a "beautiful little ladder" the next time he saw one.

Alice ran to her mother, and told her what she had seen, and then asked, "What do you mean to talk about, mother?"

"Do you know that you are a very discontented little girl?" she said, kindly.

"I didn't know I was," said Alice, rather surprised.

"Then listen, and I will tell you how many different things you have wished to be to-day, instead of being what God made you,—little Alice Wells. First, you wished you were papa, because he could do whatever he pleased: then you wanted to be Sancho, because he was taking such a nice swim in the pond; then you thought if you were only cousin Alice, and lived on the sea-shore, you would be perfectly happy; and now you want to be black and yellow, instead of red and white, and live in a spider's web and eat flies."

"Oh, mother!" exclaimed Alice, laughing, yet half ashamed.

"It sounds foolish, doesn't it? Now, suppose God had taken you at your word, and given you any one of these wishes. If you were papa, you wouldn't have much time to do 'whatever you pleased,' for he has to be hard at work all day to make money for us to live on. If you were Sancho, you would have to sleep in a kennel instead of your nice bed, and eat bones and scraps after every one else was done."

"Oh, I shouldn't like that," said Alice, shaking her head.

Mrs. Wells went on:—"If you were Cousin Alice, you might be living on the shore of the beautiful sea, but you would be lame, and could never go out except in a carriage. And if you were a spider—"

"Oh, dear mother, don't say any more!" cried Alice. "I didn't know I was so foolish."

"It is more than foolish, my child," said her mother, gravely. "It is ungrateful to your heavenly Father, who make you what you are. He has given you health and comfort, kind parents, a happy home, and, more than all, his Holy Bible to teach you about the dear Saviour, who died, not for dogs and spiders, but for men, and women, and children, that they may come to him and be saved. Pray to him to make you his child; and then, whatever he sees fit to do with you and for you in this life, you will be contented and happy, knowing that he doeth 'all things well.'"

The Dying Girl.

We were called at midnight. F. was dying, and wished to see us. Could we come at once?

Through all the sweet summers of her young life she had danced and carolled around her pleasant home, the light and hope of a circle of loving friends. Now the sixteenth had come around with its glad sunshine, but she was dying. Sabbath after Sabbath, for many of these long years, had found her in her class in the Sabbath school, an attentive, willing listener, a pleasant, ready scholar. The way of life was unfolded to her. The two ways, the broad and the narrow, were often pointed out to her, and she was urged to choose

Christ before death should make it forever too late. One and another of her classmates made the choice and rejoiced in the forgiving smile of a reconciled Saviour.

But earth was too bright for her to think of these things. The future, brilliant with hope and joy lay before her, she must drink of its pleasures. There was no beauty, no melody in the name of Jesus. She must laugh on, dance on, in her young strength and winsome beauty, for years yet, before she could find time seriously to think of the everlasting truths she had so often heard.

Week after week passed on. Spring turned to summer, and yet she lay there, hoping for life and health, that fond mistaken friends assured her would certainly come. She believed their words, and still turned from the living truth, to hear pleasant stories; to lose her weariness in listening to the weary wanderings of Evangeline.

Now the midnight call had really come. That starless night, that lonely road, that room of weeping friends, will they ever be forgotten? But oh! the piteous tones, the distress of the dying girl. Friends had been faithless to the last, but God had revealed the truth to her in a voice they could not hear. Eternity lay open before her and she knew she was to enter it in a few fleeting hours. Earth had passed away, and with unutterable anguish she reverted to the truth she had learned in the Sabbath school. "I know there are two ways, the broad and narrow. But I cannot find the narrow. Oh! tell me how I can find it. If I had only chosen it before. If, six weeks ago, I had thought of this; if you had only told me then, I must find the Saviour. He will hear you, will he not?"

The pastor knelt in prayer,— fervent, importunate prayer. A soul was passing to the presence of the Judge without a Saviour. The prayer ceased, but the dying voice went on with its remorseful plaints. Her teacher repeated the hymn, "Rock of ages, cleft for me,"—one she had learned in the Sabbath school.

Dear child, said the pastor, you must pray for yourself: you must ask Jesus to take you: you must give your heart to him now. "Oh! I will, I must," and she prayed and moaned, with her clear eyes looking out into the darkness: out beyond the veil between time and eternity.

An abrupt silence; a quick breath; the voice had ceased. The soul had entered eternity. The veil was quickly drawn behind it. We were left with the weeping friends, the pale still form, beautiful, even in death.

Young friends: Sabbath scholars!—Choose ye this day whom ye will serve. Who can tell how soon the night will come?—N. Y. Obs.

"I have no Influence."

Don't say so. All have some. A gentleman, lecturing in the neighborhood of London, said, "Everybody has influence, even that child," pointing to a little girl in her father's arms.

"That's true!" cried the man. At the close he said to the lecturer, "I beg your pardon, sir, but I could not help speaking. I was a drunkard; but, as I did not like to go to the public-house alone, I used to carry this child. As I approached the public house one night, hearing a great noise inside, she said, 'Don't go, father! Hold your tongue, child!' Please, father, don't go!" "Hold your tongue, I say." Presently, I felt a big tear fall on my cheek. I could not go a step further, sir. I turned round and went home, and have never been in a public house since, thank God for it. I am now a happy man, sir, and this little girl has done it all; and when you said that even she had influence, I could not help saying, 'That's true, sir. All have influence.'—Rev. N. Hall.

"Do you see this stick, sir?" said a very stupid acquaintance to Sidney Smith. "This stick has been all round the world, sir." "Indeed!" said the remorseless Sidney; "and yet it is only a stick." The story is venerable, but pertinent.

He never gives faith, but he brings his child into a situation where it will be tried.

SUFFERING WITH CHRIST.—Shall I not be ashamed of the roses around my brow, when I see him, and all the princes of his kingdom, with the crown of thorns?—[Tholuck.

APPOINTMENTS.

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

The Messianian Conference, Pa., will commence its annual session at Yardleyville, Pa., four miles from Trenton, N. J., Tuesday, May 28th, at 2 o'clock P. M. Abundant accommodation will be provided.

J. LITCH, Pres't.

W. H. SWARTZ, Sec'y.

SUNDAY SERVICES. Advent Chapel, corner of Hudson and Kneeland street. There is an increasing interest under the labors of Edwin Burnham, who is preaching every Sunday three times—at 10-1-2, A. M. 3 and 7-1-2 P. M.—Come and hear.

The Lord permitting, I will preach at Sutton Centre, in the Union meeting house, the 2d Sabbath in May.

Eld. J. Couch is expected to preach at Concord, N. H., in the meeting house on the corner of Centre and Green streets, the 3d Sabbath in May, and Eld. L. Boutell the 4th Sabbath at the same place.

T. M. PREBLE.

NEW HAMPSHIRE STATE CONFERENCE. As the time draws near for our State conference (Thursday, June 20, at 2 o'clock P. M.) it is desirable that the place for holding it be decided upon as soon as practicable. Will brethren who may desire the conference holden with them, inform us so that we may be able to give reasonable notice.

T. M. PREBLE, Clerk of Conf.

Concord, N. H., May 3, 1861.

The Lord permitting, I will preach at Loudon Ridge the 4th Sabbath in May.

T. M. PREBLE.

CANADA EAST AND NORTHERN VERMONT CONFERENCE. This annual conference of Adventists will be held (D. V.) in Richford, Vt. There will be preaching Tuesday evening, June 11th. The business sessions will commence at half past 10 A. M. of the 12th, and close on the Friday following. Hence it is desirable that all our ministers and delegates from churches be present at the commencement. Preaching may be expected once or twice each day from ministers who are members of the conference. Let the condition and wants of each church be reported by letter. The friends in the neighborhood of the meeting will do what they can to sustain it. Meetings will be continued over the Sabbath, but as we intend to get through with business on Friday, most of our ministers can, if they choose, have appointments elsewhere on Sunday. Let there be a general gathering of those who are waiting for the Lord. The world is awake to their earthly interests, and let not the church be asleep over the Lord's business.

S. W. THURBER, Pres't.

J. M. ORRICK, Sec'y of Conf.

P.S. My Post-office address, for friends writing from any part of Canada, is Stanstead, C. E., and for those in the States, is Derby Line, Vt.

J. M. O.

I will preach (D. V.) in Waterloo and Knowlton Falls the last Sunday in May, as the brethren may arrange.

J. M. ORRICK.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

A. J. Blackman. It was not received at office but we now credit you \$1 to No. 1038.

Sam'l. Jamieson. Hallam's History of the Middle Ages is in 3 volumes, price \$3. We cannot send by mail without pre-paying the postage. Shall we purchase? and if so, how send—by mail or express?

E. Farnsworth. Have no No. 1 of Kelso, but send balance. Paid 25 for V. and will send O's tract when we receive it. Thank you.

C. Burnham. Look in Philadelphia P. O. for a letter mailed you May 5th.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, MAY 7, 1861.

Mrs. Lucratus Lawrence, W. Shefford, C. E. 2.00
 Elizabeth Farnsworth, Groton, Mass. 4.00
 Seth Cogswell, Leominster, Mass.50

RECEIPTS.

UP TO TUESDAY, MAY 7.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Rev J Burns 1066, Z W Hoyt 1038, L S Phares 1062, E Weaver 1062, J W Babbitt 1064, Seth Cogswell 1054, Mary Corlies 1066, L Wiswell 1067—each \$1.

H S Ross 1075, A Morey 1075, Geo D Button 1075, G Smith 1056, L Campbell 1101, J Johnson 1122, Mrs L Lawrence 1098, E H Wheeler 1075, C Woodcock 1075—each \$2.

W Ayers 1067, \$2.25; I Newcomb 1030—27 cts; J M Orrick, to bal. acc't, \$1.48.

flesh-hooks. Never since the famous or infamous, "Tract 90" was published, in 1841, by the great Anglican Romanizer, Mr. Newman, has so great a stir been made in the Church as now, by the Essays and Reviews, written in part by men who were his pupils and lieutenants. From the territory of Church principles to the swampy regions of infidelity is only half a step. This is not seen. Polemics and apologetics enough and more we are hearing; but no clear revelation of the interior and hidden processes which have worked naturally to these astounding results. Nor can we here speak of them more particularly. Some day, when all editors and all the contributors to The Independent have gone to some Mosquito-ville, in the South, to jubilate upon the universal emancipation of the slaves, and to rejoice in the repentant and reclaimed prodigal;—some day, when this is and all the editorial pigeon holes are exhausted of their accumulated treasures, we may perhaps take room and liberty to show how "our Church" is of necessity the mother of cold sordid indifference, of proud, blind Pharisaism, and of the sneering, self-sufficient skepticism.

Cloudy: on the continent of Europe there is a look of dirty Austrian weather—a look as if the rebelled burglar would make another rush for booty. The second of April has passed, but the Hungarian Diet has not assembled. The Emperor vacillates—of course. He does not approve of the inaugural speech proposed to be delivered on the occasion by Count Apponyi. Italy must and will have Rome. Certainly: and the French army is to leave. That is to say, it would certainly leave, but is spell-bound. Italy is to be divided. "Prince" Murat says so; and invites himself to be king of the south. When will impudent rascals be whipt naked through the world? This Prince so writes, and the semi-official Paris papers print for him—with a manifest lie prefixed, pretending to copy the letter from an Italian journal. Of course the ill-used Emperor of the French protests against this outrage upon his known sentiments, and so the Patrie of yesterday learned that "the Emperor, faithful to the policy he has constantly followed in regard to Italy, a policy excluding all family ambition and all idea of conquest, has written a letter, to Prince Murat, expressing these noble sentiments, and consequently, disapproving the manifesto of the Prince." Oh rare Emperor!

A number of persons, ex-grand-dukes and one ex-king, are sending protests to the European Courts against the assumption of the title of King of Italy by king Victor Emanuel. Surely they are very welcome.

Cloudy at Berlin. Not without a taint of king-ly and diplomatic hypocrisy, the King on his birthday, expressed his earnest hope of being able to maintain the peace of Europe; he, the while, preparing to rob his neighbor, the King of Denmark.

Through Death to life

Have you heard of the tale of the Aloe plant,
Away in the sunny clime,
By humble growth of a hundred years,
It reaches its blooming time;
And then a wondrous bud at its crown
Bursts into a thousand flowers;
This floral green, in its beauty seen,
Is the pride of the tropical bowers,
But the plant to the flower is a sacrifice,
For it blooms but once, and in blooming dies?

Have you farther heard of this Aloe plant,
That grows in the sunny clime!
How every one of its thousand flowers,
As they fall in the blooming time,
Is an infant tree that fastens its roots
In the place where they fall to the ground,
And fast as they drop from the dying stem,
Grow lively and lovely around?
By dying it liveth a thousandfold,
In the young that springs from the death of the old.

Have you heard the tale of the Pelican,
The Arab's Gimel El Bahr,
That lives in the African solitudes,
Where the birds that live lonely are?
Have you heard how it loves its tender young,
And toils and cares for their good?
It brings them water from fountains afar,
And fishes the sea for their food:
In famine it feeds them, what love can devise!
The blood of its bosom, and feeding them dies.

Have you heard the tale they tell of the Swan,
The snow-white bird of the lake?
It noiselessly floats on the silvery wave,
It silently sits on the break—
For it saves its song till the close of life,
And then in the calm still even,
Mid the golden rays of the setting sun,
It sings as it soars to heaven.
And the blessed notes fall back from the skies,
'Tis its only song, for in singing it dies.

You have heard these tales, shall I tell you one,
A greater and better than all—
Have you heard of Him whom the Heavens adore,
And before whom the hosts of them fall?
How he left his choirs and anthems above,
For earth in its wailings and woes,
To suffer the shame and pain of the cross,
And die for the life of his foes?
O Prince of the noble! O Savior Divine!
What sorrow or sacrifice equal to thine?

Have you heard of this tale—the best of them all,
The tale of the Holy and True?
He dies—but his life now in untold souls,
Springs up in the world anew—
His seed prevails, and is filling the earth,
As the stars fill the sky above—
He taught us to give up the love of life,
For the sake of the life of love—
His death is our life—his life our gain,
The joy for the tear, the peace for the pain.

Now hear these tales, ye weary and worn,
Who for others do give up your all,
Our Savior has told us the seed that would grow,
Into earth's dark bosom must fall—
And pass from the sight and die away,
And then will the fruit appear—
The grain that seems lost in the earth below,
Will return manifold in the ear:
Through death comes life—by life comes gain,
The joy for the tear—the peace for the pain.

The Temporal Power of the Pope.

The divorce of the temporal and spiritual power of the Pope—which we were told only a short time ago was an impossibility—seems likely soon to rise before the eye of Christendom as a great fact. The Pope himself has just chanted what may be termed its funeral dirge. The temporal dynasty has been mortally wounded for some time, and as a decrepid old man, it is trembling on the verge of dissolution. Another struggle, and perhaps another, and then the temporal sovereignty, so inimical to the spiritual power—which has existed in unholy combination since the reign of Innocent III., in 1207—will expire. The temporal government of the Pope, which himself and Cardinals have resolutely set themselves to perpetuate, will soon become a memory. This gigantic evil, which has been the curse of Roman Catholicism, will fade away before the progress of ideas, and the advancing civilization of the age, like snow before the rising sun. Enlightened public opinion has risen up in its might, and determined that the evil, through it has the boast of antiquity and the patronage of power, shall no longer disgrace the age, and offend against its intelligence. What the Pope refused to do with grace, he will be compelled to do by necessity. And soon, we doubt not, two reminiscences will find their record in the public memory—viz., that the civil keys have passed out of the hands of his Holiness; and that they did not cheerfully fall, but were wrested by the intelligence and sovereignty of public opinion from his unwilling grasp. And an event of so much importance can only be regarded as the "beginning of the end." The Pope's temporal sovereignty was not the worst evil of Popery.—The wretched superstitions it upholds, the abominations of the Confessional which it maintains, the forced celibacy of its priests, the senseless sacrifice of the Mass, the withholdment of the Holy Scriptures from the people, are some of its plague-spots, and cannot long stand the searching eye of an intelligent and common-sense age. The future of the Pope and Popery will be interesting subjects of conjecture.—London Paper.

Consequences of Disunion.

The Charlottesville (Va.) Review pictures some of the consequences of disunion in the following article. It looks gloomy enough, but the half is not told. The consequences of disunion cannot be fully portrayed in advance—the reality, if it ever comes, will "try men's souls." "Glistening bayonets on the south bank of the Potomac in front—burning straw ricks and burn-

ing houses behind you—something worse than that, perhaps, in the shape of death produced by invisible and uncomfortable agencies—the State deprived of its labor—those laborers escaping by hundreds, or sold at half their value in the South—your fields unploughed—your public works ruined—land depressed to the lowest figure—State stocks, insurance stocks, banks stocks, railroad stocks, hawked at a mere song—these would be the immediate effects of the "Fire and Sword," which Governor Wise proposed in his speech at Norfolk.

"A peaceable dissolution of the Union is sometimes suggested.

"Let us allow that the result could be effected peaceably.

"The next thing we should want would be a standing army. The John Brown affair cost us \$300,000. Make the calculation.

"You would maintain a line of posts all along your frontier.

"You would also want a navy, though Norfolk only produces a few fishing smacks, except the vessels built there by order of the Government.

"You would pay a Southern President—with all the ordinary government officials. You would pay a Diplomatic corps.

"You would have to pay for an independent Senate and House of Representatives—and for a new Judiciary.

"Perhaps you think all this would be readily managed. They tell you, you are rich. We tell you that no purely agricultural people ever was rich. The wealth of Philadelphia alone is equal to the entire wealth of the State of Virginia.

Take the Post Office alone. The total receipts from the Post Offices in Virginia for 1857-8 was \$242,951. The expenditures were \$458,848. In South Carolina the receipts were \$101,145. The expenditures were \$284,600. In Alabama the receipts were \$111,092. The expenditures were \$248,650. In Mississippi the receipts were \$88,458. The expenditures were \$332,508. In Arkansas the receipts were \$35,727.—The expenditures were \$244,589. How is this deficiency made up now? Part of it is made up thus: The receipts in the State of New York are \$1,458,711; the expenditures are \$1,154,111. In Massachusetts the receipts are \$565,633; the expenditures are \$435,237. In most of the Northern States there is a deficit. But in the Southern States the deficit is enormous. The whole Northern deficit is some \$800,000.—The whole Southern deficit is some \$3,000,000.

If any one can find a remedy in a Southern Confederacy, we see with different eyes."

A Chapter of History.

Months ago we expressed the opinion that no man was concerned in the Southern conspiracy and rebellion who has any pretension to the rank of statesman, and all the movements they have made up to this time, without an exception, have only served to turn opinion into belief and belief into knowledge.

The first grave error these conspirators made was under the mask of good citizens, to act the part of traitors, not only in attempting to bring about a revolution, but—worse than midnight thieves—taking advantage of their positions as members of the Federal Government to steal the property of the government, and place it within their own control. This they did to the utmost of their ability, thus commencing their new career as branded "traitors and thieves."

The second was, that after getting conventions together which declared the several States absolved from their allegiance to the United States, and forming a new confederacy, and adopting a new constitution for it, they refused to trust the people, from whom they pretend to derive the power, with a chance to ratify or annul their proceedings. Whether this grew out of fear of or contempt for the people, it presents the remarkable fact that while no change of government is now held valid in monarchical Europe without the deliberate ratifications of the people by written ballots, in republican America movements the most radical and revolutionary are

made without any such ratification. The so-called government of Montgomery has therefore no validity in the States it assumes to govern, and its officers have added to their well-earned titles of traitors and thieves, that of usurpers.

The third was, that when they might have had Fort Sumter without a shot being fired they allowed their valor to outrun their discretion, precipitated an attack with a force of 7000 men, well covered and protected by fortifications mounting twenty guns against one, on a mere handful of 70: thus declaring war against the United States, and barring the door against any peaceful issue.

The fourth and crowning blunder of all was the proclamation of war and the invitation to all lawless marauders to take commission under "the authority of the Confederate States" for the purpose of robbing the people of the free States upon the high seas, thus inviting and fully justifying the Federal Government in closing their ports by a blockade, which it has the means to do and will do effectually with the full approbation of the civilized world. By this last act they have earned another title, so that now Mr. Jefferson Davis and his associates stand out in broad day branded as traitors, thieves, usurpers and pirates, and with this endorsement they have the consummate folly to appeal to the nations of the old world to be admitted into the great family on equal terms and their spurious government acknowledged as an actual and proper existence, de jure and de facto.

History, at times, is written very rapidly, but in all its pages cannot be found a record of as much folly, falsehood and ignorance, committed and displayed in so short a time as this record of the last four months presents.

The Reason for Secession.

Some of our friends abroad are amazingly puzzled to know the cause of this revolution now upon us. A few words will serve to show how the matter stands. When the sun arose on the sixth of November last, it shone upon thirty-three States in union, containing a population of 30,000,000, the most happy and prosperous people on the face of the earth. According to constitutional requirements, the people of every State (save one) came together, and cast their votes for a chief magistrate. The result showed that Abraham Lincoln was legally chosen President for four years. No one disputed the legality of his election; but thousands in this city and elsewhere regretted it. The people of this city voted against him strong. This we had a right to do; but not one of our respectable citizens regarded his election as a just cause of revolution. Even Mr. Stephens, now vice-president of the confederate States, declared that it was no good cause. South Carolina thought she had a cause, and speedily, without waiting for any overt act, indeed, long before the inauguration of Mr. Lincoln took place—met in convention and voted herself out of the Union. Public confidence began to be disturbed and a speedy downfall of business followed. The other cotton States tied themselves to the tail of South Carolina, and acts of seizure and violence of the most disgraceful character were sanctioned by the State authorities; and even our federal government allowed itself to be driven out of Charleston harbor by the booming of its own cannon in the hands of the State authorities. The insult was borne with patience—insult was added to injury—until "forbearance ceased to be a virtue." The South having lost an election which they went into, and imagining some great wrong, commenced to defy the government which had never injured them in the slightest degree, when, lo and behold, civil war was upon us! because we refuse longer to be kicked and cuffed about by them, and are not willing to give up all our forts, and even the federal capital itself, from which they seceded. Jefferson Davis, who has been plotting the overthrow of the government for years, would be perfectly satisfied if we would give up everything, and submit to the degradation of allowing the President of the United States to set up his government on a drum-head. The North cannot, and will not submit to this; and those who have done most, and worked hard-

est for the South, are first and foremost in arguing for the war. In the sixth ward, of this city, where Jefferson Davis has had thousands of friends, a powerful regiment is formed, and now, while we write, are on their way to resist his further encroachments upon the rights of the North. We are no politicians, and have never said or done aught against our Southern Brethren. We wish them no harm, and we kindly ask them to pause and think the matter over coolly and calmly, without passion and without prejudice. We war not against them for the sake of blood; but we war against them for the maintenance of the best government that ever existed—for the time-honored flag of our country—a flag that was loved by Washington, Madison, Jackson, Clay, Webster, and every other true patriot in the land, as the "gorgeous ensign of the Republic."

The entire North is aroused, and should it cost her a hundred thousand lives, and a hundred millions of dollars, the government will be sustained.

The struggle will doubtless be one of the most gigantic and terrific that the world has ever seen. Both sides are amply provided with implements of destruction, they are each composed of millions of brave men, and they are bent upon their opposite purpose with the deepest and most determined earnestness. The great drama is already commenced, and its thrilling scenes, with their noble self-sacrifice, sublime daring, heroic achievements and grim horrors, are passing in quick succession before us. *Sci. Am.*

The Whole Truth.

Truth is important; and discrimination between truth and error is important in the first place, because revealed truth is a description of the way to be saved. All the great principles of revelation are necessary, each in its place, to make out the answer to the question, "What shall I do to be saved?" Take away one, and you leave the answer erroneous or defective. For instance, blot from the Bible the assertions of the hopeless and entire depravity of man, and set a man to working out his salvation on assumption of its untruth, and you make the way to be saved quite another matter. So of any other leading truth of the Gospel.

Believing the truth is the grand condition of our obtaining eternal life. "He that believeth shall," &c.; believeth what—anything and everything that heart may devise, or fancy conjure up? Surely not; but he that believeth what God has propounded to our belief—else the condition amounts to nothing. For every one, the veriest sons of perdition, believe something. Now, as important as it is for us to obey God in the matter of belief, so important is it for us to know what is truth. Belief, or faith, pre-supposes a knowledge of the truth.

The Great Earthquake.

A letter from Lima says that commerce is exceedingly dull on the whole coast, there being but two American ships at Callao and twelve at the Chincha Islands. The guano agents have ceased chartering any more for that trade, because the warehouses of England and the U. S. are reported to have a full supply for three years.

The Congress of Peru has opened up the Coolie trade to the ships of all nations, the only restriction being as to the number, which must not exceed one to each registered ton of the vessel's capacity. The preamble sets out with recounting the reasons for the adoption of this law, and recites the fact of the abolition of African slavery, since which many valuable estates had been abandoned for the want of labor, &c. We copy the following account of the great earthquake:

"The last mail brings the most heart-rending accounts of the total destruction of the cities of Mendoza and San Juan, from the effects of the most terrible earthquake recorded in modern times. The principal shock was so severe that it was felt throughout all Chili. In Santiago, some six or eight days distant, the people all ran into the streets, but I believe little harm was experienced there.

At Mendoza, the first shock took place at a quarter to eight P. M. on the 20th of March. The greatest movement of the earth was from the South, increasing as it went North, and appeared to be repelled by another from North West. At Mendoza this shock continued about six seconds, and in that short space of time the whole city, containing more than twelve thousand persons, was levelled to the ground, and fully two-thirds of the entire population buried in the ruins. Many of those who escaped are badly wounded, and very many more must die! Not a house remained standing after the first shock.

Of one hundred prisoners, but eight escaped from the prison, and they immediately organized into a band of robbers, and now prey upon the living and the dead. Twelve hundred Chileans who were banished from their own country for political offenses, were residing in Mendoza, and a large portion of them were buried in the ruins. The survivors are in a hopeless state of want. It is not known how far the destructive influences of this terrible convulsion of nature may have reached. The most fearful apprehensions are entertained of its effects. So great was the agitation, that even the fences were levelled to the ground for miles around Mendoza.

The Military of The Country.

The proclamation of the President, calling for a force of seventy-five thousand volunteers, has met with an energetic response from the entire North. There have been up to this time very probably not less than two hundred and fifty thousand men offering their services to the Governors of the different States; and in a week from now we should not be surprised if the number was swelled to half a million, so great is the military ardor evoked. Nor is this warlike spirit confined to the Northern and Western States. In the South, volunteers are pouring in to support the flag of the Confederate States, and there is now said to be an army of a hundred thousand men enrolled by the Montgomery Government.

The entire enrolled militia of the States and Territories amounts to about three and a half millions of men. According to latest returns, the Army Register for 1861 makes an abstract of the militia force of the country, which we have subdivided into different sections, in order to show how this force is distributed between the North and South and Border States:

Militia Force.	
Northern free States,	2,336,816
Confederate States of the South,	378,682
Border Slave States,	604,724
Territories,	11,022.

Total militia of the country. 3,313,244

Such was the disposition of the militia forces enrolled for service at the latest returns; but as many of these returns dated back several years ago—in some cases as remote as 1838 and 1827—and as no returns at all have been made from several of the new States and Territories—such as Iowa, Kansas, Washington Territory, Nebraska and New Mexico—a large per centage must be added to this aggregate, which would probably bring the whole number of enrolled militia in the country up to over three millions and a half at the present time, of whom nearly two millions and a half belong to the free States of the North.

John Knox's Death-Bed.

One morning his friends entered his apartment. He had been fighting, not sleeping; wrestling, not resting; and it required all God's grace to bring him off a conqueror. Till day-break Jacob wrestled with the angel of the covenant; and that long night Knox had passed wrestling with the prince of darkness. Like Bunyan's pilgrim, he met Apollyon in the valley, and their swords struck fire in the shadow of death. The lion is said to be boldest in the storm. His roar is never so loud as in the pauses of the thunder, and when the lightning flashes brightest are the flashes of his cruel eye; and even so he who as a roaring lion goeth about seeking whom he may devour, often seizes the

hour of nature's distress to assault us with his fiercest temptations. Satan tempted Job when he was bowed down with grief. Satan tempted Jesus when He was faint with hunger. Satan tempted Peter when he was weary with watching and heart-broken with sorrow; and reserves perhaps his grand assault on us for times that offer him a great advantage. It was when Knox was worn out, left alone, his head laid low on a dying pillow, that Satan, like a roaring lion, leaped upon his bed. Into the room the enemy had come; he stands by his bed; he reminds him that he has been a standard-bearer for the truth, a reformer, a bold confessor, a distinguished sufferer, the very foremost man of his time and country; he attempts to persuade him that surely such rare merits deserve the crown. The Christian conquered; but hard put to it, only conquered through Him that loved him—*Dr. Guthrie.*

Abandoning the Cigar.

One don't like to be found in bad company, for it reflects on personal character and habits. If all Christians who are slaves to the use of an odious weed, would imitate Dr. Cox in breaking away from the low society with which it allies them, they would be the gainers, and Christian self-denial would have a weighty influence upon others:

From fifteen to thirty, I am ashamed to say, I smoked. My conscience often upbraided me, as well as my best earthly friend. Still I made excuses. My physician, a smoker, helped me to some; and so I continued, till once, on board a steamer, a drunken gentleman, who felt and claimed a fuliginous brotherhood to me, though I recollected him not at all, came strutting up to me, and bringing his grog-smoked fumes almost in contact with my mouth, said, with tuneful, erudition, "Give me a light, Dr. Cox?" I handed him my cigar—he returned it—I threw it overboard; and since that have been enabled to keep myself from so foul and odious a sin! Since then—thirty-four years ago last September—I have felt pained at the sight of smoking, chewing, and snuffing.

(Original.)

A Sunday School Exercise.

Bro Bliss:—Your expressed design to give, occasionally, Sunday School and Family exercises has prompted me to do what I purposed some time ago, viz. to revise and send you an exercise which we have used in our school. Perhaps it may be useful in some place where the scholars are not far advanced in Biblical knowledge, and as it has the names of Christ for its basis, it may suggest a larger and very profitable exercise for any school. The questions are to be answered in concert by the school, or certain classes previously designated. The superintendent may make remarks in connection with the questions.

J. M. O.

Stanstead, C. E.

1. What place has been honored as the birth-place of our Lord Jesus Christ?

Bethlehem of Judea, a city about six miles from Jerusalem, and so called to distinguish it from another place of the same name belonging to the tribe of Zebulun.

2. What did our Savior say of his condition before he came into the world?

"I am come forth from the Father, and am come into the world; again, I leave the world, and go to the Father" (John 16:28). "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." . . . "for thou lovedst me before the foundation of the world." John 17:5, 24.

3. Why did He come into this world?

"This is a faithful saying, and worthy of all acceptance that Christ Jesus came into the world to save sinners," (Tim 1:12). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," (John 3:16). "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," 2 Cor. 8:9.

4. As He has many names given him in the Bible, will you mention one beginning with the letter A?

Alpha: "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Rev. 1:8.

5. What does Alpha signify?

It is the first letter of the Greek alphabet; and a proper name of Him who "is before all things, and by whom all things consist," Colos. 1:17.

6. Has He a name beginning with B?

Builder: "For he looked for a city which hath foundations, whose Builder and maker is God," Heb. 11:10.

5. What has our Saviour built?

"All things were made by Him, and without him was not anything made that was made," (John 1:3). "For every house is built by some man; but he that built all things is God," Heb. 3:4.

8. Can you mention one of His names beginning with C?

Counselor: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace," Isaiah 9:6.

9. How long before Christ was born did Isaiah utter this prophecy?

More than 700 years.

10. If the prophecy was given so long before his birth, why is it said, "Unto us a child is born?"

God sometimes speaks of things that are not as though they were, because they will certainly come to pass.

11. What counsel does he give?

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3:18.

12. Will you mention one of his names beginning with D?

Day-Star: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts,"—2 Pet. 1:10.

13. What evidence have we that Christ is represented by the Day-star, or Morning star?

He says himself:—"I Jesus have sent mine angels to testify unto you these things in the churches; I am the root and the offspring of David, the bright and Morning star," Rev. 22:16.

14. Has our Saviour a name that begins with E?

Emmanuel: "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us," Matt. 1:23.

15. What prophet foretold that He should be born of a virgin?

Isaiah said, "Therefore the Lord himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," Isa. 7:14.

16. What virgin became the mother of our Lord?

Mary, whose cousin Elizabeth was the mother of John the Baptist.

17. What name of the supreme Being begins with F?

Father: a title applied to him 268 times in the New Testament.

18. Can you mention a text containing it?

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out," (John 6:37). "I and my Father are one," John 10:30. So frequently does this name occur in St. John's Gospel that some have called it, The gospel of the Father.

19. Is this title ever directly applied to our Saviour in the Bible?

It is, in a passage already cited: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The

mighty God, The everlasting Father, The Prince of peace," Isa. 9:6.

20. Will you repeat a prayer in which we are taught to address God as our Father?

"After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven; give us this day our daily bread; and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen."—Matt. 6:9-13.

21. As the Psalmist invites "both young men and maidens, old men and children" to "praise the name of the Lord" can you sing a hymn in which God is recognized as our Father?

"We meet again in gladness,
And thankful voices raise;
To God, our heavenly Father,
We'll tune our grateful praise:
'Tis his kind hand that kept us,
Through all the changing year;
His love it is that brings us
Again to worship here.
We'll thank him for the Sabbath,
This day of holy rest;
And for the blessed Bible,
The book that we love best;
For sabbath schools and teachers,
To us so kindly given,
To guide us in the pathway
That leads to joy in heaven.
We'll thank him for our country,
The land our fathers' trod;
For liberty of conscience
And right to worship God.
O Lord, our heavenly Father,
Accept the praise we bring,
And tune our hearts and voices
Thy glorious name to sing."

(Continued on p. 160.)



ADVENT HERALD.

BOSTON, MAY 18, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Timely.

The following note from Mrs. Martha Salt will explain itself. We should be pleased to receive one hundred just such epistles, each covering a donation and a new subscriber, the coming week—our receipts for the present falling far short of our expenses.

East Liverpool, O., May 6th, 1861.

Dear Bro. Bliss:—Enclosed I send five dollars—three dollars towards the cause of God, and two dollars for a paper to be sent to ———. Yours in the blessed hope of a speedy deliverance,

MARTHA SALT.

Brother Osler's Sermon,

On the "Kingdom of God," is now for sale at this Office. It contains 58 pages. Price per hundred, \$3.50; 25 to one address, including postage, \$1; single copies 6 cents, including postage.

The issue of the above work has been delayed in consequence of the distracted state of the country, the printer having so much to do we could not get it from him sooner. Please favor us with your orders at once. A. P.

Bro. Pearce informs us that the tract referred to above will be on hand by the time the *Herald* is printed; and so we insert this notice on that assurance. Ed.

"The Roxbury City Gazette," is the title of a new paper just commenced in the city of Roxbury. It is a large and handsome sheet, well filled with

original and selected articles, with a good arrangement of general and local news, and gives evidence of taste and ability in its management.

The address of D. I. Robinson, for the month of May, will be Waterbury, Vt. Any churches wishing his labors after that, can address him there.

We found the above on our desk, by accident, after our last paper was printed, which explains the delay in its insertion.

HOME MISSION. Due April 1st	\$66.00
Since received from Providence	3.00
" " " Hampton, N.Y.	1.26
" " " N. Haven, Vt.64
Total	4.90

G. W. BURNHAM.

The Views of Rev. George Stanley Faber on the Prophetic Periods.

To Bro. J. M. ORROCK.

To answer more fully your inquiry of last week, we give below the views of Faber, as he gave them in 1814, and as he gave them in 1828; and as you have them as held in 1804, 6. We should like any additional information you can give respecting them.

I. Faber's Views in 1806.

According to a communication from Bro. Orrock in the *Herald* of Feb. 9, 1861, in which he gave an extract from his edition of Faber's "Dissertations on the Prophecies" which is the "second American from the second London edition in two Vols. printed in N. York in 1811;" but which second London edition appeared in 1806—Mr. Faber, in 1806, believed the 1260 days to begin in 606, and to end in 1866, at the same epoch at which he ended the 2300.

As Bro. O. quoted, Mr. Faber said: "This being the case, we have only to compute backward 2200, 2300, and 2400 years from the year of our Lord 1866, and according to the epochs to which they respectively lead us, we shall be able to decide with some degree of probability which of these 3 numbers is the true reading, and consequently from what era we are to date the vision of the ram and the he-goat. If then we compute backward 2200 years from the year of our Lord 1866, we shall arrive at the year A. C. 334: if 2300 years from the same period, at the year A. C. 434; and if lastly 2400 years, at the year A. C. 534. All these three dates, namely the years A. C. 334, 434, 534, fall within the period during which the ram continued standing upon the bank of the river; for he stood there, as we have seen, from the first year of Cyrus, or the year A. C. 586, to the murder of Darius, in the year A. C. 330, when the Persian monarchy was dissolved; we must be guided therefore by circumstances in making our choice among them. The year A. C. 534, to which we are led by adopting the reading of the seventy, or 2400 days, is the third year of Cyrus; a year in which nothing very remarkable happened, and from which therefore we can scarcely suppose the vision to be dated. The year A. C. 434, to which we are led by adopting the reading of the Hebrew, or 2300 days, is equally devoid of any striking incident that peculiarly affected the empire of the ram; from this year therefore we can with as little reason suppose the vision to be dated as from the former year. But the year A. C. 334, to which we are led by adopting the reading mentioned by Jerome, or 2200 days, is big with events most materially important to the Persian monarchy: for, in this very year, the Macedonian he-goat came from the West on the face of the whole earth, and touched not the ground; in this very year, he ran unto the ram in the fury of his power, and smote him upon the banks of the river Granicus; hence I cannot refrain from thinking it most probable, that the year A. C. 334, in which the he-goat began to attack the ram as he was standing in the hitherto undisputed possession of his authority, is the real date of the vision; and consequently that the number 2200 is the true reading." Dissert. on Prop. Vol. 1. pp. 175-6.

II. Faber's Views in 1814.

In the 5th edition of *Dissertations on Prophecy* Mr. Faber, in 1814, expressed himself respecting the prophetic periods as follows:

1. The 1260 Days. "The tyrannical reign of the fourth beast's little horn, and consequently the prophetic period of 1260 days, are most probably to be computed from the year 606, and will therefore, upon such a supposition, terminate in the year 1866." "Dissertations," v. 2 p. 282.

2. The 1290 and 1335 days. "I have stated, that the restoration of Judah will commence at the close of the 1260 years, and have intimated it to be probable that it will not be completely effected until a period of 30 additional years shall likewise have expired. This conjecture is founded upon a remarkable chronological passage in the book of Daniel. The prophet teaches us, that 75 years will intervene between the expiration of the 1260 years and the commencement of the Millennium: and these 75 years he divides without specifying any reason for such division, into 30 years and 45 years. What

particular event will happen at the era of the division, we undoubtedly cannot determine with any degree of certainty, because Daniel has left it wholly undetermined." It is "highly probable that the thirty years will be occupied in the conversion and restoration of Judah," and "close with the complete overthrow of Antichrist in the valley of Megiddo;" and that "the 45 years will be employed in the wanderings of those who escaped from the rout of the antichristian army and will carry everywhere the tidings of God's supernatural interference, and in the subsequent conversion and restoration of the whole house of Israel. I wish this to be understood only as conjecture; for it would be folly to speak positively before the event," *Dis. v. 2* pp. 477, 8.

According to this, he then commenced these two periods with the 1260 in A. D. 606, and ended them, the 1290 in 1896 and the 1335 in 1941; when he supposed the millennium would begin. For he says: "When the 45 years shall have expired, when the whole family of Jacob shall have been converted and restored, and when the stick of Judah shall have united itself for ever with the stick of Joseph, then will commence the season of millennial blessedness." *Ib. p. 478.*

Of this period of blessedness he says: "Respecting the yet future and mysterious Millennium, the less that is said the better. That it will be a season of great holiness and great blessedness is certain; and that the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High; when that season commences is equally uncertain: further than this we know nothing definitely." *Ib. pp. 484, 5.*

4. The 2300 days. "Unto two thousand and three hundred days; or as the Seventy read, 'two thousand 400 days;' or, as certain copies mentioned by Jerome read, 'two thousand two hundred days: then shall the sanctuary be cleansed.'" "I cannot but think it sufficiently evident, both that the 1260 days, are a certain part of the 2300 days, and that these two periods exactly terminate together in the self same year" *Dis. v. I. pp. 262, 3.*

"Such being the case, we have only to compute backward 2200, 2300, and 2400 years from the year of our Lord 1866; and, according to the epochs to which they respectively lead us, we shall be able to decide with some degree of probability, both which of those three numbers is the true reading, and likewise at what era we are to date the commencement of the vision of the ram and the he-goat" *Ib. p. 288.*

"Unless I be entirely mistaken, 2400 years, the length of the whole vision of the ram and the he-goat, is also the space which will intervene between the two restorations of the Jews. About the commencement of this period, they began to return from Babylon; and exactly at its commencement, they laid the foundations of the temple: at the end of it, they will begin to be restored from all the different countries of their present dispersion. On these grounds, I much incline to think that the memorable event of the laying of the foundations of the second temple, at the close of the first, or at the beginning of the second year of Cyrus, affords the true date of the vision; and consequently that the number 2400 is the genuine reading." *Ib. pp. 290, 1.*

"It has been proved by the event, that 2300 is not the true reading." *Ib. p. 293.*

"Whether the first resurrection mentioned by St. John as taking place before the millennium, and the continued reign of Christ with his saints upon earth during the millennium, are to be understood in a literal or in a figurative sense, time alone can determine. Such 'secret things,' as unaccomplished prophecies, 'belong unto the Lord our God; and it is a vain waste of time to weary ourselves with conjectures respecting the precise mode of their accomplishment," *Dis. v. 1. pp. 77, 8.*

III. Faber's Views in 1828.

1. The "seven times" which he reckons as a period of time. He says:

"The seven times, expiring as they do synchronically with their own later moiety, the three times and a half of Daniel and St. John, will expire in the year after Christ 1864. Hence expiring in the year after Christ 1864, they must have commenced in the year before Christ 657: which year 657 is thus brought out as the year of Nebuchadnezzar's nativity," *Sac. Cal. of Prophs. v. 2, p. 39.*

2. "The 70 years of the Babylonian captivity." These, he says, "commenced in the year before Christ 606, and ended in the year before Christ 536," *Ib. p. 41.*

3. "The 70 prophetic weeks . . . commenced in the seventh year of Artaxerxes Longimanus, or in the year before Christ 458, and terminated even to a month with the crucifixion in the year after Christ 33." *Ib. p. 41.*

4. "The 1290 prophetic days, mentioned in Dan-

iel's last vision as reaching from the time when the Romans set up the abomination of desolation in the temple of Jerusalem to the time when many should begin to be purified and tried, commenced in the year after Christ 1360" *Ib. p. 42.*

5. "The three prophetic times and a half, marked out as the reign of the little Roman horn, and variously expressed by Daniel and St. John, as three times and a half, or 42 months, or 1260 days, commenced in the year after Christ 604, which is the dividing point of the seven times, and will terminate in the year after Christ 1864." *Ib. 42.*

6. "The 150 prophetic days of the Saracenic locusts commenced in the year after Christ 762," *Ib. 43.*

7. "The day and the month and the year, or the 396 prophetic days of the Turkish woe commenced in the year after Christ 1301, and terminated in the year after Christ 1697." *Ib.*

8. "The prophetic three days and a half, during which the two apostolic witnesses lay dead, commenced in the January of the year after Christ 1686 and terminated in the August of the year after Christ 1689," *Ib.*

9. The 1335 days. "This period of blessedness commences, after the time of the end, [in 1864,] at the close of the three times and a half during which the little Roman horn is permitted to tyrannise over the saints: it commences, therefore, agreeably to its predicted character of blessedness, synchronically with the apostolic Millennium. Hence the first thousand years of these 1335 years are the thousand years, during which Christ will figuratively reign upon earth with his saints: and hence the remaining 335 years, following as they do the thousand years, can only be the term, during which the millennial nations gradually degenerate, and at the close of the confederacy formed out of them, is devoured by fire from heaven"—in A. D. 3199. *Ib. p. 479.*

After this period Mr. Faber places Christ's coming, the resurrection, the conflagration, &c.

10. The 2300 days.

"Some persons have imagined, from the peculiarity of the expression, that we ought to understand, not two thousand three hundred days, but only two thousand three hundred half days, which would reduce the period to no more than one thousand one hundred and fifty. I myself cannot discern the possibility of extracting such a sense from the original phraseology. The term, I think is clearly two thousand three hundred days, whether those days be literal or prophetic," *Ib. vol. 2 p. 175.*

"The voice of history has determined that this predicted cleansing or reformation of a corrupt demagogical church commenced in the year after Christ 1517. Hence in the year after Christ 1817 the 2300 years must plainly enough expire," *Ib. p. 179.* And, "If we calculate retrogressively 2300 years from the year after Christ 1517, we shall be brought to the year A. C. 784 for the commencement of the period, and for the rise of the Persian monarchy." *Ib. p. 180.*

In his later views he claims, not only that the 1st resurrection in Rev. 20, is figurative, but that the second is also. He must be placed among the spiritualists, whose eyes have not been opened to the truth respecting the nature of the events that mark the close of the gospel dispensation; and hence he cannot be supposed to speak very oracularly respecting designations of time. It is well, however, to know the views of all writers on prophecy, and we should endeavor to estimate them according to their just value, in view of the relative soundness of their judgment and accuracy of reasoning.

God's Winds.

20. The wind being invisible and unsubstantial, what may it be used to illustrate?

Ans. Anything fleeting or transitory. Job, in his affliction, said, "My days are swifter than a weaver's shuttle, and is spent without hope. O remember that my life is wind; mine eye shall no more see good," (Job 7:6, 7.) And David said of Israel, that God "remembered that they were but flesh,—a wind that passeth away and cometh not again," *Psa. 78:39.*

21. What illustrations of disappointment are drawn from the wind?

Ans. Solomon says, "He that troubleth his own house shall inherit the wind" (Prov. 11:29.) And he asks, "What profit hath he that laboreth for the wind," (Eccl. 5:16.)

22. What illustrations are drawn from it of nothingness?

Ans. Isaiah said of the heathen, "Behold they are all vanity; their molten images are wind and confusion," (Isa. 41:29.) And Jeremiah said of those who prophesied falsely: "The prophets shall become wind, and the word is not in them," (Jer. 5:13.) Job said the speeches of his three friends were "as wind," (Job 6:26.) And Hosea said of the kingdom of Israel, that "Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation," *Hos. 12:1.*

23. As the wind easily displaces anything light and unsubstantial, how does it illustrate the instability of life?

Ans. "As for man, his days are as grass as a flower of the field, so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more," Psa. 103:16,17.

24. To what do the Scriptures liken the ungodly?

Ans. "The ungodly" are "like the chaff which the wind driveth away," (Psa. 1:4.) "They are as stubble before the wind, and as chaff that the storm carrieth away," Job 21:18.

25. What does the Lord say to those who listen to false teachers?

Ans. "The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness," Jer. 22:22.

26. How does the Lord contrast those who trust in false guides, with those who trust in him?

Ans. "The wind shall carry them all away; vanity shall take them; but he that putteth his trust in Me shall possess the land, and shall inherit my holy mountain," Isa. 57:13.

27. When a king shall reign in righteousness, what shall he be to his people?

Ans. "As an hiding place from the wind, and as a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land," Isa. 32:2.

28. How was Ahaz king of Judea, affected when "it was told the house of David saying Syria is confederate with Ephraim"?

Ans. "His heart was moved, and the heart of his people, as trees are moved by the wind," Isa. 7:2.

29. What did our Saviour enquire of the Jews respecting John?

Ans. "Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind," Matt. 11:17, and Luke 7:24.

30. What confession does Isaiah make of Israel's demerit?

Ans. "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away," Isa. 64:6.

31. To what does the apostle Jude compare those who run greedily into error, and speak evil of things they understand not?

Ans. "Clouds are they without water, carried about of winds; trees whose fruit withereth, without fruit; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever," Jude 12, 13.

32. What does the apostle James, say of him who lacks wisdom?

Ans. "Let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed," James 1:5,6.

33. What does Paul call those easily led into error?

Ans. "Children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," Eph. 4:14.

34. How are great things often affected by a small agency?

Ans. "Behold we put bits into horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things," James 3:3-5.

35. When God rebukes his people, does he not often moderate the severity of judgment?

Ans. "He stayeth his rough wind in the day of his east wind," Isa. 27:8.

36. What does Job say shall be the portion of the wicked?

Ans. "Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth; and as a storm hurleth him out of his place," Job, 27:20, 21.

37. What did God, by Jeremiah, say of Israel when about to remove them to Babylon?

Ans. "I will scatter toward every wind all that are about him, to help him, and all his bands," Ezek. 12:14.

38. How many winds are usually spoken of?

Ans. Four—those from the four points of the compass. Thus John in vision "saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow upon the earth, nor on the sea, nor on any tree," Rev. 9:1.

39. What did John see in vision respecting the stars of heaven?

Ans. "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind," Rev. 6:13.

40. How were the rise of the four great empires of earth symbolized to Daniel in vision?

Ans. "Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another," Dan. 7:2,3.

41. When Daniel also was shown in vision the great metallic image, smitten by the stone cut from the mountain without hands, what became of it?

Ans. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them," Dan. 2:35.

42. What says Ezekiel that the Lord commanded him respecting the wind, in the valley of vision?

Ans. Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army," Ezek. 37:9, 10.

43. What said the Lord to Elijah?

Ans. "He said go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice," 1 K. 19:11, 12.

44. What sound was there at the descent of the Holy Spirit on the day of Pentecost?

Ans. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each one of them," Acts 2:1-3.

45. Unto what does our Saviour liken those who hear his sayings and do them?

Ans. "Whosoever heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: for it was founded upon a rock," Matt. 7:24, 5.

46. What does he say of those who hear and do them not?

Ans. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell: and great was the fall of it," Matt. 7:26, 7.

Making Soft the Dying Bed.

Mrs Lizzie G. the wife of Rev. Wm. Calderwood, missionary of the Reformed Pres. church in India, died in Calcutta Aug. 15, 1859. When a little girl of eight years, she carelessly had lost her shoes in a strawberry field, and the next morning her mother required her to find them before she could have her breakfast. In great trouble, on her way alone to the strawberry field, she called for counsel on her little friend Lizzie Greenleaf. As they walked together towards the field, doubtless sadly discussing the probability of one of them losing her breakfast as well as her nice new shoes, a happy thought entered Lizzie's mind. She said, "God knows where these shoes are, and if we ask him, perhaps he will show them to us." Before they entered the field, they knelt down beside the fence, and Lizzie offered a prayer. As, for years after this time, she had scarcely thought of this prayer, the precise words were forgotten; but she remembered her pleading that God had asked little children to come to Him, and now they two little children had come, and wished Him, to show them where her shoes were.

That prayer, whatever were its words, was answered; they had scarcely entered the field, when to their great delight, they spied the shoes.

At that time appears to have begun the work of grace in her heart. Afterwards she married, and became a missionary, but at length there came to her an eventful day—her last on earth. Her companion was standing at a window, gazing at the rising sun and the fair cloudless sky, when, not aware that the sleeper had awoke, he was startled by her commanding to sing.

"Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

She did not sing this with as firm a voice as usual;

and it was her last song on earth. About 5 P. M. of that day she slept in peace, in the soft bed her Savior had made for her.

Shortly before that hour, as her husband writes: "She turned herself from her right to her left side, so that she could extend her hand, saying, 'Now I am going home: Come Lord Jesus, come quickly.' These were her last words. She then help out her hand toward me, and literally shaking my hand, with an energy that quite surprised me, she smiled, much as if we were parting only for an afternoon. She then held out her hand successively to each of our friends in the room, each of whom took her hand and kissed her. After this, for perhaps two minutes, she continued looking up beyond us, with such a smile and expression of countenance as I never before saw. I felt sure she was seeing something very pleasant, and made a move involuntarily, to ask her what it was, but was prevented by those around me. She then with a slight knitting of the brow, as if in momentary pain closed her eyes, her face resumed its former smile, and all was over."

Palms of Victory.

A wayward young man, with no object in view but to rid himself of anxious thoughts, wandered up and down the streets.

His guilt as a sinner before God, the danger of living on from day to day, careless and thoughtless of the salvation of his soul, his ignorance of the way to come to Christ, rushed with terrible power through his thoughts.

Unconsciously he had approached the Bethel from which at this moment issued the sound of many voices uniting in a hymn of praise to God. He stood under the open window and listened—

Palms of victory, Crowns of glory

We shall wear,
In that beautiful world &c.

"Oh!" with what a thrill of pain he said to himself, as the chorus of many fervent, earnest voices died away, "I know nothing of that beautiful world; I shall not be there."

Then there came an irresistible longing to join that company of worshippers. He walked slowly to the vestry door, trembling with excitement; and fearing he should be considered an intruder, he hesitated before he dared enter; but he entered, and there a new life dawned in upon his soul; he gained the victory, learned himself to join in that song, and his name was enrolled with those of the white robed palm bearers, who will ere long sing "the Song of Moses and of the Lamb."

Jerusalem, our Happy Home.

A Colporter* for a number of years the subject of severe physical suffering which he bore with great meekness and fortitude, was absent from home during a severe storm and in endeavoring to reach his family took a cold, which resulted in pneumonia and death. As he drew near the close of his earthly pilgrimage, the faith and hope, that had been his support and comfort along the pathway of life, grew brighter and firmer; and while his body was racked with pain, his was absorbed with the precious promises of the Scriptures, which he almost constantly quoted during his intense illness. A few moments before he expired, his weeping wife, hearing his voice and enquiring to whom he spoke, he said:

"I was speaking to the King of Zion. Do you not see that beautiful ring, filled with glittering stars, suspended above the bed?"

Soon after this, when told he was dying, a beautiful smile spread over his features; he repeated the words: "I have fought a good fight, I have finished my course, I have kept the faith," (2 Tim. 4:7) and then he repeated the hymn,

"Jerusalem, my happy home,

O, how I long for thee!

When will my sorrows have an end?

Thy joys when shall I see?

"When we've been there ten thousand years,
Bright shining as the sun,

We've no less days to sing God's praise
Than when we first begun."

A few moments after, and his sorrows had reached their end. He was where the wicked cease from troubling and the weary are at rest—until the consummation of the glorious vision of John in Patmos, of "that great city, the holy Jerusalem, descending out of heaven from God."

* Geo. R. Talley, deceased at Union Grove, Va., Jan. 11, 1861, at the age of 44.

The War.

The Relay House is a station on the Washington and Baltimore Railroad, eight miles from Baltimore, where that road is joined by the one from Harper's Ferry. It is thus an important point, and was taken possession of by General Butler, by order of General Scott, on the 5th of May. This cuts off all transit of contraband goods from Baltimore to Virginia. The Virginia forces, according to last ac-

counts, had advanced from Harper's Ferry into Maryland, and were there fortifying themselves; but the rumor is that Gov. Letcher of Va. had commanded them to withdraw to his side of the state line.

The road to the seat of government is now fully opened through Baltimore, where the U. States flag is now freely displayed. The road was opened on Friday May 9, by the peaceful passage through that city by the U. States troops. A Washington correspondent of the N. Y. Times writes of that event:

"One of the officers informed me that he never saw such a demonstration of joy as was manifested by the Baltimore people at the landing of the troops from the steamers. Upwards of ten thousand people assembled, and followed the troops through the streets. Not a hiss nor a sound of disapprobation was heard during the whole march. The people seemed to vie with each other in cheering, and other patriotic demonstrations.

"As they left the depot, vast crowds lined the road, and cheered wildly. Bonfires were built along the entire route from Baltimore to Washington. They were saluted by Butler's command, under Col. Jones of the Massachusetts Sixth, at the Relay House and at the Junction. They reached Washington at 2 o'clock, and marched immediately to quarters. They were seven hours on the road—most of the men in freight cars, with the doors closed and locked, to prevent accident. Some of them had nothing to eat for thirty-four hours. All were in good spirits, and most of them are ready to serve during the war. The Pennsylvania First Regiment of volunteers numbers sixteen hundred men. On the other side of Baltimore are 15,000 men, read to move as soon as wanted. Four regiments were expected to follow immediately. Some will join Gen. Butler's command at the Relay House.

"By the same route, immediately following, came 600 regular troops from Texas, under Major Shepard. This company have been in service nearly twenty-three years. They are a very efficient body of men. They will be stationed at some post outside the city. The War Department contemplate attaching to it a battery of field artillery of the regular.

"There are now at the Relay House and in the District thirty thousand troops fully armed and equipped."

"The knights of the Golden circle," who instigated the massacre of April 19th, have been forced by public opinion to leave Maryland in large numbers.

Tennessee seems to be fully committed to rebellion by the action of her Governor and Legislature. By a message of the Governor we learn that a Commissioner from the Confederate States, Hon. Henry W. Hilliard, has concluded a military league, substantially the same as that adopted by Virginia. The league is entered into as preparatory to the admission of Tennessee into the Confederacy, and stipulates that the whole military force of the State during the impending conflict shall be under the chief control and direction of the Confederacy, and that Tennessee upon becoming a member of the Confederacy, shall turn over all the public property, naval stores, munitions of war acquired from the United States, to the Confederacy, and also that all expenses incurred shall be assumed by the Confederacy. The Legislature ratified, and the Governor has signed the league. Tennessee is thus bound without any regard to the will of the people, except as they are allowed to vote upon the ordinance of secession on the 8th of June.

Dispatches indicate the opening of important events in Missouri. The Governor of that state, an avowed secessionist, has been doing all in his power to precipitate the community into the hands of the Southern Confederacy. One of his schemes has been the formation of a State militia, which was simply a secession force under another name. Capt. Lyon, the commander of the United States troops, could not suffer this movement to organize and gain strength close under his eye; and so he captured the whole force consisting of eight hundred men, in a very prompt and quiet manner, took their arms, and afterwards released them on parole after taking the constitutional oath.

Just before the troops left for the city of St. Louis, and while the State forces were drawn up between the line of the volunteers, several rocks were thrown at the volunteers and a few pistols were fired by excited parties in the surrounding crowd, which was composed of a large number of citizens, including many women. One shot took effect in the leg of Captain Blantowski, and as he fell he gave the order to fire, which was obeyed by some two or three companies, resulting in the death of upwards of twenty persons, including two women, several children, and badly wounding several others.

On Monday 13, there was another collision and a number killed.

A Convention of Delegates, loyal to the Union, representing some thirty counties in Western Virginia meet at Wheeling to day, (May 13). It may result in a division of that state.

Rumors prevail of uneasiness and insubordination among the slaves in various parts of the south.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Hope of the Church.

A SERMON—founded on Acts 26: 7: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night hope to come; for which hope's sake, king Agrippa, I am accused of the Jews."

Having in a previous number shown who were the fathers, and what is meant by hope, the way is now clear to answer the first question proposed.

1st. To which of the promises made unto the fathers does the text refer?

There were a number of promises made unto the fathers, all but one of which, we claim, have been performed. Now if we can prove that position, it will be clear as a sunbeam that that is the one for which St. Paul and the twelve tribes were looking. In order to this we shall look at the promises singly. The first one we refer to is found in Gen. 12: 2, and 16: 4-6, where God promises to make of Abraham "a great nation." The same is promised to Isaac in Gen. 26: 3, 4. Also to Jacob in Gen. 28: 14.

The question now to be settled is, has God ever performed that promise? Has the seed of the fathers ever been a great nation? We say, Yes. In 2 Chron. 9: 26 it is said of Solomon, "And he reigned over all the kings from the river unto the land of the Philistines and to the border of Egypt."

The next promise we mention is found in Gen. 13: 16 and 26: 4 and 28: 14, in each of which places God promises, first to Abraham, then to Isaac, then to Jacob, to make their "seed as the dust of the earth." If that promise refers to their literal seed, it has been fulfilled. See Heb. 11: 12. If to their spiritual seed, it is embraced in the promise contained in the text, as we shall see.

The next promise we shall consider is found in Gen. 15: 18, "In that same day the Lord made a covenant with Abraham saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." We read in Deut. 34: 4, "And the Lord said unto him (Moses), This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." The question now is, Did they ever possess that land? The 43d verse of the 21st chapter of Joshua settles this question. "And the Lord gave unto Israel all the land which he swore to give to their fathers; and they possessed it, and dwelt therein."

Another promise may be found, in Gen. 12: 3,—"And in thee (Abraham) shall all the families of the earth be blessed." In Gen. 26: 4 God saith to Isaac, "And in thy seed shall all the nations of the earth be blessed." The same language is spoken to Jacob in Gen. 28: 14. Now we inquire, Have all the nations of the earth been blessed, in the seed of Abraham, Isaac and Jacob? That Christ was the promised seed, through whom all nations were to be blessed, is evident from Gal. 3: 13, 14, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: v. 14, that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." In v. 8, same chapter, Paul saith, "And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

We think the above sufficient to prove that all nations have been blessed in Christ, the promised seed of Abraham.

There now remains but one more promise, which we shall proceed to consider.

W. Z. MANNING.

From Bro. Thos. Wardle.

(Continued from our last.)

Dan. 12: 11. "And from the time, the daily shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days."

In the above text, it is solemnly announced that the daily shall be taken away, and in the next place

we are informed, that the abomination that maketh desolate set up, and in the third place, we are informed of the length of time, which shall stand in connection with the setting up of this abomination, viz. a thousand two hundred and ninety days (years).

This period measures thirty days (years) longer than the previous one in the seventh verse of this chapter, i. e. "the time, times and an half," or 1260 years.

Whether these times begin at one and the same time, and end, the one, thirty years before the other; or the longer beginning thirty years before the shorter, and both ending together; is of the greatest importance for us to know.

We take the position that the 1290 years, have their commencement thirty years before the 1260 years; and therefore both periods end at the same time, viz. 1793.

Furthermore, we look upon the period of 1290 years, as given by the Holy Ghost, as a demonstrative point, by which the church should know, when she had a correct understanding of the prophetic periods in the book of Daniel. Hence, the comforting promise which stands immediately in connection with our text; "The wise shall understand."

Having in our previous argument demonstrated, what constituted the daily that was taken away, let us turn our attention again to the 8th chapter of Daniel, and enquire for the meaning of the "transgression of desolation;" constantly relying on God's grace, for that illumination, which alone will enable us to see light in his light, and guide us into all truth.

In remarking on the term, the daily, in the eighth chapter of Daniel, we asserted that it was the daily transgression; inasmuch as that which was connected with it, in the work of treading under foot the sanctuary and the host, was styled the transgression of desolation: In Dan. 11: 31, that, which stands in the same relative position with the daily, is there called, the abomination of desolation; now, why is this? I answer, the first term is used by the Holy Spirit, because, it was the system or power, which was to succeed the daily and continue to tread the sanctuary and the host under foot. Now, if paganism was abolished by the Roman government in the year A. D. 390, and was finally extinguished A. D. 420, then it ceased to tread the sanctuary under foot, and there remained 1453 years, (we use these figures for the sake of the argument, and not for definite points), of the 2300 years, for the transgression of desolation to tread the sanctuary under foot, as B. C. 457; A. D. 390 are 847; 847 from 2300, leave 1453; but, as we shall show you, the abomination of desolation was only allotted 1290 years for its career, and cannot fill a period of 1453 years. Therefore it is as a system that takes the place of the daily, and does all the work, both in kind and character of the power that preceded it.

It would not be difficult to show how, during the rising and falling of the fate of the daily, and the corruptions in the professing church, "the religion of Constantine achieved in less than a century, the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals."

Of the church in that day, it might be said: Their devout kisses were imprinted on the walls and pavement of the sacred edifice; and their fervent prayers were directed, whatever might be the language of their church, to the bones, the blood, or the ashes, of the saint; which were usually concealed, by a linen or silken veil, from the eyes of the vulgar.

We need not stop to argue the question, whether that system which succeeded paganism, trod the sanctuary under foot. It is well known, that Constantine caused the destruction of the profane chapel of Venus, and erected a magnificent church on the supposed site of our Lord's sepulchre, and that the effects of his pious munificence were extended to every spot, which had been consecrated by the footsteps of patriarchs, of prophets, and of the Son of God. And from year to year, and from age to age, the feet of them that bow down to the daily's successor, go up continually to prostrate themselves before the shrines, which were erected in the time to which we refer.

To our mind, the reason for the difference in the term used, transgression of desolation, is marked and clear.

Having found, what is the transgression of desolation, we are now prepared to enter upon the examination of its associated term, as found in Dan. 11: 31 and 12: 11, viz. "The abomination that maketh desolate."

In our introduction on Dan. 11: 31 we held this language: "Arms are for the support or establishment of some person, power or system; if a person, he may be the representative of a power or system." At the same time, we make this assertion, "that the papacy is here referred to, and 'his' refers to the head and representative of the Roman Catholic system of religion."

We need not ask if there has been such a head to

that system, as, "my Lord God the Pope," but we may inquire, when was he set up? and, what was claimed for him, when he was set up?

To establish these points, we must examine the history of the times to which they refer, and as one of the best of living writers, says, "test every link of the chain, and see whether they will bear the testing."

In arguing the point, on the passage, "Arms shall stand on his part;" we brought our argument down to the days of Theodoric, King of Rome, between A. D. 493—526; it will be remembered by our attentive readers, that, on all needful points since the commencement of these articles, we have given you legal documents to sustain the position we have taken. It will therefore be expected, that on this point, which we call the Holy Spirit's demonstration, (we do it with reverence,) we shall present legal proof, i. e. a law of the land, in which the prophecy has its fulfilment. We speak of the commencement of the 1290 years.

When the Roman empire was about to change its national religion, that gigantic power was made to feel, that there were elements in existence, that could humble the haughty Romans. Alaric, Attila, and Genseric, each had their part to perform; But while the nation was no the eve of dissolution, Theodoric, as it appeared from the language of his letter to Zeno, conquered Italy; which means western Rome, by divine permission. The great Alaric might be assailed by the curses of a monk; still his way was onward to Rome.

Attila, the scourge of God, might have sacked Rome for a wife, and died of gluttony from feasting on the occasion of his nuptials.

The terrible Genseric, the king of the Vandals, might have been the terror of the Romans; still the abomination that maketh desolate not set up.

Constantine might have adored paganism, and have cast down the daily, and his successors interdicted the worship of the gods of the Pagans; and yet, the transgression of desolation, still be found contending with the expiring embers of paganism and impeding in her thirst for power by Arianism.

From Bro. T. M. Preble.

Bro. Bliss:—The Lord is still with us in Concord, and that to bless. Yesterday (Sabbath) was a day of much interest to us. Baptized eight happy souls—day delightful, and I think I never saw a larger and more solemn assembly at the water on such an occasion. I am sure I never enjoyed a baptizing season better. We also enjoyed a happy and encouraging season as we came round the table of the Lord at the close of the P. M. service.

We are having an interesting Sabbath school and Bible class, as will appear by the following extracts from the quarterly report of our excellent Superintendent, Bro. C. W. Sargent. "It gives us pleasure to announce that increasing prosperity has attended the school for the past three months. . . . Three months ago, when I took charge of the school, it numbered thirty-five scholars, and a Bible class for adult persons. The first month the average No. of children was twenty. Now the whole number of children is fifty-two, and the average attendance for the past month is about thirty-three. Showing an increase of seventeen to the school in three months, without any systematic effort. . . . The Bible class is quite interesting and profitable. It varies in numbers—sometimes about forty in attendance." So much for our S. school.

My prayer is that the saints may arise, and "put on the whole armor of God, that we may be able to stand against the wiles of the devil." "The end of all things is at hand: be ye therefore sober, and watch unto prayer." Amen.

T. M. PREBLE.

Concord, N. H., May 13, 1861.

From Bro. Seth Cogswell.

Bro. Bliss:—It is with a good degree of interest I am looking at the events of the present time. It looks some like the time of trouble spoken of by Dan. 12: 1; but I am not certain. It is possible Dr. Cumming's calculation may prove true. I am led to suppose we are living under the third, or seventh vial; but, at all events, it is important that we should heed the Saviour's injunction, "What I say unto you, I say unto all, Watch." I find no safety but in being united to Christ, as a branch is united to the vine, by a living faith. I feel an interest in reading the Herald, and hope it will be sustained.

Yours looking for and desiring a better country,
Seth Cogswell.

Leominster, Mass.

To do this, we shall need the active sympathy and material aid of all its friends. Ed.

From Bro. and sister Norris.

We have been readers of the Herald since '43; and we have not only been edified, but comforted

and cheered by it amid the trials of these last days. We are cheered by the letters from those of like precious faith, who with us are looking to the sure word of prophecy. The signs in the moral and political world are portentous. We want the Herald so long as it affords light from God's word; for we have no preaching within four miles, and have been detained from that for several months by ill health.

Yours, &c.

C. & N. NORRIS.

South Potton, C. E.

TRouble. It shows the power of Christ's blood, when it gives peace in an hour of trouble—when it can make happy in sickness, poverty, persecution, and death. Do not be surprised if you suffer; but glorify God.—McCheyne.

Hate sin, but pity and pray for sinners; "Such were some of you."

Nothing is easier than to deceive one's self.

OBITUARY.

DIED, in Duxbury, Vt., April 23d, sister FIDELIA BRUNSO, aged about 25 years.

I became acquainted with the subject of the above notice some time in January last. She was very low with consumption—confined to her room, and mostly to her bed. She was a child of poverty, suffering from extreme destitution. But to my surprise, I found her enjoying a bright hope of a treasure laid up in heaven. She was brought up a Catholic, and at what time she became a convert to the "faith as it is in Jesus," I am not able to state. But when a child she was somewhat intimate with the family of Bro. D. T. T.'s father, and of Bro. T. she always spoke with much affection. She was of a very retiring disposition, and this will explain the reason why she did not publicly profess her faith in Christ before her last sickness. At the time that Bro. Himes organized the church in Waterbury, he had several seasons of baptizing, and—to use her own words—she would look on while the sacred rite was performed, and go home to weep in secret, because no one took her by the hand and said, "Come and go with us." She afterward sat under the teaching of Bro. T., and often felt she must confess Christ publicly, but a feeling of diffidence, on account of poverty, and foreign birth, so weighed her down, that—as no one extended the kindly hand—she would go home to weep alone, and long to die and go to be with Jesus. At length the fell destroyer laid his hand upon her, and she expressed a wish to see me. I went immediately, and that house was a Bethel to my soul. From that time not a cloud seemed to darken the sky of her mind till about the first of April. I called on her, and after conversing a little while she burst into tears, and said, "Bro. B., I want to be baptized, and receive the sacrament." I told her I did not consider any thing but immersion baptism, and as we had no bath in which we could temper the water—and it was inexpedient to administer it without—I told her I thought the Lord would accept the will for the deed, and I should freely administer the supper without the other ordinance. She appeared satisfied, and accordingly on Fast day, a number of brethren and sisters met in that sick chamber, and after explaining the nature of the sacrament, and other suitable exercises, we partook of those sanctified symbols,—our departed sister for the first and last time till she shall with Jesus drink the new wine of the kingdom. She frequently expressed a wish "to depart and be with Christ," and on the morning of the 23d, seeing her strength fast failing, a sister present said, "Do you feel Christ precious?" Too weak to speak, she pressed the sister's hand. "Well," said the sister, "you are just going to be with him." And a radiant smile lit up her countenance. For

"There was a heavenly calm and a rapture sublime As that child of eternity parted with time."

D. B.

DIED, in this city, April 24th, of inflammatory fever, ALTA CAMELLIA, only child of James and Alta E. POTTLE, aged 6 years, 3 months and 11 days.

Little Minnie (for that was her pet name) was a bright and beautiful child, one of great promise. She was not only an object of affection to her parents, but to all who knew her. As a proof of the esteem in which she was held, her teacher in the primary school and the entire class attended her funeral. At the next school exhibition she was to speak the following, which she had committed to memory, and in view of which her father was to get her a rose to hold in her hand, for illustration, when speaking of the "flower that grows;" but the flower was gathered for a bouquet and placed on her coffin, fit emblem of the precious bud which had

been nipt in blooming—whose openings had excited fond hopes, but only to be blasted and withered.

"When I look up to yonder sky,
So pure, so bright, so wondrous high,
I think of One I cannot see,
But One who sees and cares for me.

His name is God: he gave me birth,
And every living thing on earth;
And every tree and flower that grows
To the same hand its being owes.

'Tis he my daily food provides,
And all that I require besides;
And when I close my slumbering eye,
I sleep in peace, for he is nigh.

Then surely I should ever love
This glorious God who reigns above;
For very kind indeed is he,
To love a little child like me."

She was passionately fond of music, for which she exhibited a remarkable talent for one so young, catching a tune with once or twice hearing so as to play it very correctly. It amounted almost to intuition with her. Although so young, her mind was unusually exercised in religious things, and as though she had a premonition that her stay here would not be long, for three or four months previous to her death, she concluded each day with self-examination, and in her own simple language would say, "I am trying to be better and better every day." Her evening prayers were of her own inditing, as expressive of her own feelings and wants. A part of the last petition she was ever heard to offer two nights before she died, was, "Make me fit to die, and dwell with thee forever and ever." The morning she died her mother asked her "who she loved," to which she replied, "I love father, mother, and God, and love every body." These were her parting farewell words, and as the dying testimony of a youthful mind that had only commenced to learn the lessons of heavenly wisdom. To a friend who called upon her a short time before she died, she sang the following verse of one of her favorite hymns, as expressive of her feelings.

"Be kind to each other,
The night's coming on,
When friend and when brother
Perchance may be gone;
Then, midst our dejection,
How sweet to have earned
The blest recollection
Of kindness returned.

Happy children, blessed children,
Who are loving one another truly,
And the Saviour, blessed Saviour,
Loving more than all beside."

When the One, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," shall come and call for his own, little Minnie will be among the countless host of the redeemed and glorified, who, coming from the land of the enemy, shall flourish amid the fadeless flowers of the new creation.

L. OSLER.

Providence, R. I.

LINES ADDRESSED TO THE PARENTS OF MINNIE.

In the arms of her Saviour
Thy Minnie's at rest,
Away from life's trials
She'll ever be blest.

Her love for her parents,
Her love for the Lord,
Are cheerful assurance
Of a brighter reward.

In anguish you mourn her—
You miss her sweet kiss;
But Christ will prepare you
To meet her in bliss.

You then shall behold her
In glory arrayed;
In beauty resplendent
Which never can fade.

The music of earth
Will charm her no more,
But her song will be sweeter
Than ever before.

A second bright jewel
Is torn from your grasp;
With the "chosen of God"
They'll be gathered at last.

The tie is thus stronger
Which binds to the morn
When the dead shall arise
And all sorrow be gone.

Your loved ones shall come
From the enemy's land,
Redeemed by the Saviour's
Omnipotent hand.

With the whole ransomed host
May you meet them to praise
Forever and ever
The "Ancient of Days."

M. S. W.

Providence, April 26, 1861.

DIED, in Fairfield, Vt., April 20, 1861, of consumption, sister ABIGAIL, wife of Nelson Wair, daughter of Peter and Nancy Burteson, aged thirty-six years and ten days.

The subject of this notice was converted when

quite young, but, like many, lived too much in neglect of duty; consequently without a lively hope she had been brought near death, as she and her friends supposed, but did not feel resigned to the will of God and to leave her family, but promised the Lord if he would restore her to her usual health she would serve him. She recovered, but forgot to pay her vow, until last fall, in the still watches of the night, God, who never slumbers or sleeps, reminded her by his Spirit of her promise, she confessed her sins, commenced secret prayer, and felt blessed in so doing. In the winter, while Eld. Levi Dudley was holding a series of meetings, Bro. and sr. Wait received the truth in the love of it, and rejoiced in the hope of soon seeing Christ and being made like him, in a land where there will be no more wasting nor destruction in all her borders—where the inhabitant will not have to say, I am sick. She then rapidly declined, until she fell asleep to wait the trump of God, when she will awake to immortality, eternal life. She was of an amiable disposition—a kind and affectionate wife and mother. She leaves a husband, five children and many friends, who mourn, yet feeling their loss her gain.

The funeral was attended by a large concourse of sympathizing friends and neighbors, who listened to a discourse from the writer from 2 Kings 4:26, "Is it well with thee?"

The once loved form, now cold and dead,
Each mournful thought employs;
And nature weeps her comforts fled,
And withered all her joys.

Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more.

O. ROCKWELL.

Death is still doing his cruel work among us.—Knowing his reign is short, he is cutting down the fairest of our youth. EMILY C., daughter of Simon and Almira RICKARD, of Stanstead, C.E., fell by his cruel power April 8th, aged a little more than 20 years.

She experienced a change of heart several years ago; but, like many other young people, suffered the snares of this world's pleasures to draw her affections away from God; yet she had a respect for the people of God, yet lived in neglect of her duty, until a consumption seemed to threaten, when she became more anxious for her future salvation, and with the instruction of religious parents sought the Lord and found him to the joy of her heart. She manifested deep sorrow for having strayed away from God, and thus bringing a reproach upon the cause of the dear Redeemer; but she found mercy at the hand of God, availed herself of every opportunity during her last days of conversing with all with whom she had opportunity in recommending them to the Saviour of sinners, and would exhort her parents to continue faithful and they would soon meet in a tearless world; and while her parents expressed much grief at their affliction, at the prospect of separation, she reproved them, saying, This is not affliction; this is a blessing in disguise. Perhaps this is the only way I can be saved, and it may be the means of saving others. Thus she retained her reason till the last, when her voice was hushed to silence to be heard no more till the parting heavens shall give way and the Son of God be revealed to awake them that sleep in Jesus, and join the innumerable company in the shout, O grave, where is thy victory? and again, Alleluia! the Lord God omnipotent reigneth! There, we hope, parents, brothers and sisters will re-unite, where the tramp of the pale horse will never be heard, and where no farewells and adieus will rend the hearts of the people of God. Her funeral was attended the 10th, when she was carried to the district school house, where the writer made some remarks from the four first verses of the 5th chap. of 2d Cor., selected by the parents and expressive of her hope, where were assembled a large company of mourning relatives and friends. Then we consigned her body to the dust, to leave her until Jesus comes. Thus

Our eyes have seen the rosy light
Of youth's soft cheek decay,
And fate descend in sudden night
On manhood's middle day.

D.W.S.

"Last of all the woman died also." Only a few weeks ago I wrote you of the death of my respected father. Now I send you a brief sketch of the death of my step-mother, the fourth wife of my father, who died in St. Armands March 15th, after an illness of three days. I cannot write the particulars, for I have not received them, although I have waited so as to give a more accurate account, but thus far have waited in vain, though from the first of my knowledge she was connected with the Wesleyan Methodists, and I suppose retained her connection till the last; and thus we hope she was prepared to meet the enemy, and hope in the resurrection—not

because connected with any body of professed Christians, but connected to Christ the living Vine.

D. W. SORNBARGER.

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pd to Sept 18, 1860

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WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

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"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."

Mrs. Lucinda A. Swain, Merideth Centre, N. H.
Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your

Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

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Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 18, 1861.

Questions about Moses.

189. Whom was Moses directed to bring with him unto the mount of God?

Ans. The Lord "said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him." Ex. 24:1, 2.

190. Did they go up with Moses?

Ans. "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire-stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." Ex. 24:9-11.

191. Whom did the Lord command to come near to him?

Ans. "The Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God." Ex. 24:12, 13.

192. What covered the mount where Moses was?

Ans. "The glory of the Lord abode upon mount Sinai. . . And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights." Ex. 24:16-18.

193. What did the Lord make known to Moses during those forty days?

Ans. The Lord gave to Moses divers laws and ordinances, for the government of Israel, and for conducting their ceremonial observances. "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

194. What did the children of Israel do while Moses thus tarried in the mount?

Ans. "And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. 32:1.

195. What did Aaron make?

Ans. "All the people brake off the golden ear-rings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." Ex. 32:3, 4.

196. What did Moses do when he came down from the mount, and found them worshipping the golden calf?

Ans. "It came to pass as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." Ex. 32:19, 20.

197. Did the Lord think to destroy Israel for this?

Ans. "The Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." Ex. 32:9, 10.

198. Why did not the Lord destroy them?

Ans. Because Moses "besought the Lord his God," that he would forgive them. "And the Lord repented of the evil which he thought to do unto his people." Ex. 32:11-14.

A Sunday School Exercise.

(Continued from p. 156.)

22. Is there any name of Christ that begins with G?

Governor: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."—Matt. 2:6.

23. What prophet foretold the coming of this Governor?

Micah, about 700 years before Christ was born, said: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah 5:2.

24. What name of God begins with H?

Holy One: "I am the Lord, your Holy One, the Creator of Israel, your King."—Isa. 43:15.

25. Is this title applied to Christ in the New Testament?

It is, in the words of Peter to the Jews. "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you,"—Acts 3:14.

26. Which of the titles begins with I?

I Am: "And God said unto Moses, I am that I am: and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you,"—Exod. 3:14.

27. Does this title occur in the New Testament?

"Jesus said unto them, verily, verily, I say unto you, Before Abraham was, I am."—John 8:58.

28. Has he a name beginning with J?

Jehovah: "That men may know that thou whose name alone is Jehovah, art the most high over all the earth."—Psa. 83:18.

29. Can class No.—[a class of little girls] mention another of his names that begins with J?

Jesus: "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. 1:21.

30. Will you recite a hymn about Jesus? [Here each scholar will recite a verse, and if the class is not sufficiently large, they can repeat in concert the last verse or two.]

"I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.

I bring my guilt to Jesus,
To wash my crimson stains
White in his blood most precious,
Till not a spot remains.

I lay my wants on Jesus,
All fullness dwells in him;
He healeth my diseases,
He doth my soul redeem.

I lay my griefs on Jesus,
My burdens and my cares;
He from them all releases,
He all my sorrows shares.

I love the name of Jesus—
Immanuel, Christ the Lord!
Like fragrance on the breezes,
His name is spread abroad.

I long to be like Jesus,
Meek, loving, lowly, mild;
I long to be like Jesus,
The Father's holy child.

I long to be with Jesus,
Amid the heavenly throng,
To sing with saints his praises,
And learn the angel's song."

31. What name of our Saviour begins with K?

King: "And he hath on his vesture and on his thigh a name written: King of kings, and Lord of lords."—Rev. 19:16.

32. What name begins with L?

Lamb: "The next day John seeth Jesus coming unto him, and saith, Behold, the Lamb of God which taketh away the sins of the world."—John 1:29.

33. In what respect does Isaiah say he resembled a lamb?

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isa. 53:7.

34. How does the apostle Peter compare him to a lamb?

"Ye know that ye were not redeemed with corruptible things, as silver and gold, from your ain conversation, received by tradition from our fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19.

35. Will you mention a title of Christ beginning with M?

Mediator: "For there is one God, and one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

36. Has He any name beginning with N?

Nazarene: "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene."—Matt. 2:23.

37. As no prophet says in express words, He shall be called a Nazarene, how do you understand this passage?

It was foretold by several of the prophets that Messiah should be "despised and rejected of men," which was in effect saying, He shall be called a Nazarene: for Nazareth being a place so contemptible that people were accustomed to say, "Can any good thing come out of Nazareth," our Lord by residing there made himself a mark of public contempt and reproach, and thereby fulfilled these predictions.

38. What name of Christ begins with O?

Omega: "I am Alpha and Omega, the beginning and the end; I will give unto him that is athirst of the fountain of the water of life freely."—Rev. 21:6.

39. Can you mention one of his names that begins with P?

Prince: "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts 5:31.

40. Has he a name beginning with R?

Redeemer: "For I know that my Redeemer liveth, and that he shall stand up at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God."—Job 19:25, 26.

41. Will class No.—[a class of little children] tell us what name of Christ begins with S?

Shepherd: "I am the good Shepherd: the good shepherd giveth his life for the sheep."—John 10:11.

42. Can you recite a hymn that speaks of Him as a shepherd? [Here they will recite in concert the following:]

"To thy pastures green and fair,
Saviour let a child repair;
I will never stray from thee,
But thy fold my home shall be.

Like a gentle lamb, I'll stay
In the meadows fresh and gay;
Peaceful and contented there,
Guarded by my Shepherd's care.

By the waters still and clear,
I shall wander without fear;
Happy by my Shepherd's side
All my wants shall be supplied.

Lord, wilt thou my Shepherd be?
Help me then to follow thee;
At thy feet myself I cast,
Thee to serve while life shall last."

43. Can you find a name beginning with T?

Teacher: "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him."—John 3:1, 2.

44. Will you select a name beginning with V?

Vine: "I am the true Vine, and my Father is the husbandman."—John 15:1.

45. Does W begin any name of Christ?

Way: "Jesus saith unto him, I am the Way, the Truth and the Life; no man cometh unto the Father but by me."—John 14:6.

46. In view of the numerous titles of our Saviour what should your prayer be?

"To me, O Lord, be thou the Way:
To me, be thou the Truth;
To me, my Saviour, be the Life,
The guardian of my youth!
So shall thy way be my delight,
That truth shall make me free,
That life shall raise me from the dead,
And then I'll live with thee."

You may now repeat some of the names of Christ alphabetically arranged:—

Alpha—from eternal days, Rev. 1.8.
Bridegroom—of the church's praise, Matt. 25.5.
Counsellor—of men undone, Isa. 9.6.
David's Lord—and David's Son, Matt. 22.42, 43.
End—and yet Beginning too, Rev. 21.6.
Faithful—and forever true, Rev. 19.11.
God—Almighty and All-knowing, Rom. 9.5.
Holy One—compassion shewing, Rev. 3.7.
Immanuel—mysterious name! Isa. 7.14.
Jesus—who from heaven came, Matt. 1.21-3.
King of kings—whom angels see, 1 Tim. 6.15.
Lamb of God—who died for me! John 1.29.
Messiah—of the prophet's song, John 4.23.
Nazarene—expected long, Matt. 2.23.
Omega—Fount of perfect bliss, Rev. 22.13.
Prophet—Priest, and Prince of peace, John 6.14.
Quickening One—by sinner's seen, John 5.21.
Rod of Jesse—ever green, Isa. 11.1.
Shiloh—Saviour, Shepherd, Shield, Gen. 49.10.
Truth—to make all error yield, John 14.6.
Unchangeable—to-day, forever, Heb. 13.8.
Vine of Jewry—dying never, John 15.1.
Word of God—and Witness too, Rev. 19.13.
Example—left us to pursue, 1 Pet. 2.21.
Youth of Judah—Him we call—Luke 2.11, 12.
Zion's King—God over all, Psa. 2.6.

APPOINTMENTS.

The Messianian Conference, Pa., will commence its annual session at Yardleyville, Pa., four miles from Trenton, N. J., Tuesday, May 28th, at 2 o'clock P. M. Abundant accommodation will be provided. J. LITCH, Pres't.

W. H. SWARTZ, Sec'y.

SUNDAY SERVICES. Advent Chapel, corner of Hudson and Kneeland streets. Edwin Barnham will preach next Sunday, May 19th, at 10 1-2, A. M. on the Final Conflict; 3 P. M., on Prophetic Progress; and 7 1-2, evening, on the Manifestable Glory. All are welcome.

Eld. J. Couch is expected to preach at Concord, N. H., in the meeting house on the corner of Centre and Green streets, the 3d Sabbath in May, and Eld. L. Boutell the 4th Sabbath at the same place. T. M. PREBLE.

NEW HAMPSHIRE STATE CONFERENCE. As the time draws near for our State conference (Thursday, June 20, at 2 o'clock P. M.) it is desirable that the place for holding it be decided upon as soon as practicable. Will brethren who may desire the conference holden with them, inform us so that we may be able to give seasonable notice. T. M. PREBLE, Clerk of Conf.

The Lord permitting, I will preach at Loudon Ridge the 4th Sabbath in May. T. M. PREBLE.

CANADA EAST AND NORTHERN VERMONT CONFERENCE. This annual conference of Adventists will be held (D. V.) in Richmond, Vt. There will be preaching Tuesday evening, June 11th. The business sessions will commence at half past 10 A. M. of the 12th, and close on the Friday following. Hence it is desirable that all our ministers and delegates from churches be present at the commencement. Preaching may be expected once or twice each day from ministers who are members of the conference. Let the condition and wants of each church be reported by letter. The friends in the neighborhood of the meeting will do what they can to sustain it. Meetings will be continued over the Sabbath, but as we intend to get through with business on Friday, most of our ministers can, if they choose, have appointments elsewhere on Sunday. Let there be a general gathering of those who are waiting for the Lord. The world is awake to their earthly interests, and let not the church be asleep over the Lord's business. S. W. THURBER, Pres't.

J. M. ORROCK, Sec'y of Conf.

P.S. My Post-office address, for friends writing from any part of Canada, is Stanstead, C. E., and for those in the States, is Derby Line, Vt. J. M. O.

I will preach (D. V.) in Waterloo and Knowlton Falls the last Sunday in May, as the brethren may arrange. J. M. ORROCK.

Eld. J. Couch is expected to preach at Lake Village May 26; and Eld. J. H. Shipman June 2, 1861. D. G. DRAKE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

H. Yost. We received a gold dollar from you two weeks since, which we understood by the letter to be as a donation, and so cr. in Herald two weeks since. If not correct, please write. Your Herald is paid up to April 1, 1862.

Mrs. Martha Salt. [We have sent the Herald to "Mr. Caleb Till," but being a little in doubt whether the last is the right name, we make this note, for you to correct it if there is any error.]

R. Kitchen. Have changed the direction of three of your papers as you request. Shall we send to them after No. 1057?

D. I. Robinson. Rec'd and cr. you six dollars on acct.

A. M. ASSOCIATION.

ACKNOWLEDGMENTS TO TUESDAY, MAY 14, 1861.
Martha Salt, E. Liverpool, O. 3.00

RECEIPTS.

UP TO TUESDAY, MAY 14.

Prescott Dickinson 1049, Mrs L Perkins 1067, L Nichols 1067, S Talford 1036, L C Litchberger 1066, Geo R Garvin 1068, R Jackson 1078, M J Tilton 1062, W Freeman 1060, S B Raymond 1049, A Veeder, we could only begin with Jan 1, 1861, and have none of Nos 1027 and 1035, so that we credit you to No. 1051, H Addington 1069, A Ostrander 1067, L D Thompson 1075—each \$1.
E A Dodge 1088, Samuel Fellows 1093, Caleb Till 1094—each \$2.
Cheeny Norris (of N. Troy Vt.) 1085—\$3.

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J. V. HIMES, } on
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TERMS.

\$1, in advance, for six months, or \$2 per year.
\$5, " " will pay for six copies, sent to one address, for six months.
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GUSTAVUS ADOLPHUS' BATTLE SONG.

(Forfaras ej du lilla hop.)

Be not dismay'd, thou little flock,
Although the foe's fierce battle shock,
Loud on all sides, assail thee.
Though o'er thy fall they laugh secure,
Their triumph cannot long endure;
Let not thy courage fail thee.

Thy cause is God's—go at His call,
And to His hand commit thy all ;
Fear thou no ill impending :
His Gideon shall arise for thee,
God's word and people manfully,
In God's own time defending.

Our hope is sure in Jesus' might ;
Against themselves the godless fight,
Themselves, not us, distressing ;
Shame and contempt their lot shall be ;
God is with us, with Him are we ;
To us belongs His blessing.

From the Swedish.

Scripture Illustrations.

NO. 115. SUICIDE PREVENTED.

"Do thyself no harm." Acts 16 : 28.

A few years ago, a young gentleman, who had spent his fortune in riotous living, was reduced to poverty. For some time his friends supported him, but at length they all forsook him; when wandering about as a vagabond, he resolved to terminate his miserable life by drowning himself. Being in a strange place, he put lead into his pockets, and went to the side of a river for this purpose. Waiting till it was dark, that he might accomplish his design, unperceived, he observed at a little distance, a light in a house, and he felt disposed to go to it. On his arrival there, he heard persons singing psalms; he listened at the door while a chapter of the Bible was read, and a prayer offered up; he then wished for admission, and knocked gently at the door, which was opened by one of the company, who inquired what he wanted. He signified his desire of being admitted, but was told that it was not customary to receive strangers into their meetings; however, if he behaved decently, he might come in. The passage of Scripture under consideration that evening was Acts 16 : 28. "Do thyself no harm." After several persons had made their remarks, upon the subject, they concluded, as usual, with prayer. This they had no sooner done, than the stranger asked them how they came to know his thoughts; for he had not met

tioned his intention to any person on earth. This surprised the whole company, who declared they had neither seen nor heard of him till that evening. He then told them of his design of taking away his life, and how he had been prevented by seeing a light in their window. This remarkable providence affected his mind to such a degree, that, by the Divine blessing, it was made the means of his conversion; he became an eminent Christian, regained the favour of his friends, and lived in reputation and comfort.

NO. 116. THE GREAT INQUIRY.

"Sirs, what must I do to be saved?" Acts 16 :

During a remarkable effusion of the Holy Spirit upon the several stations on the island of Ceylon the following scene occurred at Panditeripo :

On the 13th of February, 1824, while Mr. and Mrs. Scudder were absent, and after the boys of the boarding-school had gone to their rooms, and were about to lie down to sleep, Whelpley, (a native member of the church,) was induced to exhort them, most earnestly, to flee from the wrath to come. They were roused and could not sleep. By little companies, they went out into the garden to pray, and the voice of supplication was soon heard in every quarter, each one or each company praying and weeping as if entirely alone. More than thirty were thus engaged in a small garden. The cry was, "What shall I do to be saved?" and "Lord send thy Spirit." In about an hour Dr. Scudder returned, and after waiting a while rang the bell for the boys to come in. They came, and with weeping proposed the inquiry, "What shall we do to be saved?" The next day they seemed unmindful of every thing but the salvation of their souls. And soon, under the judicious instructions they received, more than twenty at this place gave encouraging evidence of conversion.

NO. 117. COURAGE FORTIFIED.

—“Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.” Acts 18: 9, 10.

When the Rev. John Kindlinger, who went to India under the direction of the Netherlands Missionary Society, first settled at Pullicat, the inhabitants considered his admonitions and advice as presumptuous; and were so enraged at his faithful though kind and affectionate exhortations, that it was common for them to threaten to tie him to a tree and flog him. Even the superior officers of the Dutch government descended to this low and mean abuse. After four years faithful and hard labour, he thought his troubles increased, and that fresh dangers threatened him; and, in this strait, the thought came into his mind, that as his people would not hear his message, it was a call upon him to go to those who would. He however, as his manner was, went into his closet to lay his trials before Him in whose cause he labored; and taking down his Bible, he opened it, undesignedly, at the eighteenth chapter of the Acts, and his eye first lighted on the 9th and 10th verses: "Then spake the Lord to Paul in the night by a vision, Be

not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." He resolved, instantly, that nothing should drive him from the place; but he would pursue his work, even unto death. His enemies were either removed or softened; the people became more obedient, and willing to hear and receive the word; and, at the time of his death, he was so greatly respected and beloved by them, that they expressed the greatest sorrow and regret at his removal.

Apocalyptic Vials Opened.

If one will pause and take a view of the world at this moment, he will see what was never more perfectly seen upon the face of the earth. The world is convulsed, as it probably never has been since the creation, with wars and rumors of wars, by famine and desolation. History does not present such a general tumult of nations as we now see. It would seem that the vials of the Revelations were rained down upon our generation. What the issue will be of all the dreadful entanglements which now environ the nations, time only will show. Certainly no one can divine it. Within a few years we have beheld the most magnificently dreadful wars of which history has any record. Nations have been conquered and subjugated to the caprices of ambitious and tyrannical sovereigns.—Indian revolts, Syrian massacres, and murderous sieges have sapped the lifeblood of millions. Europe is just now convulsed from centre to circumference. Poland and Hungary are ripe for revolt. Russia has emancipated her serfs, and annexed a large tract of country lately derived from China, whose coasts are still infested and guarded by English and French fleets. Sardinia stands demanding Venetia and Rome, and Austria and Germany proper resist her. France holds Syria for the Sultan of that wretched country, but is ready to appropriate it to herself whenever the Emperor Napoleon thinks it policy to do so. England and France are fitting out naval fleets for the coast of the United States, and the United States themselves are disrupted, threatening civil war at any moment. Spain has seized upon San Domingo and threatens Hayti and Mexico, while Mexico on her part threatens to conquer Texas. Several of the South American Republics are quarrelling.—Buenos Ayres and Paraguay are at swords' points. In India famine is following a dreadful massacre and revolt, and this famine reaches into Persia and China. In Holland the inundation of the country, caused by the breaking away of the dikes, has destroyed its thousands, and left houseless and starving thousands upon thousands more. The temporal power of the Pope topples. The whole world seems on the eve of a general war, and only waiting for some one to strike the first blow.—*Rel. Her.*

The Slumbering Christian.

It is deemed a strange thing when the body sleeps for days and weeks. There is on record the case of a young man who, at one time, slept seventeen days, and at another, thirty. We read also, of a young lady who slept, once, six weeks.

If these incidents had occurred in your circle of acquaintance, with what curious interest would you have watched their history from day to day ! How sure a place would they have won for themselves among the memories of your life !

But the soul often sleeps from year's end to year's end, and men grow accustomed to it, and no man marvels at it.—Even souls that claim to have received the Indwelling Spirit, may need the apostolic warning, "It is high time to awake out of sleep," and that warning may fall (startlingly but) in vain on their ears. Such things have occurred in your circle of acquaintance; and you have given scarcely a passing thought to them. Nay; it may be that you have been one of these sleepers,—that you are sleeping now, but who shall arouse you to a sense of your strange guilt and folly in this regard!

Is it not strange?—strange that gratitude to Christ permits it? He has bought you with His “precious blood, as of a lamb without blemish and without spot.” Under sentence of death, He rescued you by the forfeiture of his own life. He endured the cross, despising the shame, that He might bring you to glory, and exalt you to his throne.—How, then, can you lapse into cold forgetfulness of your Redeemer? How can the remembrance of his sacrifice lie dormant and fruitless in your bosom? How can you sleep under the very shadow of his cross, with his blood flowing before your eyes, and his groans resounding in your ears?

Is it not strange?--strange that delight in the things of God permits it?--You have been called to a peace which passeth understanding. The "beauty of holiness" has been disclosed to you. You have been taught to exclaim, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth." How, then, can you turn away from these "comforts of the Holy Ghost"? This "joy of the Lord"--how can you give it up? How can you sleep, where the riches of grace abound, to make all things glad with foretastes of heaven!

Is it not strange ?—strange that love for souls permits it ? Souls are perishing around you. On the right hand and on the left, the gulf that is bottomless swallows them up. You have known the blindness of the infatuation with which they are smitten, and the terrors of the destruction to which they hastening. On you has been conferred the high privilege of recovering them out of the snare of the devil. How can you withhold strenuous effort for their rescue ? How can you sleep where your fellow-mortals are rushing by you to the pit ; where you might reach forth your hand and arrest their descent ; where, by vigorous and loving interposition, you might turn their feet into the way of life ?

Is it not strange?—strange that the approaching solemnities of death and the judgment permit it? You have learned the measure of your days. You know that a little while, and you shall have passed into eternity. You know how soon One who is “fearful in praises” shall sit there in righteous inquisition on your soul, and assign it a portion in the world of glory or the world of despair, according to the deeds done in the body. You know as well, that every child of Adam must quit the flesh and confront the Judge—even those who think not of it, and who

get not themselves ready for it. How then can you banish spiritual and eternal things from remembrance? How can you remain unmoved by truths which ought to shake the earth and the heavens? How can you sleep when the curtain is just about to rise, disclosing the Face from which the heavens and the earth shall flee?

An Antidote.

The tried Christian should never dwell on his troubles. Trouble comes to furnish him with a message to the Lord, and to drive him out of his present state and condition; therefore many of the Lord's people have found great relief in trouble, by actively engaging in the Lord's service. My tired friend, go if thou canst, to the chamber of the sick, and speak of Jesus to them. Go to the desolate home of the widow, and endeavor to dry her tears. Take her fatherless children by the hand, and speak loving words to them of a father in heaven. Go to the poor laborer's cottage, where there are many wants and few comforts, and present Jesus there, speaking of him and acting for him. Look at the sufferings of others, and try to relieve them.—Look at the wants of others, and try to supply them. Look to the ignorance of others, and endeavor to instruct them. It is by doing good, that we get good. Be active for thy Saviour, and thou shalt be comforted by thy Saviour. The way to increase sorrow is to dwell upon it; and the way to obtain relief from sorrow is to act for Jesus notwithstanding it. The action of fresh air on the nerves, the action of God's truth on the mind, and the action of another's sorrow on the heart, will relieve, re-animate, and restore to comfort those who go forth as messengers of mercy; while those who confine themselves at home, dwelling on their griefs and woes, will continue depressed and sad. While therefore, you rely on the Lord's promise, be active in the Lord's service. "The hand of the diligent maketh rich, but the slothful soul shall suffer hunger." This is as true in spirituals as in temporals.—*Strong Tower.*

Chess-Playing.

Chess has acquired a high reputation as being a means to discipline the mind, because it requires a strong memory and peculiar powers of combination. It is also generally believed, that skill in playing it affords evidence of a superior intellect. These opinions, we believe are exceedingly erroneous. Napoleon the Great, who had a great passion for playing chess, was often beaten by a rough grocer in St. Helena. Neither Shakspeare, Milton, Newton, nor any of the great ones of the earth, acquired proficiency in chess-playing. Those who have become the most renowned players seem to have been endowed with a peculiar intuitive faculty for making the right moves, while at the same time they seem to have possessed very ordinary faculties for other purposes. A game of chess does not add a single beautiful thought; nor does it serve a single purpose for polishing and improving the noble faculties.

Persons engaged in sedentary occupations should never practice this cheerless game; they require out-door exercises for recreation—not this sort of mental gladiatorship. Those who are engaged in mental pursuits should avoid a chess-board as they would an adder's nest, because chess misdirects and exhausts their intellectual energies. Rather let them dance, sing, play ball, perform gymnastics, roam in the woods or by the sea-shore, than play chess. It is a game which no man who depends on his trade, business or profession can afford to waste time in practicing; it is an amusement—and an unprofitable one—which the independently wealthy alone can afford time to lose in its pursuit. As there can be no great proficiency in this intricate game without long-continued practice, which demands a great deal of time, no young man who designs to be useful in the world can prosecute it without danger to his best interests. A young gentleman of our acquaintance, who had become a somewhat skillful player, recently pushed the chess-board from him at the end of a game, declaring, "I have wasted too much time upon it already:

I cannot afford to do this any longer; this is my last game." We commend his resolution to all those who have been foolishly led away by the present chess-excitement, as skill in this game is neither a useful nor graceful accomplishment.—*Scientific American.*

Truce Breakers.

"Our own conscience within, and God's judgments upon us without, do convince us of the manifold wilful renewed breaches of that article which concerneth the discovery and punishment of malignants, whose crimes have not only been connived at, but dispensed with and pardoned, and themselves received into intimate fellowship with ourselves, and intrusted with our counsels, admitted into our Parliaments, and put in places of power and authority, for managing the public affairs of the kingdom; whereby, in God's justice, they got at last into their hands the whole power and strength of the kingdom, both in judicatories and armies; and did employ the same unto the enacting and prosecuting an unlawful engagement in war against the kingdom of England, notwithstanding of the dissent of many considerable members of Parliament, who have given constant proof of their integrity in the cause from the beginning; of many faithful testimonies, and free warnings of the servants of God; of the supplications of many Synods, Presbyteries, and Shires; and of the declarations of the General Assembly and their Commissioners to the contrary: which engagement, as it hath been the cause of much sin, so also of much misery and calamity unto this land; and holds forth to us the grievousness of our sin, of complying with malignants in the greatness of our judgment, that we may be taught never to split again upon the same rock, upon which the Lord hath set so remarkable a beacon. And after all that is come to pass unto us, because of this our trespass; and after that grace hath been showed unto us from the Lord our God, by breaking these men's yoke from off our necks and putting us again into a capacity to act for the good of religion, our own safety, and the peace and the safety of this kingdom, should we again break this commandment, and covenant, by joining once more with the people of these abominations, and taking unto our bosom those serpents, which had formerly stung us almost unto death; this, as it would argue great madness and folly upon our part, so no doubt, if it be not avoided, will provoke the Lord against us, to consume us, until there be no remnant nor escaping in the land." *From the Westminster Confession of Faith.*

Force of Volcanoes.

Cotopaxi, in 1738, threw its fiery rockets three thousand feet above its crater, while in 1744 the blazing mass, struggling for an outlet, roared so that its awful voice was heard a distance of more than six hundred miles. In 1797, the crater of Tunguragua, one of the great Andes, flung out torrents of mud, which dammed up rivers, opened new lakes, and in valleys of a thousand feet wide made deposits six hundred feet deep. The stream from Vesuvius, which in 1737 passed through Torre del Greco contained 33,600,000 cubic feet of solid matter, and in 1794, when Torre del Greco was destroyed a second time, the mass of lava amounted to 45,000,000 cubic feet. In 1679, Etna poured forth a flood which covered eighty-four square miles of surface, and measured nearly 100,000,000 cubic feet. On this occasion the sand and scorise formed the Monte Rossi near Nicolosi, a cone two miles in circumference and four thousand feet high. The stream thrown out by Etna, in 1810, was in motion, at the rate of a yard per day, for nine months after the eruption; and it is on record that the same mountain, after a terrible eruption, was not thoroughly cooled and consolidated ten years after the event. In the eruption of Vesuvius A. D. 79, the scorise and ashes vomited forth far exceeded the entire bulk of the mountain; while in 1660, Etna disgorged more than twenty times its own mass. Vesuvius has thrown its ashes as far as Constantinople, Syria, and Egypt; it hurled stones, eight pounds in weight, to Pompeii, a distance of six miles, while

similar masses were tossed up two thousand feet above its summit. Cotopaxi projected a block of one hundred and nine feet in volume a distance of nine miles, and Sumbawa, in 1851 during the most terrible eruption on record, sent ashes as far as Java, a distance of three hundred miles of surface, and out of a population of twelve thousand souls, only twenty-six escaped.

Fast Asleep.

BY REV. J. C. RYLE.

The Book of Jonah tells us that, when the ship in which he was fleeing to Tarshish was almost lost in a tempest, Jonah was down below, asleep.

How strange that sounds! The wind was howling above. The waves were roaring beneath. All around him were at their wits' end with fear. Death was close at hand. Jonah was not ready to die. He was fleeing from the presence of the Lord. Yet Jonah lay fast asleep.

Reader are you sure you are not doing just the same thing about your soul? There is a sleep of the soul, as well as a sleep of the body. There are multitudes buried in this soul-sleep, and hanging over the brink of hell. Reader, perhaps you are one.

I dare say you are wide awake about temporal things. You read the newspapers. You have your head stored with earthly wisdom and useful knowledge. But very likely you have no heartfelt sense of sin, no peace or friendship with God, no experimental acquaintance with Christ, no meetness for heaven, no delight in the Sabbath, the Bible, and prayer. And yet you are a sinner, a dying sinner, an immortal sinner, a sinner going to meet Christ, a sinner going to be judged! What,—I would put it to your conscience as an honest man,—what is all this being asleep?

How long is this to go on? When do you mean to awake, and live as if you had a soul? When will you cease to hear as one who hears not? When will you give up running after shadows, and seek something substantial? When will you throw off the mockery of a religion which cannot satisfy, cannot comfort, cannot sanctify, cannot save, and will not bear a calm examination? When will you give up having a faith which does not influence your practice—having a book which you say is God's word, but treat as if it was not—having the name of Christians, but knowing nothing of Christ? Oh! reader, when, when shall it once be?

Why not this very year? Why not this very day? Why not at once awake, and call upon your God, and resolve that you will sleep no longer? I set before you an open door. I set before you Jesus Christ the Saviour, who died to make atonement for sinners—Jesus who is able to save to the uttermost—Jesus willing to receive. The hand that was nailed to the cross is held out to you in mercy. The eye that wept over Jerusalem is looking on you with pity. The voice that has said to many wanderers, "Thy sins are forgiven," is saying to you, "Come to me." Go to Jesus first and foremost, if you would know what step to take. Think not to wait for repentance, and faith, and a new heart, but go to him just as you are. Go to him in prayer, and cry, "Lord, save me, or I perish. I am weary of sleeping; I would fain sleep no longer." Oh! wake, thou that sleepest, and Christ shall give thee light.

Sun, moon and stars are all witnessing against you; they continue according to God's ordinances, and you are ever transgressing them. The grass, birds, the very worms of the earth, are all witnessing against you; they fill their places in creation, and you do not. Sabbaths and ordinances, are continually witnessing against you; they are ever proclaiming that there is a God and a judgment, and you are living as if there were none. The tears and prayers of godly relations are witnessing against you; others are sorrowfully thinking you have a soul, though you seem to have forgot it. The very gravestones that you see every week are witnessing against you; they are silently witnessing, "Life is uncertain, time is short, the resurrection is yet to come—the Lord is at hand." All, are saying, Awake,

awake, awake! Oh! reader, the time past may surely suffice you to have slept.

Awake to be wise. Awake to be safe. Awake to be happy. Awake, and sleep no more.

The Sultan and the Bible.

A missionary in Turkey writes in a recent letter:—

"The splendidly bound Bible presented to the Sultan some three years ago, has been in frequent use ever since. The Sultan is reading the Bible constantly, not only at home, but also when going abroad making visits. The Bible well packed in a splendid box, and oriental reading desk, such as they use in reading the Koran are carried after the Sultan wherever he goes to stay a couple of hours. (It is customary to carry everything that it is supposed he will call for.) Last week he went to see Kisa Pasha. The Pasha had business ready for his sovereign, but the Sultan called for his Bible, and after reading for two hours he arose and went off, leaving the Pasha to manage his business as best he could. The Pasha, it is said, became very angry when the Sultan was gone, exclaiming, "It is too bad; the Sultan is poring over that book continually, and cares nothing for the affairs of the State."

Reference to G. S. Faber Again.

Bro. Bliss:—After writing the note of inquiry to which you replied in the Herald of the 11th inst. I found in Rev. E. Bickersteth's "Practical Guide to the Prophecies," 7th. London ed. p. 190, the following extract from Faber—given however, without reference to book, chapter or page:—

"Instead of the Hebrew reading 2300, the Vatican Edition of the LXX reads 2400, and the Greek of Symmachus agrees with it, but the Alexandrine MSS. of the LXX, and all the other Editions agree with the Hebrew. Jerome likewise mentions some copies existing in his time, which read 2200, but they do not appear to have had any authority. I once inclined to favor the reading 2400; but after maturely considering the matter, I am fully satisfied that the Hebrew reading 2300 is the genuine reading."

Now I do not consider it dishonorable for a man to change his opinion after a deliberate and thorough investigation of a subject,—indeed, it may be an indication that he is wiser to-day than he was yesterday,—but I confess it is not very pleasant to me to find a man variable as the wind and changeable as the weather, so as when you cite him as sustaining a certain position, some one may with equal propriety quote him as sustaining an opposite one, which is the case with Mr. Faber: for, as we have seen, at one time he advocates 2200 as the reading of Dan. 8:14; at another 2400; and at another 2300; while at one time, he terminates the period in 1866, and at another time 1517.

There are but few anti-millennarian writers who have been more fortunate as authors, and obtained greater notoriety than Rev. G. S. Faber, yet I am persuaded the editor of the "Investigator of Prophecy," in his able review of Mr. Faber's Sacred Calendar of Prophecy, is not wide of the mark when he says,—

"In regard to elementary matters, there are some passages worthy of perusal; though even these must be read with care: for though Mr. Faber lays down tolerably fair canons of interpretation for the guidance of his readers, he commonly manages to violate them himself, and to illustrate their weakness and insufficiency. But in expository matter there is scarcely any one point that can be with confidence relied on; and with every sentiment of christian regard and deference for Mr. Faber personally, we advance it nevertheless as our deliberate opinion, that there is not a book in existence, enjoying anything like the degree of favor which Mr. Faber's work enjoys, that contains so many important contradictions and fallacies."—*Invest. Vol. IV. p. 190.*

Here we leave the matter, not wishing to weary yourself and your readers. It is very important to "start right" and then to "hold fast the form of sound words." Praying for Divine guidance, I remain, yours as ever,

J. M. O.

Topographical Notes.

We make the following additional notes respecting the topography of the chief points in the field of warlike operations covered by recent intelligence:

Pensacola—Whose harbor is defended by Fort Pickens, which may become the base of operations for "carrying the war into [new] Africa," is 55 miles from Mobile and 255 from Montgomery, railroad all the way now. It is 1080 miles from Washington.

Montgomery—Capital of the "Southern Confederacy" until Richmond takes her turn, is 839 miles from Washington.

Richmond—On the James river, is 150 miles from its mouth, and 117 miles by common road and 130 by rail from Washington. Population about 30,000.

Culpepper—One of the places for the assembling of Secession troops, is a little over seventy miles by rail from Washington.

Lynchburg, where Southern troops are concentrating, is about 180 miles by rail from Washington.

Dumfries—Also in Virginia, is 33 miles from Washington.

Aquia—Down the Potomac, is 55 miles from Washington.

Frederic City—Where the Maryland Legislature has been sitting, is 60 miles from Baltimore, 44 from Washington, and 23 from Harper's Ferry.

Point of Rocks—Where, it is said, the Virginians have a heavy battery of artillery posted to command the approach to Harper's Ferry, is 11 miles west of Frederic, and 12 miles east of Harper's Ferry.

Harper's Ferry—81 miles by rail from Baltimore, 80 by rail from Washington, and 60 by canal.

Cairo—At the junction of the Ohio and Mississippi rivers, 867 miles from Washington.

Boston Journal.

The Affair at St. Louis.

We alluded in our last to the affair at St. Louis on Sat. May 11th, to which we add the following more full particulars: We copy from the Democrat the subjoined account of the capture of the camp, which it says is as impartial as their reporters were able to make it:

"Early yesterday morning the commanding officers of the various regiments at the Arsenal, Barracks, Marine Hospital, Bechtner's, Turner's Hall and Yager's were notified to muster their forces and have them in marching order as speedily as possible. The consequent marshaling of the companies, though conducted with the strictest military secrecy, soon became rumored through the city, and created intense interest. Nothing transpired relative to the precise object of the movement, and the curious outsiders were left much to conjecture. It was rumored that additional arms had, during the preceding night, been landed from a newly arrived steamboat, and been removed to camp Jackson. Also, that since these were arms stolen from the United States at Baton Rouge, and since certain of the cannon at Camp Jackson belonged to the United States, Commandant Lyon had felt it his duty to demand the rendition of the property—a demand which had been defiantly refused. It was hence concluded by many that an attempt would be made to retake the stolen property by capturing the force at Camp Jackson.

The truth became evident about noon when intelligence reached the city that the First Regiment was marching up from Jefferson Barracks. Soon afterward the Second Regiment marched from the Marine Hospital grounds, and the regiments of Colonels Sigel and Schuttner from the arsenal. The march of the columns was remarkably swift and simultaneous, first diverging so as to successfully converging in the immediate vicinity of that post. The news of the movement created a deep and profound sensation throughout the city, causing a general closing of stores, and a flocking of the population in the rear of the columns. The regiments of Col Brown and

McNeil were put in motion as soon as the others arrived up town, and directed to the camp up Morgan and Market streets.

Col. Sigel's regiment moved up Olive, Gen. Schuttner's up Market, Col. Boernstein's out Pine, and Col. Brown's on Morgan. From an elevated position the marching columns could all be seen at a single view, and presented a spectacle of absorbing interest to gazing multitudes upon the housetops and hills in the vicinity of Lindell's Grove.

Each regiment took up its position so promptly and skillfully, and the arrangements had been so perfectly made, that the entire camp was speedily environed by a solid cordon of troops bristling with arms. Sixteen pieces of flying artillery were quickly posted on eight elevated sites in the vicinity.

Commandant Lyon then dispatched a final messenger to Gen. Frost, demanding a surrender and giving him fifteen minutes in which to determine whether he would comply. Gen. Frost promptly responded, tendering an unconditional surrender of the camp, munitions and men. The intelligence spread quickly, and was received with unbounded enthusiasm by multitudes, yet with bitter execrations and the deepest mortification by the secession faction.

A battalion of United States regulars and the regiment of Col. Blair, having approached by Laclede avenue, and defiled through the road west of the Camp, marched around into the Olive street road, and prepared to receive the surrendered troops. The regiments of Cols. Sigel and Schuttner took possession of the camp, with all its equipage, cannon, muskets, rifles, ammunition, &c., amid immense and enthusiastic cheering, and the patriotic melodies of the "Star Spangled Banner," and "Yankee Doodle."

Gen. Frost and staff and the two regiments of his command passed out, without arms, between the opened lines of Col. Blair's regiment and a battalion of regulars. The bearing of the surrendered forces was that of cheerful resignation, very many of them being true at heart to the government of the American people. They bore the American flag, side by side with one of the coat of arms of Missouri.

About six P. M. the escorting troops and the command of Gen Frost, moved down Olive street and proceeded to the United States Arsenal. The camp soldiers were assured that all of those who chose would be released upon their word of honor not to bear arms against the United States. Hundreds of them are ready not only to give such a pledge, but to enter upon active service under the national flag.

So far, the events of yesterday were felicitous, and auspicious only of the ultimate return of peace and prosperity. As such, they occasioned a thrill of inexpressible delight in many a true heart. The peaceful surrender was a relief, and the evident loyalty of many of the captured troops guaranty of the safety of the State. Would to Heaven that we could here be permitted to close this statement! But disaster—mournful, unutterably dreadful and heart-rending—a woful and awful tragedy, has made yesterday bitterly memorable. The fury of a disunion mob led to a reckless and destructive attack upon the United States troops, whose response laid some twenty of our fellow citizens cold in death. Our heart chills, and expression fails as we recall the sorrowful scene, the crushing and piercing sight of death, presented last evening at Camp Jackson. Never has our profession called us to so painful a task—but the heavy tale must be told.

Company R. Captain Blandowsky, of the Third Regiment, was assigned the responsible duty of guarding the western gateway leading into the camp. The surrendered troops had passed out, and were standing passively between the enclosing lines on the road, when a fierce crowd of disunionists began hostile demonstrations against Company H. Derision, insults, the worst that tongue could frame, iterated and reiterated with whatever aggravation the most malignant vindictiveness could devise, were thrust upon the troops, who bore it, as duty required, with uncomplaining forbearance. The mob grew larger, fiercer, and bolder, and began hurling rocks, brickbats and other missiles at the soldiers. This style of treatment was taken as patiently as pos-

sible, the victims having no mode of defense but the dread and awful one of bullets—only to be used in a dire extremity. But the rocks fell thicker and heavier, smashing muskets, breaking limbs, and variously and dangerously wounding a number of the troops. The assailants began to discharge pistols, daring the soldiers to fire, and themselves blazing away in defiance. The companies in the vicinity had been brought into the firing order, but the attacking madmen persisted. Finally, a soldier in Co. H was shot dead, others were wounded, and the captain received a ball in the leg. He was hesitating at the word fire, hoping against hope that the command might be dispensed with, but on seeing his men fall and finding himself going down, he gave the order—and it was obeyed. The volley was discharged level into the crowd, and persons fell in every direction. The multitude fell back with a desperate rush, by which many were trodden down and much injured. When the field was cleared, some twenty dead and dying were stretched out upon the grass and in the road. About fifteen died almost immediately, and several others scarcely survived an hour."

Of the second tragical collision, on Saturday evening, the Republican gives the annexed particulars:

"At about half past five o'clock in the evening, a large body of German Home Guards entered the city through Fifth street, from the Arsenal, where they had been enlisted during the day, and furnished with arms. Large crowds collected to witness their march, and they passed unmolested along until they reached Walnut street, when they turned up that street and proceeded westward. Large crowds were collected on these corners, who hooted and hissed as the companies passed, and one man standing on the steps of the church fired a revolver into the ranks. A soldier fell dead, when two more shots were fired from the windows of a house near by. At this time the head of the column, which reached as far as Seventh street, suddenly turned, and leveling their rifles fired down the street, and promiscuously among the spectators, who lined the pavements. Shooting as they did, directly toward their own rear ranks, they killed some of their own men as well as those composing the crowd. The shower of bullets was for a moment terrible, and the only wonder is that more lives were not lost. The missiles of lead entered the windows and perforated the doors of private residences, tearing the ceilings and throwing splinters in every direction. The house of Mr. Matthews was entered by three bullets, and Mr. Matthews' daughter was struck slightly by a spent ball. On the street the scene presented as the soldiers moved off was sad indeed. Six men lay dead at different points, and several were wounded and shrieking with pain upon the pavements. The dead carts which have been familiar vehicles since the scenes of the last two days, were soon engaged in removing the corpses from the ground. The wounded were carried to the Health Office. Four of the men killed were members of the regiment, and two citizens."

We copy from the Cincinnati Commercial of Monday, the subjoined statement of facts in regard to gathering of State troops, with the remark that it is fully corroborated, and shows the necessity for the prompt action taken by Capt. Lyon, who acted under orders from Washington:

"We met, yesterday, two very intelligent and candid gentlemen from St. Louis, one of whom is in possession of the information upon which Capt. Lyon acted in demanding the surrender of Camp Jackson, and the other of whom resided in the immediate vicinity of the camp.

The fact that the militia in camp were intended as the nucleus of a Secession army, was perfectly notorious. The pretense that they were State troops, called out for the innocent purpose of drilling, was known by everybody to be false. The Governor was endeavoring to get up a secession army, under the shield of his authorities, to embarrass and overawe the Federal forces at St. Louis, and it was openly asserted and boasted that they were to have a reinforcement of three thousand men from Tennessee.

On Thursday, the steamer J. C. Swan arriv-

ed at St. Louis, with secession flags flying, and had on board, in hogsheads, directed to a sugar refinery, four field pieces, two heavy howitzers and rifles for a regiment. After the boat was in port, the arms were taken, with great enthusiasm, to Camp Jackson. They had been sent from Baton Rouge, and, doubtless, pursuant to an understanding between the Southern conspirators and the Governor of Missouri.

Foreign News.

Halifax May 14. The royal mail steamship Europa from Liverpool at 3 P. M. 4th, and Queenstown on the evening of the 5th inst., arrived here at 11 o'clock to day.

GREAT BRITAIN.

In the House of Commons on the 2d inst., Mr. Ewot asked whether, seeing the possibility of privateering being permitted and encouraged by the Southern Confederation of America, the Government had placed a sufficient naval force in the Gulf of Mexico, for the protection of British property on American ships, and if privateers sailing under the protection of an unrecognized power, would be dealt with as pirates.

Lord John Russell said Her Majesty's government had directed that a naval force for the protection of British shipping should be sent to the coast of America. The government has from day to day received the most lamentable accounts of the progress of the war in the States of America. The government heard the other day that the Confederate States had issued letters of marque, and that it is intended that there shall be a blockade of all the Southern ports, and some points of the law of nations on these questions have been referred to the law officers of the crown for their opinion, in order to guide the government in its instructions to the British Minister in America and to the commander of the naval squadron. The government has felt that it was its duty to use every possible means to avoid taking part in the lamentable contest. Nothing but the imperative duty of protecting British interests in case they are attacked will justify the government in at all interfering. We have not been involved in any way in that contest by any act, or by giving advice in the matter, and for God's sake let us if possible keep out of it!

Lord John Russell announced that there had been no disturbances at Corfu, and that none were apprehended.

In the House of Commons on the 3d Lord John Russell said Government did not think the events in Warsaw called for diplomatic intervention, although deeply to be regretted. He said the European powers were negotiating between Denmark and Holstein, and hoped to terminate the difficulties.

The betrothal of Princess Alice to Prince Louis of Hesse, has been formally announced by Ministers to both Houses, and addresses of congratulation were voted to the Queen.

The civil war in America continues to be the principal subject of discussion in the London papers. The Times says in an editorial that the excitement in both sections has apparently had no parallel since the early days of the French Revolution. It also speculates on the probability of the Great Eastern being taken up by the American government for war purposes.

FRANCE.

Constantinople letters assert that the Porte has authorized England to occupy St. Jean D'Acre, under given circumstances. Also that Sir H. Bulwer had undertaken to provide funds for sending Turkish troops to Syria.

The Archbishop of Tours, in a letter to the Minister of Justice, says if the temporal power of the Pope is abolished the Catholic world will hold Napoleon responsible.

BELGIUM.

Serious disturbances have occurred at Ghent, owing to weavers who had struck for work being replaced by hands from the country. The riots were suppressed by the military, but the strike continued.

ITALY.

Garibaldi had returned to Caprera. Large bodies of Italian troops had embarked

at Genoa for Southern Italy. Three thousand had reached Naples.

Victor Emmanuel was about to visit Naples.

The ex-King of Naples has left Rome for Villa Albano.

The official journal of Rome denies that Sardinia has made conciliatory proposals to Rome.

SPAIN.

The Correspondencia Autografa says all the towns of San Domingo have issued pronouncements in favor of annexation to Spain.

St. Johns, N. F. May 14. Steamship Parana, from Galway, 7th, arrived at 3 o'clock this afternoon.

Lord John Russell has made some important statements in the House of Commons relative to American affairs. He said as to the Federal Government committing an infringement of international law by collecting dues from foreign vessels before breaking bulk, the law officers stated that so much depended upon circumstances that no definite instructions had been sent to the cruisers. He believed that such collection was impracticable. Relative to the blockade, he said it could only be recognized when effective. Regarding letters of marque, the Government were of opinion that the Southern Confederation must be recognized as belligerents. Other important questions are still under consideration.

In the Prussian Chambers, Baron Scheltz denounced Lord Palmerston's recent language towards Prussia, and said Prussia would not sacrifice its independence for the friendship of any power.

Paris, Monday evening. Dispatches from the South of France says that continued frosts have jeopardized the spring crops.

Thorn, Monday. Increased precautionary measures of a military character have been taken in Warsaw, on account of the holidays. Cannon has been planted in front of the cathedral. Arrests and judicial inquiries by the civil authorities continued to be made.

Madrid, May 5. The sitting of the Cortes is soon to be closed. The government has not yet taken any definite resolution respecting the annexation of St. Domingo. It is believed the reply will be in the affirmative.

The Times city article says the present course of American events so far from being calculated to embarrass the money market, is likely to have a directly opposite effect. It recognizes the supreme importance of the struggles in the States, and says the subjects on which questions are to be put in the House of Commons to-morrow will assume gigantic proportions in the eyes of this country.



ADVENT HERALD.

BOSTON, MAY 25, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to; if the editor be temporarily absent.

Extra Edition of March 16th.

We are able to supply a few more copies of the extra edition of the Herald of Mar. 16th.,—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. with the

Declaration of Principles, and an article on the 2d Chapter of Isaiah, at the rate of 10 copies for 25 cts., or 50 for \$1.

MISSING, from our Library, vol. 1 of "Faber's Sacred Calendar of Prophecy." Any information respecting it will be thankfully received.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.

Dr. Cumming's Great Tribulation. First and 2d vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

James Linn. They may not say that in so many words, but you will find just what Dr. Chalmers and Wesley do say, in a sermon copied from each, in the Time of the End, pp. 251—272. If you have not that work, we can send it to you for 70 cts including postage to the line.

Mrs. P. A. Beckwith. Those lines are a gem, and we thank you for them, as well as for the welcome accompaniment.

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE LITTLE HORN—PAPACY.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things," v. 8.

As the prophet "was considering the horns" at the time he saw the little one come up, it follows that the existence of the ten on the head of the beast was anterior to this. And as "the ten horns out of this kingdom" are interpreted (v. 24), "to be ten kings that shall arise," and which have been shown to be ten sovereignties resulting from the division of the Roman empire, when it is added, "and another shall rise after them," (v. 24), it can only be understood that another kingdom or sovereignty was to arise subsequent to their existence.

As this "little horn" comes up "among," that is, in the midst of the "ten," its geographical position is naturally to be looked for at or near the capital, or seat of government of the original empire,—viz. Rome. It is there developed subsequent to the rise of the ten kingdoms, as shown by their being first manifested; but the word rendered "after," in v. 24, as explained by Mr. Mede and Bp Newton, signifies "as well behind in place, as after in time," and is so rendered in the Greek. From this Mr. Birks infers that its early development is a "stealthy growth;" so that, as Bishop Newton says, "the ten kings were not aware of the growing up of the little horn, till it overtopped them." And thus, whilst the sovereignty, symbolized by the "little horn," is to be found in the locality of Rome, it is to be looked for as a power there existing in a form which, at first, would not be recognized as competing with or rivaling the previous kingdoms, though afterwards thus doing.

The symbol being designated as a "little horn," shows that in comparison with the previous sovereignties, or a majority of them, the power thus symbolized is a small one. The "little horn," in Dan. 8:9, that comes out of one of the four which arose in the place of the notable horn of the he-goat, is said to have "waxed exceeding great;" but as no such increase is affirmed of this symbol, it is not to be looked for in the power symbolized.

It is, however, only in its resemblance to the other powers as they are respectively symbolized by "horns," that this relative smallness continues; for in other particulars, in respect to which they have no symbolic correspondence, it was greatly to exceed them; he "spoke very great things, and his look was more stout than his fellows." (v. 20.)

The prophet, in contemplating this symbol, exclaims: "Behold, in this horn were eyes, like the eyes of man, and a mouth speaking great things;" which being so particularly noticed, and so exciting his wonder in respect to this horn, the inference is that these appendages were peculiar to it, and so not possessed by the other horns. And when, in answer to Daniel's inquiry as to the significance, "of that horn that had eyes, and a mouth that spake very great things," (v. 20), he is told that the king which shall rise after the ten "shall be diverse from the first," it must mainly be in respect to the agencies and characteristics thus symbolized that this diversity was to exist—resulting, as such combinations must, in a sovereignty peculiarly constituted.

"Eyes," organs of vision, must symbolize an

agency that oversees, or assumes to oversee, other agents. The rings in the wheels of Ezekiel's visions "were full of eyes round about," Ezek. 2:18; and on the stone laid before Joshua were engraved "seven eyes," Zech. 3:9. These last are explained to be "the eyes of the Lord which run to and fro through the whole earth," Ib. 4:10. "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him," 2 Chron. 16:9. As the power symbolized by this "little horn," was to "speak great words against the most High," and "wear out the saints," (v. 25.) it is a malevolent agency; and as such cannot be omniscient, and can oversee only by agents, there must be in connection with the secular power, symbolized by the mere horn, an organized hierarchy exercising episcopal functions and demanding allegiance.

The "mouth" is an organ of speech, and must symbolize the agency by which utterance is given to the blasphemies of the power symbolized by the "little horn." As Moses was "not eloquent," was "slow of speech and of a slow tongue," the Lord said to him, Aaron "shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth," Ex. 4:10, 16. To the seven headed ten horned leopard-like beast, there was given "a mouth speaking great things and blasphemies," Rev. 13:5. The mouth of that beast is evidently identical with the mouth of this horn; and this shows the mouth of the horn to be symbolic of an agency that should be the mouth piece of the decem-regal divisions—an agency that should assume authoritatively to instruct, admonish or anathematize.

In the combination, then, of these symbols of "eyes" and "mouth," we have foreshadowed the same agency the great hierarchy that is afterwards symbolized to the Revelator by the "mouth" of the leopard Beast, (Rev. 13:5), by the image of the beast, (Ib. v. 15), and by the woman seated on and directing the scarlet colored, seven headed, ten-horned Beast, (Ib. 17:3). The conclusion, therefore, is unavoidable, that this "little horn" with "mouth" and "eyes," that should speak thus blasphemously and have a look more stout than its fellows, is representative of a politico-ecclesiastical power, that should stealthily arise out of the Roman Empire subsequent to its ten fold division, that should as a temporal power be relatively smaller than the ten, but that should for a time at least, exercise ecclesiastical powers co-extensive with their territory.

"Before whom there were three of the first horns plucked up by the roots." The prophet speaks of this symbol as the horn "before whom three fell," (v. 20); and the angel's interpretation is that "he shall subdue three kings," or kingly dynasties, v. 24.

To be "plucked up by the roots," or rooted out, is to be effectually displaced; so that the kingdoms symbolized by the three plucked up horns, must cease to exist as independent sovereignties.

Our English rendering, of v. 24, makes the power symbolized by this "little horn" the agent of the subversion of the other three. Stuart renders it, "three kings shall be humble;" and Whiting, "he shall bring down three kings." Whilst, therefore, they are to "fall" or "be plucked up" before him, as in vs. 8 & 20, they are to be thus displaced through its instrumentality, or agency—either acting immediately by its own power, or mediately by the aid of others. And this agency of the little horn in the displacement of the other three, demonstrates its existence as a horn to have been anterior to their subversion, whilst its rise, as such, was subsequent to theirs.

The word rendered "before," in vs. 8 and 20, is the same that is thus rendered in vs. 10, and 13,— "a fiery stream came forth from before him," "ten thousand stood before him," and "they brought him near before him,"—where, as elsewhere, the meaning is, "in the presence of;" and the same word is so rendered in Dan. 2:27: "Daniel answered in the presence of the kings." So that when this horn is specified as one "before whom three fell," and "before whom there were three of the first horns plucked up by the roots," the meaning is that they were plucked up in the presence of this horn; which shows this horn to be in existence as a horn before the plucking up of either of the others, though its existence as such may not be apparent to the other horns; and it is clearly evident that the powers thus symbolically displaced, are geographically located in the presence, and consequently in the neighborhood of this politico-ecclesiastical power, and are uprooted for its aggrandisement.

And, as the three horns plucked up "were three of the first horns," the three divisions whose subversion is subsequent to the rise of the "little horn," must be three of the first ten divisions of the Roman empire.

The period, locality, acts and characteristics, thus symbolized, unmistakably point to the Papacy—the temporal dominions of which have always form-

ed one of the smallest states in Europe; whilst, as an ecclesiastical power, it has claimed supreme dominion over all the western kingdoms.

This power is, evidently, the one designated by Paul as "that Wicked," "that man of sin," and "the son of perdition," who must be revealed before the day of Christ could come, (2 Th. 2:3). That "mystery of iniquity doth already work," Paul said; "only he who now hindereth will hinder, until he be taken out of the way; and then shall that Wicked be revealed," vs. 7, 8.

That which hindered the development of this Wicked, was, evidently, the then condition of Rome. The early fathers so regarded it, and spoke of its division among ten kings, as an event that must precede the full manifestation of Paul's man of Sin. Says Irenaeus, in the second century:

"Daniel, respecting the end of the last kingdom, that is, the last ten kings among whom that kingdom should be divided, upon whom the son of perdition shall come, saith that ten horns shall grow out of the beast, and another little horn shall grow up among them, and three of the first horns shall be rooted up before him: of whom Paul the apostle speaketh in his second epistle to the Thessalonians, calling him 'the son of perdition,' and 'the wicked one.'"

St. Cyril of Jerusalem, about the middle of the fourth century, and after him, St. Jerome, Theodoret, and St. Austin, expressed the same opinion; but the ideas of all respecting this then future Anti-Christ were very wild and crude—all beyond the approaching ten fold division of Rome, being to them dark and obscure.

History shows that as the Roman empire declined the church of Rome increased in importance and power. And the Bishop of Rome was prominent in the church long before his temporalities gave him position as a horn among the states of Europe.

God's Rain.

1. When God "in times past, suffered all nations to walk in their own ways," did he leave them without witness of Himself?

Ans. "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," Acts 14:17.

2. What did God enquire of John respecting rain?

Ans. "Who hath divided a water course for the overflowing of waters, or a way for the lightning of thunder; to cause it to rain on the earth, where no man is; on the wilderness wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of tender herb to spring forth? Hath the rain a father? or who hath begotten the drops of dew?" Job 38:25-28.

3. Who alone can give rain?

Ans. "Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? art not Thou He, O Lord our God? therefore we will wait upon Thee: for Thou hast made all these things," Jer. 14:22.

4. Is the rain designed as a blessing, or as a curse on earth?

Ans. "The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned," Heb. 6:7, 8.

5. How does the Psalmist address God in respect to rain?

Ans. "Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou coverest the year with thy goodness; and thy paths drop fatness," Psalms 65:9-11.

6. Is the giving of rain an evidence of God's greatness, as well as goodness?

Ans. "Behold God is great, and we know him not, neither can the number of his years be searched out. For he maketh small the drops of water; they pour down rain according to the vapor thereof, which the clouds do drop and distil upon man abundantly," Job 36:26-28.

7. How does Job elsewhere speak of God's greatness, in respect to the giving of rain?

Ans. "Which doeth great things and unsearchable, marvelous things without number: who giveth rain upon the earth, and sendeth waters upon the fields," Job 5:9, 10.

8. To what act of God's creative power, does Job ascribe the manifestation of wisdom?

Ans. "When he made a decree for the rain, and a way for the lightning of the thunder, then did he see it and declare it: He prepared it, yea, and searched it out," Job 28:26, 7.

9. Does God exercise any special control of the weather?

Ans. "He looketh to the ends of the earth, and seeth under the whole heaven, to make the weight for the winds; and he weigheth the waters by measure," Job. 28:24, 5.

10. What is the first recorded instance in the Bible of rain?

Ans. "In the six hundredth year of Noah's life, in the second month, the seventh day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights," Gen. 7:11, 12.

11. Why did God bring a flood of waters upon the earth?

Ans. "The earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth," Gen. 6:11-13.

12. Did God save any alive from that deluge?

Ans. God commanded Noah to make an ark of three stories, 450 feet long, 75 feet wide, and 45 feet high. "And Noah went in, and his son's and his wife, and his sons' wives with him, into the ark, because of the waters of the flood." And, of all kind of beasts and birds, "There went in two and two unto Noah, into the ark, the male and the female, as God had commanded Noah," Gen. 7:7-9.

13. How high did the waters then prevail?

Ans. "The waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man." And "Noah only remained alive, and they that were with him in the ark," Gen. 7:19-23.

Little Minnie.

"Little Minnie" was the pet name of the only child of loving parents—a daughter of six years; but this bud of promise, this opening flower, though beautiful, affectionate and winning, was destined early to fade. Love of friends, and healing remedies could not detain her; and she seemed to feel herself nearing the unseen shore. In her nightly petitions, in words of her own, she gave expression to thoughts and feelings which God alone implanted in the heart, indicative that, young as she was, she had partaken of that "hidden manna" that comes down from heaven. "I am trying to be better and better every day," was the conclusion of her daily meditation, for several months before her death. In the last petition she was heard to offer, two nights before her decease, she prayed to her Saviour: "Make me fit to die and dwell with thee forever." And her parting testimony, in response to the inquiry whom she loved? was, "I love father, and mother, and God, and every body."

She was a sweet singer, and loved many hymns, but a favorite one was that commencing with the following stanza; which she sang to a friend a short time before falling asleep in Jesus:

"Be kind to each other,
The night's coming on,
When friend and when brother
Perchance may be gone;
Then, midst our dejection,
How sweet to have earned
The blest recollection
Of kindness returned.

Happy children, blessed children,
Who are loving one another
And the Saviour, blessed Saviour,
Loving more than all beside."

* Alta Camellia Pottle, deceased in Providence R. I. April 24, 1861, aged 6 years and 3 months.

The Dying Boy, longing to See Jesus.

The Chicago "Christian Times" of May 1, 1861, relates that not long since a pious physician, visiting a very sick child, was told by the little boy's mother how happy he was in the prospect of dying, and of soon being with Jesus. "He has just been singing," she said, "a favorite hymn that he recently learned in the Sabbath school," beginning with,

"O when shall I see Jesus
And reign with him above,
And drink the flowing fountain
Of everlasting love.
To see the saints in glory,
And the angels stand inviting
The weary traveller home."

The doctor stepped to the bedside where the gasping boy lay almost unconscious, and began to sing, "O when shall I see Jesus?"

To his surprise the dying boy, though his pulse was faintly telling its last beats, and the film of death

had already dimmed his sight, joined in the song, giving special emphasis to the chorus—

"To see the saints in glory,
And the angels stand inviting
The weary traveller home."

Ere long the released spirit bade adieu to the tabernacle of clay, to rest with Jesus, until the glorious consummation when the pulseless form shall be again reanimated, and the risen saints shall reign with their risen Lord in the regenerated earth.

The Songs of the Dying.

When the thousands of Israel went up to Jerusalem, in companies, to their several annual feasts, it is said they beguiled the tedium of the way with songs and rejoicings—often wearing on their heads garlands of flowers, as tokens of their joy. In like manner, "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads," (Isa. 35:10.) The descent to the tomb, also, is often an occasion of the going forth of the heart in songs of praise. We have an instance of this during the last sickness of

A Pastor's Wife.

The venerable Dr. Spring of the Old Brick church in New York City, was spared the companion of his youth during half a century of his ministry. An when lover and friend was put far away from him, he paid a tribute to her memory in a sermon, preached on the occasion of her decease.

For two years her fast increasing debility indicated the near approach of death; and the last few months of her life had banished all hopes of recovery. With undiminished cheerfulness, she saw her approaching end, and submissively awaited the summons. "It is very pleasant," she said, "to feel that I lie here in the hands of God. I know of no thought more sweet, unless it be some bright view of the way of salvation by Jesus Christ." "Glorious Redemption! glorious Redemption!" was her exclamation about two weeks before her death.

Her husband writes of her:

"She was fond of music; she read its language easily, and her sweet voice in sacred song gave sweetness to our daily worship. We all sang with her; and when she could no longer unite with us to sing she would select the hymn for us. Very often the stanzas were from the hymn—

"I'm a pilgrim and I'm a stranger;
I can tarry but a night;
Do not detain me, for I am going
To where the fountains are ever flowing,
And my Redeemer is the light."

"On another occasion it was in the beautiful but neglected tune of Hotham.

"Jesus, lover of my soul!
Let me to thy bosom fly,
On other occasions it was—

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come!"

"Our evening worship was always in her chamber; and on the evening of the Lord's Day she almost uniformly selected that beautiful hymn of Watts,

"Father, I long, I faint to see
The place of thine abode;
I'd leave thine earthly courts, and flee
Up to thy seat, my God!"

"Ten days before her departure, her debility was extreme: and we never retired for the night without the apprehension of being called to her bedside before morning, to see her die. On the evening of the last Lord's Day but one before she died, we were singing the hymn,

"My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights,"

when wonderful, to us all, as we were rehearsing the words,

"The opening heavens around me shine
With beams of brightest bliss;
While Jesus shows his heart is mine,
And whispers, I am his,"

we heard her feeble voice uniting with us. Little did we expect ever to hear that voice of praise again this side of heaven: but as we came to the words,

"My soul would leave this heavy clay
At that transporting word,"

that loving voice which had so often charmed us broke forth in heaven-impacted energy, and she sang

"Fearless of hell and ghastly death,
I'd break through every foe;
The wings of love and arms of faith
Shall bear me conqueror through."

"They were her last words; it was on Sabbath evening—it was her last song on earth."

After two days of unconsciousness, she died Aug. 7, 1860, two days after the fiftieth anniversary of her husband's ordination, which she had much desired to live to see.

The War.

No movement of marked interest has occurred since our last. There are now about 50,000 troops in Washington and that neighborhood. About 230,

000 troops have been accepted by the U. States government.

Faber's Views.

In our article on Faber last week, there was an omission in the paragraph commencing with the last line of the third col. of p. 156; which should have read as follows:

4. "The 1290 prophetic days, mentioned in Daniel's last vision as reaching from the time when the Romans set up the abomination of desolation in the temple of Jerusalem to the time when many should begin to be purified and tried, commenced in the year after Christ 70, and terminated in the year after Christ 1360," Ib. p. 42.

The Kingdom of God.

"The Historical Psephisms of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the American Millennial Association, 46 1-2 Kneeland street 1861."

This is an excellent and timely pamphlet of 58 pages, in which are unfolded the various promises and prophecies of the coming kingdom. It traces, down through the successive ages of the Old Testament history, God's dealing with his people, instructing them by types, ordinances, and direct revelations, sustaining to them the relation of Sovereign, and teaching them by his prophets and providences that his kingdom, though now unseen, is eternal, and will, in his own time and according to his pleasure, ere long be visibly manifested under the whole heaven.

Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.

Our friends in Providence have kindly been at the expense of the above, and all receipts above its cost will be for the benefit of this office.

As a specimen of the pamphlet, we give the two closing pages:

"And now as we stand gazing between two worlds—the old and fading one, and the new and coming one, with manifest indications all around us of an imminent change—what an accumulation of motives, high as heaven, deep as hell, and vast as human interests, press upon us. We see the Christian Church lukewarm in her love, with but little interest in this heaven-originated truth. Corruption festering in human society, with error hydra-headed stalking abroad defiant of God and truth. Thrones tottering and falling; dynasties decaying and fading away; the last earthly power brought to view in symbolic prefiguration with all its dominion taken away, save an insignificant fragment, living only to be hated and anathematized by its own immediate supporters, waiting to receive the last predicted stroke of heaven which shall grind it to powder, when the redeemed of earth and the unfallen of heaven shall join in its requiem. With a world-wide impression that we are approaching a crisis of infinite magnitude, can we fail to be impressed with the solemn grandeur of our position.

As we realize ourselves living in this old enfeebled world with its tottering foundations, our only hope is in hearing the King from his throne say, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

"I have now presented to you the great question of dominion, and which from the days of Nimrod has been the ambitious aim of all aspirants for power. The problem of this day among the nations of the world is, who shall sway the sceptre of universal empire over this earth? Shall the nations, through perpetual generations, have this earth and its inhabitants under their power and misrule, or shall the Lord Jesus Christ who justly claims by promise and purchase the right to reign from the river to the ends of the earth, have secured to him his due? This question has been settled from the beginning, and in it is involved the infinite question of destiny for the kindreds of earth. And standing as we do between the two worlds, with the pressure of both upon us, affecting us either for weal or woe, should we not catch the inspiration from the heavenly country, and with girded loins and lighted lamps, be waiting with loving, anxious, earnest hearts, ever saying, 'Come Lord Jesus, and come quickly.'

"And whether He comes in the first, second, or third watch, let us be looking for and hasting unto His coming, that we may have boldness before Him at His appearing. Thus, with our race run, our conflict ended, our work accomplished, we shall be prepared to receive the crown to victors due, and shall be welcomed to those mansions prepared for the saints of God. And when earthly coronets, and crowns, and kingdoms, shall disappear in the wreck of mortal things, we shall join in the adoring homage of redeemed and glorified ones; who, in the presence of wondering and admiring angels, shall crown their Jesus Lord of all.

"Soon where earthly beauty blinds not,
No excess of brilliance palls,

Salem, city of the holy,

We shall be within thy walls!

There beside yon crystal river,

There beneath life's wondrous tree,

There with nought to cloud or sever,—

Ever with the Lamb to be!

Heir of glory,

That shall be for thee and me."

CASELL'S ILLUSTRATED FAMILY BIBLE. We have received Nos. 29 and 30 of this elegantly illustrated edition of the Scriptures, embracing from the 15th Chapter of Proverbs, to the 34th of Isaiah.

The large illustrations, covering half a quarto page or more, in these Nos. are the following: "The wicked at the gates of the righteous; A wise servant ruling over a shameful son; A buyer depreciating the goods he wishes to purchase; Scaling a city; A king sitting in judgment; The tale bearer; Household cares; King judging the poor; The good wife; The tears of the oppressed; Going to the house of God; The poor wise man delivering the city; A Hebrew bridal procession; Beating swords into ploughshares; The seraphim touching Isaiah's lips with fire; Ruins of Samaria; Weeping in the streets and on the house tops; An ancient vineyard, &c.

It is published at 15 cts a No. once in about two weeks, by Cassell, Petter and Galpin, at No 37 Park Row N. Y.

"CASELL'S POPULAR NATURAL HISTORY. We have received part 25 of this valuable work on Natural History, by the same publishers and at the same price as the above. It commences vol. 3. and is devoted to birds, with full and appropriate illustrations.

PROPHETIC WORDS. The following is from a speech of Henry Clay, delivered in the Senate February 5, 1850, and reported in the Congressional Globe:

"But if unhappily, we should be involved in war, in civil war, between two parts of this Confederacy, in which the effort upon the one should be to restrain the introduction of slavery into the new Territories, and upon the other side to force its introduction there, what a spectacle should we present to the astonishment of mankind in an effort, not to propagate rights, but—I must say it, though I trust it will be understood to be said with no design to excite feeling—a war to propagate wrongs in the Territories thus occurred from Mexico. It would be a war in which we should have no sympathies, no good wishes; in which all mankind would be against us; in which our own history itself would be against us; for, from the commencement of the Revolution down to the present time, we have constantly reproached our British ancestors for the introduction of slavery into this country."

DYSPEPSIA. The whole press of the "Great West" confess that indigestion prevails more extensively among its farming population than anywhere else in the world. They say it comes from eating too much pork, too much saleratus bread, bolting their food always in a hurry, taking only fifteen minutes to a meal, and then rushing away to the field to laborious work on a hastily crammed stomach.

DECAY OF IDOLATRY IN INDIA.—A traveller from Madras to Jaffna states that but few of the heathen Temples he passed were in good order—those regularly repaired and used are comparatively few. Many of the Temples are gradually going to ruin—towers, walls and rooms, where idols sit, are broken; and many of the idols, that were formerly carried with great parade, are now resting in their places, no one to wipe and clean them. Many idol cars, once drawn with great pomp and parade, are so neglected that they can only be used for fuel. The impression is steadily gaining ground among the people that their idol system has had its day.

A new city is springing up outside the walls of Jerusalem, which, like Beyrout, promises to be larger than that within them. A writer on the spot says:—"The Russian buildings in the new city of Jerusalem are progressing at a prodigious rate for this country; about six hundred native workmen are daily employed. The church and bishop's palace are to be completed next year; the latter is to contain a hundred rooms." Cirillof, a Russian Archbishop and Member of the Senate of St. Petersburg, is travelling in the Holy Land for the ostensible purpose of reporting on the condition of the Greek Church there and in Syria.

A PILGRIMAGE TO NIAGARA FALLS. At the request of Bishop Lynch of Toronto, the Pope has published a decree declaring that those who made a pilgrimage to the Church of the Blessed Virgin Mary of Peace, near the Falls of Niagara, and pray "for the concord of Christian princes, the peace and triumph of our Holy Mother the Church, the extirpation of heresies, and the conversion of sinners," may have an indulgence of seven years and seven times forty days from canonicals or otherwise enjoining penance." So says the Canadian Freeman.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Hope of the Church.

A SERMON—founded on Acts 26:6, 7: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night hope to come; for which hope's sake, king Agrippa, I am accused of the Jews."

Having, as we think, clearly shown a fulfilment of all the promises made unto the fathers but one, it follows that that one constituted the hope of St. Paul and the twelve tribes.

We now proceed to enquire what that promise is. It may be found in Gen. 13:15, 17: "For all the land which thou seest to thee will I give it, and to thy seed forever. Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee."

St. Paul, in his letter to the Romans, gives us an inspired comment on this promise. In chap. 4:13 he says, "For the promise that he should be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith."

In Gen. 17:8 the same promise is made unto Isaac; and in Gen. 28:13 unto Jacob. You will notice this promise embraces 1st, the fathers; 2d, their seed. But who are the seed? It cannot mean their literal seed; for they only possessed the land of Canaan: and that on the condition of obedience. Hence when they disobeyed they forfeited their claim and were driven out; but this promise is unconditional, and everlasting. We conclude, then, that it is their spiritual seed, who are intended in the promise. This matter is made clear in Paul's letter to the Galatians, 3:7, "Know ye therefore that they which are of faith, the same are the children of Abraham." In v. 27 he says, "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

We could give more on this point, but we think the above sufficient to prove that all who are in Christ, and have the faith and obedience of Abraham, are heirs with him to the promise. We now proceed to enquire, Has this promise been fulfilled? We say, no; that Abraham never possessed the land, is evident from the testimony of Stephen, Ac. 7:5, "And he (God) gave him (Abraham) none inheritance in it, no, not so much as to set his foot on," etc. That his children after the flesh had not inherited the promise in Paul's day, is also plain from what he says in Heb. 11:12, "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Paul then goes on and speaks of the trials, mockings, scourgings and sufferings of the church, and says in v. 39, "These all, having obtained a good report through faith, received not the promise."—Evidence might be multiplied on this point, but enough has been said to prove that neither the fathers nor their posterity had in the time of St. Paul received the promise; and that it has been received since Paul wrote no one will claim. Hence the church are yet strangers and pilgrims hoping for the promise.

We now proceed to the second question: When, where, and under what circumstances is the promise to be performed? As this is a compound question, the answer will be given accordingly. As regards the time, they expected it at the coming of the Lord, and the resurrection of the just. In the 25th of Matthew, is a description of the judgment scene. In v. 31 the Son of man comes in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then, in vs. 32, 33, follows the separation. Then in v. 34, "he saith unto those on his right hand, Come, ye blessed of my

Father, inherit the kingdom prepared for you from the foundation of the world."

The parable of the pounds, recorded in Luke 19, commencing with v. 11, is also in point. St. Peter 2d ep. 1, makes this matter very plain. We commence with v. 3, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God thro' faith unto salvation, ready to be revealed in the last time." In v. 7 we are told, all this is to be received "at the appearing of Jesus Christ." Comment would be superfluous on the above.

In the 14th chapter of Luke our Lord is giving directions to those who make feasts, that they should not call the rich, but the poor, and they should be "recompensed at the resurrection of the just." In Heb. 11th the writer, after speaking of the wonders which the ancients had performed by faith, and the persecutions and trials to which they had been subjected, says in v. 35, "not accepting deliverance, that they might obtain a better resurrection." In v. 10 it is said of Abraham that "he looked for a city which hath foundations, whose maker and builder is God." In v. 16 it is said:—"But now they desire a better country, that is an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." In 2 Pet. 2, after speaking of the passing away of the heavens with a great noise, the melting of the elements and earth with fervent heat, he says, in v. 13, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness"—margin, the righteous. Without multiplying quotations on this point, we submit to the candid reader, Do not the above scriptures prove that the fathers and their spiritual seed expected the promise under consideration to be fulfilled at the coming of Christ, the resurrection of the just, in the world to come, and on the earth made new?

I should say more on the promised inheritance; but a more able hand (bro. H. Buckley) has but recently written clearly and beautifully on that point. But yet I can hardly dismiss a subject so cheering, so glorious, without giving a few more of the "exceeding great and precious promises." In the 37th Psalm it is said, "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth, and shall delight themselves in the abundance of peace. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land." At what time? "When the wicked are cut off thou shalt see it." Our Lord also says, Matt. 5:5, "Blessed are the meek: for they shall inherit the earth."

In view of this great and glorious promise, how appropriate is the language of the poet:

O what a glorious hope is ours,
While here on earth we stay;
We more than taste the heavenly powers
And antedate that day.
We feel the resurrection near,
Our lives in Christ concealed,
And with his glorious presence here
Our earthen vessels filled.

The fathers and their spiritual seed will soon sing as in Rev. 5:9, "And they sang a new song, saying, Thou art worthy to take the book and open the seals thereof: for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred and tongue and people and nation."

WM. Z. MANNING.

The 2400 Days of Dan. 8:14.

Bro. Bliss:—It has appeared strange to me, ever since the above number was brought into consideration by Bro. Orrock, that such a development had not before been made. The only reason I can assign is, that it was so in the order of Providence.—The time had not come before that we should get right hold of the true starting point to guide us to the termination of such an important period. I conceive Bro. O. has been made an instrument in God's hand to bring out a very important item of Bible truth. I speak thus confidently, because my mind was previously prepared to take hold of such a truth, if indeed it be a truth; and it appears to me to strikingly coincide with other parts of Scripture, as also with other periods. What more important incident could have occurred to meet the first part of the question, "How long shall be the vision concerning the daily sacrifice," than is recorded in the rearing up of the Jewish altar by king Cyrus 536 or 535, as you may please to have it. I reckon this in, as a development of new light. I thank God for it, hope it will be duly considered, and searched out in all its connections; for, union is strength, and when we find much united Bible testimony in favor of any system of theology, we

embrace it. The 536 or 535 before Christ will fill up the 2400 in 1863 or 1864. This is about the time I have for some time thought I found the most evidence for; as I have occasionally reviewed the subject; and every time I have thus done I have been more and more confirmed in this belief.

I am, dear sir, yours in the bonds of Christian affection, expecting the restitution of all things soon, whether I sleep or wake.

Z. W. HOYT.

Griggsville, Ill., April, 1861.

From Bro. J. Pearce.

Bro. Bliss:—I have received my parcel of extras. They contain some very good, useful, instructive, and well-digested thoughts, sound Bible doctrine. They cannot fail to be edifying, cheering and comforting to every one who appreciates the Book of Inspiration. We sent one to each minister and editor in Toronto. I have scattered them far and near in the cars, and the stores, at home and abroad, and hope God will add his blessing, that they may be a benefit to all who read them. We do call upon all our dear brethren who have ability to feed the household. They are the wise servants, and able to give meat in due season. How very frequently we read in the Herald of those who say all the advent preaching they have is from their paper and the Bible. Thank God, there is such a union, or union, between the Bible and our Herald, brethren and sisters. All who can write, let your pens be moving. Send on to the Herald office some of your rich thoughts, words and ideas that you have been blessed with, when in your most spiritual prosperity—thoughts and ideas that have formed themselves into words; the tongue has talked of them; the pen has written them. What a power has accompanied them! Sinners have felt their power, whether from the pulpit or from the press. Saints have rejoiced, and said Glory to God! in view of their redemption near. The Master hath said,—Feed my sheep; feed my lambs. Many of them cannot hear you; but they could read, if you would write some short sermons, or good pieces that will be food to the hungry and water to the thirsty.—Those pilgrims love the truth; the truth has made them free. They have been sanctified through the truth, and it is only the truth they are satisfied with. Feed them, brethren.

Bro. B., the signs are ominous, speaking to us in loud thunder tones, Be ye also ready; for in such an hour as ye think not the Son of man cometh.—Matt. 24:44. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. Matt. 25:13. Watch ye therefore; for ye know not when the Master of the house cometh—at even, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly he find you sleeping; and what I say unto you I say unto all. Watch. Mark 13:25-7. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke 21:34-6.—In those days after that tribulation the sun shall be darkened and the moon shall not give her light, and the stars of heaven shall fall and the powers that are in heaven shall be shaken, and then shall they see the Son of man coming in the clouds with great power and glory. Mark 13:34 to the end. Let your loins be girded about and your lights burning, and ye yourselves like unto men that wait for their Lord. Lu. 12:34-40. For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body. Phil. 3:20, 21. Wherefore gird up the loins of your mind, be sober and hope to the end. 1 Pet. 13—read the whole chapter. And now, little children, abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming. 1 John 2:28. But we know that when he shall appear we shall be like him; for we shall see him as he is. 1 John 3:1-3. Herein is our love made perfect, that we may have boldness in the day of judgment. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us. 1 John 4:17-19. Earnestly contend for the faith which was once delivered unto the saints. But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 3, 20, 21. But the end of all things is at hand. Be ye therefore sober and watch unto prayer. 1 Pet. 4:7. And besides this giving all diligence add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness. 2 Pet. 1:4 to the end. Read the whole of third chapter, noting the last verse, But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both

now and forever. Amen. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words. 1 Thess. 4:13 to the end.

The lambs of the fold must be fed, and in giving food to them if the full-grown sheep should partake it will do them no injury, but do them good as it does the upright in heart. Thy word is a light unto my feet and a lamp unto my path. Psal. 119:105. For the commandment is a lamp, and the law is light. The law of the Lord is perfect, converting the soul. Psal. 19. Read it. The Master hath commanded us to search the Scriptures. That command has been obeyed by a few only. The great majority of professing Christians do not attend to the command. They are lamentably ignorant of what the Scriptures do teach. They came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts. 2 Pet. 1:19-21.

My only desire is to lead the mind to those scriptures that are able to make us wise unto salvation, holy and happy; also to prepare us for those things that are coming on the earth.

Papery is in its last stages, gasping for life, ready to die. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. Please refresh your minds by reading the 16th—19th chapters of Revelation.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand. Rev. 1:3.

We ask of God to aid us in understanding this Book. To say we do understand the whole, would be saying a great deal. May the Lord lead us into all truth, and save us from all error. Amen.

Yours in the blessed hope,

J. PEARCE.

Pickering, C. W., Apr. 9, 1861.

From Bro. Thos. Wardle.

(Continued from our last.)

It remained for the arms of the Ostrogothic King of Italy, Theodoric, and Clovis, the catholic king of the Franks. Their arms must stand on the part of the abomination that maketh desolate.

The one was an Arian, and the other a baptised pagan, called the first Christian king of the Franks, and eldest son of the church.

As we have already seen, that Theodoric was king of Italy, but he wanted either the genius, or the opportunity of a legislator, and while he indulged the Goths in the enjoyment of rude liberty, he servilely copied the institutions, and even the abuses of the political system which had been framed by Constantine and his successors.

From tender regard to the expiring prejudices of Rome, the barbarian declined the name of the purple, and the diadem of the emperors; but he assumed under the hereditary title of king, the whole substance and plenitude of imperial prerogative. It had been the object of Augustus to conceal the introduction of monarchy. It was the policy of Theodoric to disguise the reign of a barbarian. Although an Arian, and Italy devoutly attached to the Nicene faith, Theodoric justly conceived himself to be the guardian of the public worship. He esteemed the living sanctity of the orthodox bishops, and presented a decent offering on the tomb of St. Peter, without any scrupulous inquiry into the creed of the apostle. His favourite Goths, and even his Mother, were permitted to retain the Athanasian faith. The people and the barbarians themselves, were edified by the pomp and order of religious worship. The magistrates were instructed to defend the just immunities of ecclesiastical persons and possessions.

May we not ask, did not arms stand on his part? Was it not the arms of Theodoric, (humanly speaking,) that brought such harmony and peace to the Transgression of desolation?

But this was not all. The bishops held their synods, the metropolitans exercised their jurisdiction, and the privileges of sanctuary were maintained or moderated according to the spirit of the Roman jurisprudence. Theodoric assumed the legal supremacy of the church: He was not ignorant of the

dignity and importance of the Roman pontiff, to whom the venerable name of Pope was now appropriated.

But we do not rely on this declaration of Gibbon (for a definite date) that the Roman pontiff was now called pope; but it is a remarkable circumstance, that now, when the abomination that maketh desolate, was to be set up, he should be called Pope, does the historian mean to say that there was no one called pope before the times of Theodoric? We do not so understand him.

In the first age of the Christian church, it was thought best to constitute an honorable and perpetual magistracy, and to choose one of the wisest and most holy among their presbyters to execute during his life, the duties of their ecclesiastical governor. It was under these circumstances that the lofty title of Bishop began to raise itself above the humble appellation of presbyter. The primitive bishops were considered only as the first of their equals, and the honorable servants of the free people.

Whenever the episcopal chair became vacant by death, a new president was chosen among the presbyters by the suffrage of the whole congregation, every member of which supposed himself invested with a sacred and sacerdotal character. These bishops were numerous; they presided over a village, town, city or district, as the case might be. But by degrees they assumed prerogatives, which savoured very much of lording it over God's heritage. Before A. D. 250, "from the imperious declamations of Cyprian, we should naturally conclude, that the doctrine of excommunication and penance formed the most essential part of religion; and that it was much less dangerous for the disciples of Christ to neglect the observance of the moral duties, than to despise the censures and authority of their bishops. Sometimes we might imagine that we were listening to the voice of Moses, when he commanded the earth to open, and to swallow up, in consuming flames, the rebellious race which refused obedience to the priesthood of Aaron; and we should sometimes suppose that we heard a Roman consul asserting the majesty of the republic, and declaring his inflexible resolution to enforce the rigour of the laws."

It was as follows, that the bishop of Carthage chides the lenity of his colleague: "If such irregularities are suffered with impunity, there is an end of episcopal vigour, an end of the sublime and divine power of governing the church; an end of Christianity itself."

All the bishops possessed an equal and indelible character; they all derived the same power and privileges from the apostles, from the people, and from the laws. The freedom of election subsisted long after the legal establishment of Christianity. As soon as a bishop had closed his eyes, the metropolitan issued a commission to one of his suffragans to administer the vacant See, and prepare, within a limited time, the future election. The right of voting was vested in the inferior clergy, who were best qualified to judge of the merit of the candidates; in the senators or nobles of the city, all those who were distinguished by their rank or property; and finally in the whole body of the people, who, on the appointed day, flocked in multitudes from the most remote parts of the diocese, and sometimes silenced, by their tumultuous acclamation, the voice of reason and the laws of discipline.

These acclamations might accidentally fix on the head of the most deserving competitor; of some ancient presbyter, some holy monk, or some layman conspicuous for his zeal and piety. But the episcopal chair was solicited, especially in the great and opulent cities of the empire, as a temporal rather than as a spiritual dignity. The interested views, the selfish and angry passions, the arts of perfidy and dissimulation, the secret corruption, the open and even bloody violence which had formerly disgraced the freedom of election in the commonwealth of Greece and Rome, too often influenced the choice of the successors of the apostles.

While one of the candidates boasted the honours of his family, a second allured his judges by the delicacies of a plentiful table, and a third, more guilty than his rivals, offered to share the plunder of the church among the accomplices of his sacrilegious hopes.

The above, together with their idolatrous practices, is part of the workings of the transgression of desolation; but we will advance one step further with the bishops.

The same causes which at first had destroyed the equality of the presbyters, introduced among the bishops a pre-eminence of rank, and from thence a superiority of jurisdiction. As often, as, in the spring and autumn, they met in provincial synod, the difference of personal merit and reputation was very sensibly felt among the members of the assembly, and the multitude was governed by the wisdom and eloquence of the few. But the order of public proceedings require a more regular and less invidious distinction; the office of perpetual presidents in the

councils of each province, was conferred on the bishops of the principal city, and these aspiring prelates, secretly prepared themselves to usurp over their episcopal brethren, the same authority which the bishops had so lately assumed above the college of presbyters.

Nor was it long before an emulation of pre-eminence and power prevailed among the metropolitans themselves, each of them affecting to display in the most pompous terms, the temporal honours and advantages of the city over which he presided; the number and opulence of the Christians, who were subject to their pastoral care; the saints and martyrs who had arisen among them, and the purity with which they preserved the tradition of the faith, as it had been transmitted through a series of orthodox bishops from the apostle or the apostolic disciple, to whom the foundation of their church was ascribed. From every cause either of a civil or of an ecclesiastical nature, it was easy to foresee that Rome must enjoy the respect and would soon claim the obedience, of the provinces. The society of the faithful bore a just proportion to the capital of the empire; and the Roman church was the greatest, the most numerous, and in regard to the west, the most ancient of all the Christian establishments.

The last London Review contains an article on the "Distress of Nations." India is the scene of a desolating famine, after having gone through a desolating rebellion. Austria is on the verge of bankruptcy and about to lose Hungary and Venetia. Italy is preparing for war. So is France. Prussia is about to contend with Denmark, Turkey totters to its base. Bosnia is in arms, and Rome is in its last agonies.—To this we may add our own catastrophe of civil war.

OBITUARY.

DIED, in Stanstead, C. E., April 27th, 1861, SARAH BARTLETT, in the 72nd year of her age.

She was born in Grantham, N. H., and having moved to Canada when the Eastern townships were but little settled, she was called to endure some of the hardships of pioneer life. During "the forty days' meeting" held many years ago by the Wesleyan Methodists on Stanstead Plain, she became interested in religion and united with that denomination. She embraced the doctrine of the speedy coming of our Lord, and sometime afterwards was baptized by Elder Thurber. Bro. Bartlett having taken the Advent Herald a number of years, his companion was no stranger to the views we cherish. Often, in doing the work of an evangelist, have I called on them, and always found sister B. ready and willing to wait on me and mine. We will miss her; but she will not lose her reward. The day of recompense will come ere long, and then we hope that those hands which ministered to our wants will grasp the palm of victory on the immortal shore; and that voice so often used in prayer will be heard amid the choir of the ransomed ones.

About seven weeks before her decease, while engaged in work, she fell and broke her thigh, and soon after, by taking cold, congestion of the lungs set in which terminated her existence. A month previous to her departure, I visited, read, and prayed with her, and found her a patient sufferer.—When told she must die, she manifested no alarm, but spoke with calmness of her dissolution. She had the comfortable presence of her heavenly Father, and when the angel of Death approached, she folded her arms, closed her eyes and fell asleep in Jesus.

Her funeral was attended in the Cassville chapel, where a large audience met to pay their last tribute of respect to a friend and neighbor. A sermon was preached by the writer, based on 1 Thess. 4:13-18. The Rev. J. Borland and Rev. M. McDonald (Methodist ministers) assisted in the services. A kind companion, a good mother, and a professed Christian has thus gone to rest, and we will see her no more.

Till the King in his beauty descending the sky Will open the graves where the justified lie, And gather his jewels from earth and from sea, That they in his diadem ever may be.

May God sustain our brother in his bereavement, and answer the mother's prayers in the conversion of her children. J. M. ORROCK.

DIED, at Belle Prairie, Ill., of lingering consumption, sister JANE MITCHELL, aged 52 years.

She was a member of the regular Baptist church for more than thirty years, and an Adventist since 1843. For the last three years, she held the doctrines taught in the Advent Herald very dear—being one of the patrons of that paper. She died in full faith of soon having a part in the first resurrection. She exhorted her friends to prepare to meet the coming Saviour. Raising her right hand, she exclaimed, "Crown him Lord of all." She sleeps

in Jesus, to awaken only at the voice of the Son of God. G. W. M.

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From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your

Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1'62 For sale at this office.

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Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

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The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MAY 25, 1861.

Questions about Moses.

199. Did the Lord inflict any punishment on the people?

Ans. "The Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. . . And the Lord plagued the people because of the calf which Aaron had made." And there were slain of the people, about three thousand men, Ex. 12:28, 33, 35.

200. What did the Lord say about going up with Israel to the land of promise?

Ans. He said, "I will send an angel before thee, and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite; unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiff-necked people: lest I consume thee in the way." Ex. 33:2, 3.

201. What did Moses say respecting God's presence?

Ans. Moses said, "If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." Ex. 33:15, 16.

202. Did the Lord promise compliance with Moses' request?

Ans. "The Lord said unto Moses, I will do this thing that thou hast spoken: for thou hast found grace in my sight, and I know thee by name." Ex. 33:17.

203. What did the Lord say when Moses wished to see God's glory?

Ans. Moses said, "I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see my face: for there shall no man see me, and live." Ex. 33:18-20.

204. Did the Lord offer to replace the tables of the law that Moses had broken?

Ans. "The Lord said unto Moses, Hew thee two tables of stone like unto the first; and I will write upon these tables the words that were in the first tables which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount." Ex. 34:1, 2.

205. Did the Lord show Moses his glory?

Ans. "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Ex. 34:5-7.

206. How long was Moses in the mount at this time?

Ans. "He was there with the Lord forty days and forty nights: he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the ten commandments." Ex. 34:28.

207. When did the children of Israel remove out of the wilderness of Sinai?

Ans. "It came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the Lord by the hand of Moses." Num. 10:11-13.

David.

David was the son of Jesse, of the tribe of Judah. He was born in Bethlehem 1085 B. C. When he is spoken of as the man after God's own heart, reference is intended to his general character and conduct, and not to every particular instance of it. His Psalms place him among the

most eminent of prophets and holy men. It has been well said, that in sublimity and tenderness of expression, in loftiness and purity of religious sentiment, they are without parallel.

Rocks of the Bible.

There are several important rocks mentioned in sacred history. The first spoken of is Horeb, near mount Sinai, in Arabia Petrea. Here God appeared to Moses in the burning bush; and at the foot of the mount Moses smote the rock with his rod, causing water to flow forth, for the children of Israel. Here God gave the commandments to Moses, written on two tables of stone; and to this mount Elijah retired, to avoid the persecutions of Jezebel.

At the rock Oreb, a prince of the Midianites was put to death, and after him was the rock named.

Several of the rocks and caves, mentioned in Scripture, served as hiding places for David, when pursued by Saul. In one of these David had opportunity to kill his enemy, but let him escape uninjured, simply retaining a small piece of his garment as proof that he had had Saul in his power and did not wish to take his life.

Palestine, being a mountainous country, had many rocks, which were its strength; for in times of danger, the people retiring to them, found safety.

When the Benjamites were overcome and almost exterminated by the other tribes, they secured themselves in the rock of Rimmon. In the rock Etam, Samson kept garrison; and in the cave Makkedah, five kings were imprisoned by Joshua.

Other rocks are referred to, in the Bible—some being used literally and others figuratively; references to which we love to read, because by them our minds are raised above anything we see here, and we are led to know assuredly that not only in times of danger, but always, there is a refuge from the storm, and covert from the heat.

The prophet Isaiah says, in speaking of the righteous, "He shall dwell on high, his place of defence shall be the munitions of rocks;" and again he says, "A man shall be as rivers of water in a dry place, as the shadow of a great rock in a weary land." In Rom. 9:33 we find these words: "Behold I lay in Sion a stumbling stone and rock of offence; and whosoever believeth on him shall not be ashamed." And again, in 1 Cor. 10:4, "And did all drink the same spiritual drink; for they all drank of that spiritual rock that followed them, and that Rock was Christ."

The Psalmist seems peculiarly to dwell upon this beautiful figure, and often we hear him express his feelings in such words as these: "The Lord is my rock and my fortress, and my deliverer. For thou art my rock and my fortress; therefore for thy name's sake, lead me and guide me."

"In God is my salvation and my glory; the rock of my strength, and my refuge, is in God."

"Thou art my father, my God, and the Rock of my salvation."

"The Lord is my defence: and my God is the Rock of my refuge."

"Oh come let us sing unto the Lord, let us make a joyful noise to the Rock of our salvation."

"Bow down thine ear to me, and deliver me speedily: be thou my strong rock for an house of defence to save me."

He says of the wicked, "Their rock is not as our rock." To God may we all flee,—finding a safe refuge in the shadow of the Rock of Ages; and so not be among those who shall at last "call upon the rocks and hills, to hide them from his presence."

The River Jordan.

The river Jordan, sometimes simply called "The River," was the eastern boundary of Judea. It rises at the foot of Mt. Lebanon, in the little lake Phiala, and having run southerly under ground some miles, to Cesarea Philippi, it breaks out, and receiving two or three considerable streams, passes on fifteen miles farther south, where it expands into the marshy lake Merom, now Houle, a short distance south of which is a stone bridge, called the bridge of the sons of Jacob.

After running about twelve miles from Lake Merom, the Jordan passes through

the midst of the sea of Tiberias, in a current by itself, and thence onward to the Dead Sea, into which it empties. It probably once continued its course to the Red Sea, through the valleys of Mount Seir until it was checked by the convulsions attending the overthrow of Sodom and Gomorrah, and the filling up of the valley with sand.

The whole course of the river is computed at one hundred and fifty or one hundred and sixty miles; but in a direct line it does not exceed ninety or one hundred miles.

The ordinary breadth of the Jordan, opposite Jericho and near where the Israelites are supposed to have crossed, is said by travellers to be sixty feet. It is there six or seven feet deep, and has a current so strong as to be resisted with difficulty. It has however, two banks on each side. The first or inner one, is that of the river in its natural state; and the second, or outer one, about the eighth of a mile distant, is its bank when it overflows. This overflowing is occasioned by the melting of the snow on Lebanon and Hermon, in the months of March and April.

The Jordan is said to be the only river of Judea that continues to flow during the year. Its waters are turbid, but become clear and bright, pleasant to the taste, and are remarkable for the length of time during which they retain their freshness.

The Valley of Esdraelon.

The valley of Esdraelon is a fertile plain in the southern part of Galilee,—the largest one in the whole country, it being thirty miles in length, twenty in breadth, and extending "from the Mediterranean Sea and Mt. Carmel to the southern extremity of the Sea of Galilee." It is surrounded by Mts. Carmel, Gilboa, and Tabor, and is watered by the river, called by Deborah, "that ancient river, the river Kishon." This valley is noted for its battle-fields and encampment grounds. Here occurred the famous contest between Gideon, with his three hundred, and the army of Midian. At Megiddo, in this valley, Josiah was defeated by Pharaoh-necho. Here was Esdraelon or Jezreel, a favorite abode of Ahab, and where was Naboth's vineyard; and where Jezebel was killed, whose blood Hosea announced that God would avenge on the house of Jehu. In this plain was Shunem, where the Philistines met to oppose Saul, and from fear of whom he consulted the witch at Endor, also in this valley. Here was Nain, where Christ raised the widow's son. But the most memorable place in the valley of Esdraelon is Nazareth, where Mary dwelt at the time of the annunciation, where our Lord spent his life from the return from Egypt to the commencement of his ministry; where one day he entered the synagogue, opened the Scriptures, and read part of the sixty-first chapter of Isaiah, and spoke to the people; and where they took him to the brow of a hill to cast him down therefrom. On Carmel, which forms the western limit of this plain, Elijah and Elisha dwelt. On Gilboa, a mountain on the eastern extremity, Saul's army was marshalled previous to battle, and here Saul and three of his sons perished. There also arose in this plain Mt. Tabor, where Barak and his ten thousand encamped, and whence they issued forth to encounter and to defeat Sisera, the commander of Jabin's army. Thus have we seen that the valley of Esdraelon has been the scene of numerous conflicts; and even in modern times, as late as 1799, Napoleon I. here defeated a body of Turks and Mamelukes; and travellers tell us that almost always at the present day this valley serves as the encampment ground of some wandering tribe of Arabs.

Parents should never put away their own youth. They must never cease to be young. Their sympathies and sensibilities should be always quick and fresh. They must be susceptible. They must love that which God made the child to love. Children need not only government, firm and mild, but sympathy, warm and tender.

Angry Words.

Poison drops of care and sorrow,
Bitter poison drops are they;
Weaving for the coming morrow
Sad memorials of to-day.

Angry words! O, let them never
From the tongue forbidden slip;

May our heart's best impulse ever
Check them ere they soil the lip.

APPOINTMENTS.

The Messianian Conference, Pa., will commence its annual session at Yardleyville, Pa., four miles from Trenton, N. J., Tuesday, May 28th, at 2 o'clock P. M. Abundant accommodation will be provided.

W. H. SWARTZ, Sec'y.

J. LITCH, Pres't.

SUNDAY SERVICES. Advent Chapel, corner of Hudson and Kneeland street. Edwin Burnham will preach next Sunday, May 26th, at 10 1-2 A. M. on Prophetic Tracts; 3 P. M., on Gospel Beauties; and 7 1-2, evening, on the Consummated Mystery. All are welcome.

NOTICE. The following notice came a few hours too late for the last Herald—too late for the first date to be of value.

"I expect to supply the N. York church the 3d and 4th Sabbaths of May; and Eld. Osler the 1st and 2d Sabbaths in June."
JOHN PEARSON, JR.

NEW HAMPSHIRE STATE CONFERENCE. As the time draws near for our State conference (Thursday, June 20, at 2 o'clock P. M.) it is desirable that the place for holding it be decided upon as soon as practicable. Will brethren who may desire the conference holden with them, inform us so that we may be able to give seasonable notice.

T. M. PREBLE, Clerk of Conf.

The Lord permitting, I will preach at Loudon Ridge the 4th Sabbath in May.

T. M. PREBLE.

CANADA EAST AND NORTHERN VERMONT CONFERENCE. This annual conference of Adventists will be held (D. V.) in Richford, Vt. There will be preaching Tuesday evening, June 11th. The business sessions will commence at half past 10 A. M. of the 12th, and close on the Friday following. Hence it is desirable that all our ministers and delegates from churches be present at the commencement. Preaching may be expected once or twice each day from ministers who are members of the conference. Let the condition and wants of each church be reported by letter. The friends in the neighborhood of the meeting will do what they can to sustain it. Meetings will be continued over the Sabbath, but as we intend to get through with business on Friday, most of our ministers can, if they choose, have appointments elsewhere on Sunday. Let there be a general gathering of those who are waiting for the Lord. The world is awake to their earthly interests, and let not the church be asleep over the Lord's business.

S. W. THURBER, Pres't.

J. M. ORROCK, Sec'y of Conf.

P. S. My Post-office address, for friends writing from any part of Canada, is Stanstead, C. E., and for those in the States, is Derby Line, Vt.

J. M. O.

I will preach (D. V.) in Waterloo and Knowlton Falls the last Sunday in May, as the brethren may arrange.

J. M. ORROCK.

Eld. J. Couch is expected to preach at Lake Village May 26; and Eld. I. H. Shipman June 2, 1861.

D. G. DRAKE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. Pike. You have paid to July 1st.
H. Yost. The dollar received from you March 23d was credited on the Herald, from No. 1066 to 1092; which explains its being paid in advance to end of this year and 17 Nos. on next. When we are at a loss respecting the disposition to be made of money, we credit it to the sender on his Herald. The present dollar we suppose is a donation; but please when you mean donation, to be particular in saying so.
A. Wood. Your paper is paid to No. 1028, which was to the 1st week in last Feb.
W. H. Swartz. You were cr. \$2 on the 9th of March for extras; and J. Falloway \$1 to No. 1059.
S. Jamison. Sent you book the 18th. Could not get a larger work without paying more than we supposed you would like to do, and so return you the balance of money after paying postage.

A. M. ASSOCIATION.

ACKNOWLEDGMENTS TO TUESDAY, MAY 21, 1861.

Herman Yost, Philadelphia.....1.00
Mrs. P. B. Beckwith, M'Donough, N. Y.....1.00
Levi Hooper, New Boston, N. H.....1.00
Wm Richardson, M. D., Johnson, R. I.....3.00

Sent Bro. Osler's tract by mail the 20th to E. Smith, M. L. Jackson, J. Walker, E. Edgerton, R. Cox, J. Pearce, H. S. Ross, E. Farnsworth, I. Townsend, C. Patterson, A. Dickson, S. S. Tobias, A. Buller, J. C. McKimney, R. Jackson, M. B. Laning, S. Jackson.
Ditto, by Express—Wm Dyche, P. Merrill, D. Elwell.

Eld. C. P. Dow's Post-office address, for Canada correspondents, is Stanstead, C. E., and for those writing to him from the United States, Saxe's Mills, Highgate, Vt.

RECEIPTS.

UP TO TUESDAY, MAY 21.

G W Mitchell 1092, B W Leonard 1049, A Wattles sen. 1069; D Prescott 1054, J Hinkle 1101, J Price 1101, J Morrill 1067, J Linn 1076, D H Watkins 1075, D B Salt-er 1063, H Ainsworth 1066, D Campbell 1052, 1 tract and postage on six Lectures sent you; for which we charge you \$1.50; B Larned 1049, Eld C P Dow 1075, Leonard (Lucia?) Parker 1049, W Burnham 1049—each \$1.
J Allard 1017, John Knott 1023, H H Tooker 1080, J Dill 1075, D G Stouffer 1075, H M Stouffer 1101, Wm H Swartz (2 cops) 1058; J B Estabrook 1092 and \$1 for b'k sent the 18th, A Nelson 1068, Dr Wm Richardson 1089, C Hatch 1075, J M Sargent 1095, A Morgan 1095—each \$2.
Mrs P Preston 1049, Nancy A Johnson 1088—each \$3.
L De F Armstrong 1101, to July 1, 1862—\$4.
L Chamberlain 1055, 50 cts; Dr G O Somers 1076—50 cts; Gideon Mastin 1055—50 cts, A H Spencer 1055, 50 c
E Shepherd 1049, \$1.25.

Digitized by the Center for Adventist Research

morning with great earnestness; "pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan."—And an hour or two later: "The spirit of prayer is more precious than thousands of gold and silver." And again thus: "In thy closet consider that thou art but dust and ashes, and He the great God, Father of our Lord Jesus Christ, who clothes himself with light as with a garment; that thou art a vile sinner, and he a holy God; that thou art but a crawling worm and He the omnipotent Creator." And still again: "When thou prayest, rather let thy heart be without words than thy words be without heart." "And remember," he adds emphatically, "either prayer will make thee cease from sin, or sin will certainly entice thee to cease from prayer."

The agony grows more alarming; and once and again, in the intervals of its feverish paroxysms, his eye is lifted upward, and the whisper is breathed, "O, to depart and to be with Christ! far, far better!" A few more hours and the long-lingering is granted; he "leaves behind him in the river" his mortal garment; and from the humble dwelling in Snowhill, his great spirit is wafted upward to "the city beyond the clouds."

It is on the last day of August, 1688, and in the sixtieth year of his age.

Reader! look in for a moment after him into that glory whither he has gone. See! the city shines like the sun; its streets are paved with gold; and in them walk many men with crowns on their heads, palms in their hands, and golden harps to praise withal. And yonder he is! the wayworn thinker—not wayworn now!—The bells of the city ring again; he is "with the Lord" forever!

"Servant of God, well done!

Rest from thy loved employ!

The battle's fought, the victory won,
Enter thy Master's joy!"

The Measuring of Time.

"And God said, Let there be lights in the firmament of heaven, and let them be for days and for years, and for times, and for seasons."

It requires some thought before we can fully realize how much we are indebted, morally and mentally, as well as physically, to these time-measuring arrangements. We must place ourselves in the condition of the savage, before we can know how much of our civilization comes from the almanac; or, in other words, our exact divisions of time aiding the idea and the memory—thus shaping our knowledge, our thinking, and even our emotions, so as to make them very different from what they might have been, had we not possessed these regulators of our inward as well as our outer man. How unlike, in all this must be the life of the untaught children of the forest! Let us endeavor to fancy men living from age to age, without any known length or divisions of the year—no lesser or greater periods to serve as landmarks, or, rather, skymarks in their history—and therefore, without any possibility of really having any history. Summer and winter come and go, but to the savage all the future is a chaos, and all the past is,

"With the years beyond the flood,"

unmarked by any intervals which may give it a hold upon the thoughts or the memory.

The heavenly bodies make their monthly, and annual, and cyclical revolutions, but their eternal order finds no correspondence in his chaotic experience. The stars roll nightly over his head, but only to direct his steps in the wilderness, without shedding a ray of light upon the dense wilderness of his dark and sensual mind. The old man know not how many years he has lived. He knows not the ages of his children. He has heard, indeed, of the acts of his fathers; but all are equally remote. They belong to the past, and the past is all alike—a dark background of tradition, without any of that chronological perspective through which former ages look down upon us with an aspect as life-like and truthful as the present. The phenomena of the physical world have been ever flitting like shadows before his senses, but the understanding has never connected them with their causes, never followed them in their sources, never seen in them any ground of coherence or relation,

simply because time, the greater connective medium of all inductive comparison, has been to him an undivided, unarranged, and, therefore, unremembered vacancy.

Hence it is, he never truly learns to think, and on this account, never makes progress—never raises himself from that low animal state to which he may once have fallen, in his ever downward course from the primitive light and truth.

Æschylus, in the Prometheus, makes such to have been the first condition of mankind.—But, however false his theory in this respect—opposed as it is to the sure teachings of revelation—nothing can be truer to the life than the fancy picture he has given us—

"No such foreknowing sign had they of winter, Nor of flowery spring, or summer with its fruits. Unmarked the years rolled ever on; and hence Seeing, they saw not; hearing, they heard in vain. Like one wild dream their waste, unmeasured life, Until I taught them how to note the year

By signal stars, and gave them memory—

The active mother of all human science."

—Taylor Lewis.

The two John Wickliffes.

It is an extraordinary fact, but not the less true, that there were living at the same time two John Wickliffes—both born about the same time, both educated as ecclesiastics at Oxford, and becoming the heads of houses, the one of Canterbury, the other of Baliol—both prebendaries, the one of Worcester, and the other of Chichester—and both dying within a year of each other.

This is the more remarkable, as the name of Wickliffe is a local one, and the only locality in England, bearing the name is the village about six miles from the town of Richmond, in Yorkshire, where the Reformer is said to have been born in or about the year 1324. This fact may not only clear him from several apparent inconsistencies of conduct, but from the grave charge preferred by Anthony Wood, Dr. Fell, Bishop of Oxford, and other writers, that the zeal which he displayed in withstanding the errors of the Papacy, was occasioned by nothing else than the loss of the wardenship of Canterbury Hall, Oxford, of which they say he was first deprived by Archbishop Langham, and finally by Pope Urban V., and that "what he afterwards did was merely out of revenge, and not at all of conscience, and that being a man of good parts, he exercised them to an evil end." Light is, however, thrown upon these matters by the discovery of the fact, that the Warden of Canterbury Hall and the Reformer were two distinct individuals, which is clearly and satisfactorily established in an article, from which this is abridged in the Gentleman's Magazine for August.—*London Church Intelligencer.*

Chronology.

Having loaned Bliss's Chronology to the Congregational minister of our Town, on return, I find the following note attached to the cover, evidently wishing me to reconcile it with said chronology.

"An Ancient Astronomical Record.—In his lecture last evening Professor Mitchell related that since his arrival in this city he had been shown, at Abbott's Egyptian Museum, an extraordinary hieroglyphic record which, according to translation, which he subsequently found in the Astor library, purported to be the planetary configuration of the heavens, at the time when Menes in Egypt first gathered together the scattered provinces and organized the Empire. Astronomers, he said, were now able to compute the movements of the heavenly bodies with so much exactness as to state the exact year when this configuration must have taken place; and making the necessary computation, it was found to have occurred 2981 years before the Christian year. He did not pretend to vouch for the accuracy of the interpretation, but the mathematical and astronomical calculation, founded upon the interpretation were correct." *New York Post.* 1859.

To which I gave the following answer—viz.

1. In room of discrediting, it confirms the Chronology. The error lies in ascribing it to Menes, the first King of Egypt, as the Author,

when it should have been Enos the Grandson of Adam, for the following reason: as that date would carry you back 516 years before the flood.

2. Astronomy was introduced in Egypt by Abraham 2085 years of the world, and if he did introduce it into Egypt, it could not have existed prior.

3. Abraham was an astronomer, as is confirmed by Berosus and Eupolemus, the two earliest historians of ancient times, of Babolians. One, Berosus, wrote B. C. 284; Eupolemus, B. C. 174.

Doctor Smith, in his Patriarchal Age, fully confirms these facts.

4. Enos must have been the greatest astronomer of all time, as Enoch wrote astronomy by revelation; and he, Enos, having outlived Enoch's translation 150 years, having access to all his works. Again, Enos died A. M. 1140, and hence 2980 before the birth of Christ, according to Bliss's work. Hence this chart must have had been made by him, or by his son Cainan, who reigned over all the earth and made this work, and made it to perpetuate this eminent astronomer's death. Hence the year of the world, 1140.

2980

—

4120;

to which add the year of the world

1880

—

6000

Yours, &c.,

WM. MILTON.

Brewerton, May 16, '61.

The Brooklet.

The following little Poem is said to have been written by Sir Robert Grant, who died of consumption at the age of nineteen.

Sweet brooklet, ever gliding,

Now high the mountain riding,

The lone vale now dividing,

Whither away?

"With pilgrim course I flow,

Or in summer's scorching glow,

Or o'er moonless wastes of snow,

Nor stop, nor stay.

"For, O, by high behest,

To a bright abode of rest

In my parent Ocean's breast

I haste away!"

Many a dark morass,

Many a craggy mass

Thy feeble force must pass;

Yet, yet delay!

"Though the marsh be dire and deep,

Though the crag be stern and steep,

On, on, my course must sweep,

I may not stay!

"For O, be it east or west,

To a home of glorious rest

In the bright sea's boundless breast,

I haste away!"

The warbling bowers beside thee,

The laughing flowers that hide thee,

With soft accord they chide thee;

Sweet brooklet, stay!

"I taste of the fragrant flowers,

I respond to the warbling bowers,

And sweetly they charm the hours

Of my winding way.

"But ceaseless still in quest

Of that everlasting rest

In my parent's boundless breast,

I haste away!"

Knowest thou that dread abyss?

Is it a scene of bliss?

Ah, rather cling to this;

Sweet brooklet, stay!

"Oh! who shall fitly tell

What wonders there may dwell?

That world of mystery well

Might strike dismay.

"But I know 'tis my Parent's breast;

There held, I must needs be blest;

And with joy to that promised rest

I haste away!"

I Want to be an Angel.

Dear brother:—As you appear to be collecting obituary notices of individuals, young and old, who, when approaching "the gates of hades" had "the high praises of God in their mouth;" and as you have several times referred to that beautiful and popular children's hymn,

"I want to be an angel,"

perhaps the following statement respecting its

origin may be new to you, and not devoid of interest to others. I met with it in a paper about two years ago. In reply to a correspondent the editor of the *S. S. Times* says,—"As far as we can understand, 'I want to be an Angel' is 'a voice from the spirit-land.' One Sabbath, some ten years ago, in one of the churches in this city, (Philadelphia,) a young lady was teaching her infant school about "the happy land" where God and the angels dwell; and as her fancy, guided by the words of Scripture, described the blessedness and glory of those who stand around the throne day and night praising the Lamb, many a childish face glowed with enthusiasm. One little dark-eyed girl (not more than five years of age) was so engrossed, as unconsciously to clasp her hands together, and looking wistfully into her teacher's face, exclaimed aloud, 'O I want to be an angel!' A few days passed, and word came to the teacher's house that little L—was very ill, and wanted to see her. An inflammatory disease had set in, and before the teacher could reach her bedside God had fulfilled her wish—she had gone to be an angel." The little hymn, taught the next Sabbath in the same infant school, came from a heart deeply in sympathy with that angel child; and the writer desires that every little one who learns it may be able so entirely to appropriate it to itself as to feel that the thoughts and words are its own, untrammelled by any association with the name of an adult author.

The authorship of this child's hymn has never been given to any person, paper, or society for publication. Dear little children loved it and sang it, and taught it to one another, and whatever popularity it may now enjoy belongs to it, because the Spirit who sang it first in that teacher's heart saw fit to use it as a medium, through which many a one under a divine influence might give expression to its early aspirations after holiness and heaven."

It is only at the resurrection morn,—as you have justly remarked,—that the saints will be made "equal unto the angels;" but with such a prospect as this, they may well go "with joyful lips" where the shadows lie most heavily in the Valley of death: for beyond the valley lies Immanuel's land, and when the King comes the gloom of the grave will be exchanged for the glory of the crown; and the songs of the wilderness, for the victor's shout—"O death, where is thy sting? O hades, where is thy victory?" That we may be found in that white-robed choir is the prayer of your sincere friend.

13 May, 1861.

J. M. O.

We are much obliged to Bro. O. for the above, and with his permission, will remodel it a little, and adapt it to a place among those we are in like manner arranging for some future use. Ed.

Christ's Coming, and Disunion.

In Review No. 10, Vol. 16, we presented, with some comments, the following sentiments from Horace Greeley:

"In the N. Y. Independent of July 12, 1860, Horace Greeley, speaking of the political aspects of this country, makes the following remarks: 'People are planting and sowing, spinning and weaving, building and improving, as if Millerism and Disunion were two very remote and dubious contingencies.'"

The trouble which like a storm has burst upon this country, has brought this sentiment again to mind. The object of Mr. Greeley in writing as above was to show the utter improbability of disunion at the time when he wrote. The idea was then scouted as an empty threat on the part of the south, and as something of which we need have no sort of fear whatever; and to show how impossible it was, classed with Millerism, as being no more likely to occur than the coming of Christ and the end of the world.

But disunion, daringly, desperately, suddenly, and to many unexpectedly, has come; and now what about Millerism? Will the author of the above comparison now adopt the converse of his proposition and admit that Millerism is now as probable as disunion was a few months since? This he must do or recede from his position.

Would that secession among its many evils

might have one good effect: that of causing people to pause and think; of leading them to reflect that what they are disposed to regard as remote and dubious contingencies, even Millerism itself, may nevertheless come to pass.

But however the world may regard it, to the people of God this is a contingency which is neither remote nor dubious. When a person gets into the rushing rapids of a mighty stream, and has come so near the cataract that he can discern the outlines of the chasm before him, and hear the roaring of the falling waters, he is not apt to regard it as a very remote or dubious contingency that he will soon be dashed in pieces on the rocks beneath. And when we see dark clouds overspread the heavens, and the lightnings begin to gleam, and the thunders to roar, and the sudden and fitful gales sweep past like affrighted things before some coming evil, we do not regard it as a very remote or dubious contingency that a storm is about to burst upon us. So when every class of signs promised to foreshow the end of all things, is bearing its testimony, and almost every individual sign in each class is presenting itself before us, in vivid and startling fulfillment, we cannot regard it as a very remote or dubious contingency that God will fulfill the remainder of his word, and bring those things to pass, of which he has told us that these are the precursors.

Advent Review.

Influence of Books on Character.

Benjamin Franklin tells us, in one of his letters, that when he was a boy, a little book fell into his hands, entitled "Essays to do Good," by Cotton Mather.

It was tattered and torn, and several leaves were missing. "But the remainder," he says, "gave me such a turn of thinking as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than other kind of reputation; and if I have been a useful citizen, the public owes all the advantages of it to that little book."

Jeremy Bentham mentions that the current of his thoughts and studies was directed for life by a single phrase that caught his eye at the end of a pamphlet: "The greatest good to the greatest number."

There are single sentences in the New Testament that have awakened to spiritual life hundreds of millions of dormant souls. In things of less moment reading has a wondrous power.

George Law, a boy on his father's farm, met an old unknown book, which told the story of a farmer's son who went away to seek his fortune, and came home after many years' absence, a rich man. From that moment George became uneasy, left home, lived over again the life he had read of, returned a millionaire, and paid all his father's debts. Robinson Crusoe has sent to sea more sailors than the pressgang. The story about little George Washington telling the truth about the hatchet and the plum tree, has made many a truth-teller. We owe all the Waverly novels to Scott's early reading of the old traditions and legends; and the whole body of pastoral fiction came from Addison's sketches of Sir Robert de Coverly in the Spectator. But illustrations are numberless. Tremble, ye who write, and ye who read. A paragraph may quench or kindle the celestial spark in the human soul.

Does it tell about Jesus.

Mr. Bliss, an agent of the American Bible Society, wrote from Turkey:—"A book hawker, whose work is mostly among the Turks, spends an hour or two every day at a stand near the Seraskier's Tower, at Constantinople. Not long since, while offering his books from this stand to the crowd passing by, a Turkish lady timidly approached, and taking up a Bible, asked in regard to its teachings. Not quite satisfied with the answer, she asked that she might take it to a Turk, sitting at a little distance, that she might read it, and tell her about its contents. She was allowed to do so. The Turk took the Bible, and, looking at it for a few minutes, said: 'This is no book for you. It is not one of our books. It is one of the infidel books.' 'But,' replied the

woman, 'whom does it tell about?' 'That is no concern of yours; it is an infidel book,' said the Turk. 'But does it tell about Jesus Christ?' asked the woman.

The Turk again opened the Bible, and read various portions without making any reply. The woman again asked, 'Does it tell of Jesus Christ?' The Turk said, 'Yes; but why do you wish to know?' She replied, 'If it is the book that tells about Jesus Christ, I wish to buy it.' 'Can you read?' asked the Turk. 'No; but I can get some one to read it to me.' She then took the Bible, and returned to the bookseller, purchased it, and bore it away as a most precious treasure to her home."

Prepare for a New Earth.

How few men really believe that they sojourn on a whirling globe, and that each day and year of life is measured by its revolutions, regulating the labour and repose of every race of beings. How few believe that the great luminary of the firmament, whose restless activity they daily witness, is an immovable star, controlling by its solid mass, the primary planets which compose our system, and forming the gnomon of the great dial which measures the thread of life, the tenure of empires, and the great cycles of the world's change. How few believe that each of the millions of stars—those atoms of light which the telescope can scarcely descry—are the centres of planetary systems that may equal, if not surpass our own. And how very few believe that the solid pavement of the globe, upon which they daily slumber, is an elastic crust, imprisoning fires and forces which have often burst forth in tremendous energy, and are at this instant struggling to escape—now finding their way in volcanic fires—now heaving and shaking the earth—now upraising islands and continents, and gathering strength for that final outburst which is to usher in the new heavens and the new earth, "wherein dwelleth righteousness." Were these great physical truths objects of faith as well as deductions of reason, we should lead a better life than we do, and make a quicker preparation for its close. *Eng. Quar. Rev.*

Self-Martyrdom.

In the December No. of the "National Preacher," a sermon by Rev. Walter Clark, D.D. of N. York city, contains the following on self-martyrdom. He says:

"There are minds in every community, and their fellows are found in every age, to whom persecution, so far from being a misfortune, is something very pleasing and grateful.—They desire to be opposed. They are thankful when men speak evil of them. Persecution so distinguishes its victims, martyrdom is such an honor, that they court it, and offer premiums for it, and are never more disappointed, and never more sad, than when the world, seeing them already at the stake, passes cruelly by, and refuses to light the waiting faggots. The student of history will remember that in the early periods of persecution and blood, there was an army of ignoble martyrs—of men who were so eager to broil or burn, that rather than not be persecuted they turned persecutors themselves, and assailed and challenged the magistrates—importuning for the privilege of a spectacle, imploring the pleasures of the rack. The student of modern history will note with astonishment, though he may find it impossible to observe with admiration, the numbers and the courage of that legion of self-elected martyrs, who agitate and persecute our uneasy times. In this country especially, where voluntary martyrdom is at once so secure and so satisfying; where, if some misguided lunatic rushes foolishly and alone upon the very point of death, a whole battalion of cowards, skulking safely in their far off homes, will be sure to raise a complacent and general pean, and claim personal partnership in the sacrifice, which cost blood only to their deluded and abandoned brother—in this day and country it needs to be especially said, that Christ's benediction to the persecuted has no allusion to the zealots who provoke opposition, or the fanatics who covet insult. The moment a man begins to desire

persecution, that moment he forfeits his title to benediction, because he has abandoned the character which his Master would bless. He is no longer a meek, merciful, and pure spirited benefactor. He has forsaken his office as peace-maker, and set himself up as a signal for assault and a mark for persecution.—He shall have his reward, but not in the benedictions or the plaudits of Christ. It is while in the exercise of another and a far nobler spirit—while engaged in a very different and more Christ-like work—that is, it is only when the Christian incurs persecution in the discharge of his peaceful and soul saving task—that he has reason to expect the blessing of his Lord."

The Brazen Altar.

"Thou shalt make an altar of Shittim-wood, five cubits long and five cubits broad; the altar shall be four square, and the height thereof shall be three cubits. And thou shalt make the horns of it upon the four corners thereof; his horns shall be of the same; and thou shalt overlay it with brass."—Ex. 27, 1, 2.

A spacious court enclosed the Tabernacle. There was admittance by one only gate. All worshippers must pass one door. Immediately in front of this Brazen Altar stood. This object first arrested view. Each eye must first behold, each step must first approach its hallowed structure.

All heaven-taught souls acknowledge Jesus as the Altar of the Church. Most plain instruction flows, then, from this prominent position.

Christ should be foremost in the heart's desires. Each thought should go forth toward Him. He should receive the first fruits of our love. His ear should hear our earliest praise. He should be felt the Alpha of life's every move.

Parents and ministers, mark this. In all your teaching, make Christ the morning-star. Let His sweet rays precede all other light. Let other knowledge follow in His rear, and be the lowly hand-maid of pure wisdom's Lord.

The Brazen Altar faced the entrance-gate. It was a solemn sight. Perpetual fire blazed. Perpetual smoke went up. Perpetual victims died. Perpetual offerings came.

Why must this carnage be? Who slew all these? What kindled such devouring flames? These questions lead us to an awful truth. Fire is the dreadful sign of wrath. The Altar smokes then, because wrath is gone forth—because transgressions must pay death.—These flames write glaringly, "see what sin earns."

Reader, you cannot weigh enough the misery and guilt of sin. It wakes eternal fury. It is the fuel of the quenchless fire. And what are you, but one vile mass of sin? How then, can you escape? There is only one hope.—This Altar shows it. Come, now, and see its saving wonders. Come seek its refuge. Come, receive pardon from its blood-stained horns. Pass by it—and you pass to bear, unsheltered, the thunderbolts of wrath.

The Altar's component parts first bid us pause. Its two-fold substance presents the two-fold nature of our Lord.—If frequent types show forth this truth, it is that frequent thoughts may cluster around it. If this sweet flower be fragrant in all spots of Scripture's field, it is that grateful hands may pluck it at each turn.

The wood alone could not suffice. The flames would quickly give it, as ashes, to the sporting winds. A mass, too, of unmingled brass would be a weight too cumbrous for a journeying host. The union fits the Altar for its destined use.

Here is our Jesus—the mighty God—the lowly man. As man, he takes the sinner's place. The God-man saves, because the God-man suffers. The pains sufficed, for they are infinite. He touches heaven and earth, and makes both one. The double substance aptly shows how this rare suitableness combines in Christ.

The form is square. It stands the massive symbol of solidity. It manifests the front which best resists all efforts to subvert it. Faith sees this; and exults in its stronghold. Christ is Salvation's Rock. The raging billows of hell's fury lash Him in vain. Earth's ceaseless hate can give no shock. He sits in triumph on the shivered fragments of opposing arms. The wit, the arguments, the sneers of man, have all fallen

harmless at His feet. The cause of Christ still rears its conquering head. He reigns, and ever will reign, immovable in might. Reader, this image calls us to more deepened trust. Christ's truth, Christ's word, Christ's work, can never be cast down.

This shape presents to every quarter the same front. Be the approach from east, from west, from north, from south, the aspect changes not. Thus Jesus meets the sinner's eye, in every age in every place the same. There is no averted look. There is no half reception.—There is one broad display of manifested and inviting grace.

Sinner, four equal sides face every point. They meet you at each turn. Expanded arms bid you draw near.

Horns branch, too, from each quarter. These are a well-known sign. They speak of all-subduing might. Christ is armed for conquest. The thought is precious. My soul, revolve it oft. Self is a broken arm—a pointless dart—a crumbling staff. But strong assaults must be repelled, strong corruptions trodden down, and temptations baffled, and heavy trials borne. Man's sinews cannot wrestle with such foes. But Christ is near. Receive Him as your sword of strength. Leaning on Him, poor worms thresh mountains, and earth's feeblest things do valiantly. Hence, the great power of that wondrous word, "I can do all things through Christ that strengthens me." It is the horn of Jesus which prevails.—It never can be broken. Therefore His people raise the head; and victory is their crown.

These horns were more than types of strength. They were realities of refuge. The criminals who touch must live. The sword of vengeance lost its power here. All peril died. The spot was hallowed safety. This is the full security of Christ's protecting arms. Satan can no more harm. Can he seize Christ, and drag Him from His throne? He must do this, ere he can pluck the weakest sinner from the breast of Christ. O my soul, let nothing part you from salvation's horns. Let all your guilt, let every view of sin, let the dread thunder of threatening law, let the swift darts of wrath quicken your flight to him. Adhere to Him, hold fast by Him. Live in His wounds. There is no other spot of peace.

The Altar's main design was to receive burnt offerings. At early morn, throughout the day, at evening's close, the flames were bright, the spire of smoke ascended. He has no gospel-light who sees not Christ in all His blaze. Each fire-made offering typified his death.

But on what altar can Christ place Himself? The promised God-man comes to die; what arms are meet to bear Him up? All things below are worse than worthless, for such glorious use. If a structure could be reared, in which each stone were brighter than a million suns, it would be black beside Him. Creation has not fit support. When Jehovah's fellow dies, Jehovah's fellow must sustain Himself.

Men little think what burdens pressed him down. The least transgression of God's righteous law is load beyond all thought. Its weights would sink the sinner deeper and deeper through unending ages in unfathomable gulfs. But this holy victim bears the countless sins of countless multitudes. What can support him when the avenging fire falls? Angels have no sufficient arms. The help of worlds would crumble into dust. Earth can supply no prop or pillar.

Christ alone can keep humanity uncrushed. Christ's only Altar is himself.

Reader, pause now. Behold God's Altar and God's offering. Christ stands, the fire-applying Priest. Christ comes, the fire-receiving Lamb. Christ lies the fire-sustaining Altar. All is sufficient, for all is divine. There is enough in all for there is God in all.

The wrath breaks forth. The fury is outpoured. Vengeance demands her due. The law exacts its curse. But the burnt offering fails not. Each attribute of God exults. Each sin of the whole family is expiated. Christ bears the whole, because an Altar, strong as his Godhead, bears him to the end. There is no sweeter thought on earth—there is no louder song in heaven—than praise to the Priest, who offered—to the Lamb, which suffered—to the Altar, which sustained.

Reader, survey again salvation's fabric in its wondrous parts. Extend your hand. Write

glory on each stone. It is all worthy of him who wrought it out. God comes. God comes in flesh to die. God upholds the victim in his dying—Christ is the gift—the Altar—the all.

My soul, here is a remedy for all your sins. Your need is great—but the atonement is far greater.

Reader, this Altar still stands high in heaven. It stands, and sinners may draw near and use it. Heed then a solemn word. Do you discern it with faith's clear eye? Do you cling to it with faith's hand? Do you prize it, as God's best gift? Do you frequent it as your soul's loved home? Is life's main work transacted here?

Need, urgent need there is, that hearts should be thus probed. Time is, at most, but very short and rapid in its ceaseless flight. Eternity, with all its magnitudes, is at the door. Souls are on the threshold of eternal doom. And Satan strives with art, to close our eyes, and lure us to his nets. The world surrounds us with poison-baits. It checks us with its sneers and frowns. It courts us with its treacherous smiles. Self, too, is no soul-friend. It acts a traitor's part. It opens to the murderous foe—Hence there is need that honest lips should press home honest truth. Say then, is Christ the precious altar of your faith, your joy, your hope, your zeal? Look inward. Search yourself. In every age, not least in this, Satan has many counterfeits, and calls them Christ. He decks them with false show. He slopes a flower path to the bewitching snare. He smooths with skillful hand the slippery descent. He plants the altar of man's fancied worth. He prompts the dream, that rubbish dug from nature's quarry, and shaped by sin-soiled hands, and worked by sin-soiled tools, may form a sufficient base. He bids men offer Christ on this, and then lie down content.

Reader, cast such false notions from your breast. What! pile sin on sin—add filth to filth, and call it meet pedestal for Christ! The very thought itself is hell's worst lie. No! Christ must be all or nothing. He must do all the work, have all the merit, and bear all the glory. Would that they, whose hearts turn fondly toward Rome's frauds, would hear. They often sound the Altar's name—but they tread down the Altar's truth. They build, indeed, a Babel-tower. They raise high steps, as an ascent to heaven. But is Christ there, the First, the Last, the All? Far otherwise.—Man's merit lays the broad foundation—his tears of self-wrought penitence, his long array of self-denials—his train of vaunted charities—his studied postures—and his outside rites, construct the fabric. Such is their altar. Christ, then, in name, is added as a fair jewel to an earth-made crown. Thus proud conceit and Satan's fraud join hand in hand to cast down Christ.

Reader, such altars stand on ruin's ground. They decorate a downward path. Think! what the end must be of Christ-denying creeds, and Christ-rejecting worship, and Christ-ignoring forms!

Are you this dreamer? Awake! awake! Hell has its altar, too. On it souls lie down forever. Satan's bellows will not cease to blow. Tormenting anguish will not cease to flare. But imperishable victims cannot be consumed. Awake! Awake! Behold! heaven's saving altar is not yet beyond your reach.

GOODNESS.—The wind is unseen, but it cools the brow of the fevered one—sweetens the summer atmosphere—and ripples the surface of the lake into silver spangles of beauty. So goodness of heart, though invisible to the material eye, makes its presence felt; and from its effects upon surrounding things, we are sure of its existence.

REGENERATION.—A man may work brass to great beauty and perfection; but no artificer can work it into gold. To change our nature must be the work of Omnipotence.

THE PRESENCE OF GOD.—Live in the sight of God. This is what heaven will be—the eternal presence of God.

"There is no passage in the whole Bible, which may not be compared to a fruit tree; from which, if one knew how to shake it, abundance of refreshing and enlivening fruit will fall down."—Martin Luther.



ADVENT HERALD.

BOSTON, JUNE 1, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Extra Edition of March 16th.

We are able to supply a few more copies of the extra edition of the *Herald* of Mar. 16th.,—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. with the Declaration of Principles, and an article on the 2d Chapter of Isaiah, at the rate of 10 copies for 25 cts., or 50 for \$1.

MISSING, from our Library, vol. 1 of "Faber's Sacred Calendar of Prophecy." Any information respecting it will be thankfully received.

Books for Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.
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Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

The Kingdom of God.

"The Historical Prefigurations of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the American Millennial Association, 46 1-2 Kneeland street 1861."

Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.

From Bro. A. Pearce.

Bro. Bliss:—A part of our next S. S. exercises, will be the one you have given on Wisdom. We hope you will continue to furnish similar exercises, as opportunity occurs.

As ever yours,

ANTHONY PEARCE.

Providence, May 17, 1861.

The evidence that our labors are desired in any given direction, will actuate us to conform to the wishes of readers.

Ed.

Absent.

We are absent at the issue of this number, attending the meeting at Yardleyville Pa. and expect to be absent till after the issue of the next *Herald*. Any neglect of correspondents, or lack of variety in editorial must be excused.

Exposition of Daniel's Prophecy.

CHAPTER VII.

THE LITTLE HORN—PAPACY.

In A. D. 312 the Christian religion was embraced by the emperor Constantine, who legalized its existence, and restored peace to the church after a most cruel ten years' persecution.

Two years subsequent to the conversion of the emperor, in 314, Sylvester was chosen pope, and it was in his time, Bower says, "under the benign auspices of Constantine, that the ecclesiastical hierarchy was first formed and settled in the manner it continues to this day; the new form of government introduced by that prince into the state, serving as a model for the government of the church." *Hist.* v. 1. p. 47.

In 366 Damasus and Ursinus violently contended for the Roman Bishopric. Damasus prevailed; but "one hundred and thirty seven dead bodies were found in the Basilica of" his opponent, who was

banished the city. In 372 the emperor Valentinian issued an edict, "which favored extremely the rise and ambition of the Bishops of Rome, by empowering them to examine and judge other bishops," Dowling's, *Hist. Rome*, p. 40.

On the death of Valentinian, in 376, Gratian was elected Emperor by the soldiers, and Sovereign Pontiff by the priests; but the Pagan Pontifical robe with its honors and prerogatives,—which had been instituted by Numa, and assumed by Augustus, and which "were accepted, without hesitation, by seven Christian emperors, who were invested with a more absolute authority over the religion which they had deserted, than over that which they professed," (*Gibbon*, v. 1, p. 470.)—were refused by him, on the plea that a Christian prince, the head of a Christian state, could not consistently fill the office of pagan High Priest.

The Pontificate, till that time filled by the professedly Christian emperors, being thus vacant, it was necessary to choose a new ecclesiastical head; and Damasus, who had been for twelve years the Catholic Bishop of Rome, aspired to that honor, and was, in 378 declared "Pontifex Maximus,"—thus combining in one, the two offices of "Pope" and "Pontiff."

Until this epoch Pagan rites had been allowed in Rome; but now "the imperial laws which prohibited the sacrifices and ceremonies of Paganism, were rapidly executed." "On a regular division of the senate, Jupiter was condemned and degraded by the sense of a large majority;" and so total was the extirpation of Paganism, that by A. D. 423 "the faint and minute vestiges were no longer visible to the eye of the legislator," *Gibbon's Rome*.

With the decline of Paganism in the state, which was as rapid as a popular opposing religion could make it, the church became as rapidly anti-Christian. Damasus, now both Pope and Pontiff, was originally a monk from mount Carmel, where, in the days of Vespasian, was worshipped "Maia, the Mother of the gods." The Carmelites, in rushing into Christianity, substituted, for their old Babylonish worship, that of the saints, and of the virgin Mary as "the mother of God;" and those who would not worship her as such, were expelled by Damasus from the church.

"The Orthodox opposed; they declared their hope that the Lord would return and reign. Damasus decided that the reign of the saints had begun already. He now formally declared the Millenarians heretical. He expelled them from the church. His courts everywhere decided against them. None were left save those that worshipped the Virgin Queen, and desired not that Christ would return in the flesh," *Lon. Quar Jour Prop.* 1852.

Within less than thirty years, the various independent powers, symbolized by the horns of the beast began to arise in the empire, viz.

1. The Vandals in Gaul, in 406, who soon pass into Spain, and remove to Africa in 427, conquered by Justinian in 533.
2. The Suevi, in the same year, now answering to Portugal.
3. The Visigoths, in Gaul in 408, but driven into Spain in 506, and now represented by that kingdom.
4. The Franks, who came into Gaul as allies in 407, but after that became independent, and now represented by France.
5. The Burgundians in 407, in Belgic Gaul, now represented by Belgium.
6. The Saxons who conquered the Britons in 449 and are now represented by Great Britain.
7. The Ostrogoths, in Pannonia from 453, to 538, when they were conquered by Justinian.
8. The Lombards, in 453 in Pannonia, which was a country east of the Alps, bounded north and east by the Danube, south by the Save, and west by the ancient Dacia: and comprising the present Sclavonia and the part of Hungary that is S. and W. of the Danube.
9. The Alans, on the Rhine in 440, who invade Italy in 464, and were conquered by the Franks about 507. And,
10. The Heruli, who terminated the imperial rule by the dethronement of Augustus the last of the Romans, in A. D. 476.

The Roman empire having been thus subverted, and there being ten independent sovereignties existing within its Western territory,—and its Eastern was not Rome but Grecia—we next find the Papacy, which before had aimed only at ecclesiastical pre-eminence, endeavoring to acquire political consideration. Says Bishop Newton:

"We have seen already that the Roman empire was divided into ten horns or kingdoms, and among them possibly we may find another little horn or kingdom, answering in all respects to the character here given. Machiavel himself will lead us by the hand; for having shown how the Roman empire was broken and divided by the incursions of the northern nations, he says, 'About this time the bishops of Rome began to take upon them, and to exercise

greater authority than they had formerly done," *Dis. on Prop.* p. 216.

Mr. Birks says: "so long as the imperial power survived in the west, there was an effectual let and hinderance to the growth of papal ambition. But when, under Augustus, the unity of the empire was extinguished, and ten distinct powers arose to share the perishing monarchy, a fresh door was opened to the growing pride and aspiring pretensions of the bishop of Rome," *First two Visions*, p. 176.

Mr. Habershon says of the barbarian conquerors, after the extinction of the western empire, that they "found their advantage in reconciling the Roman pontiff to their interests; so that the misfortunes of the times, however calamitous they might be to others, were in all respects favorable to the objects of the Pope's ambition." *Prop. Scrip.* p. 246.

Rev. Geo. S. Faber writes as follows: "The irruption of the northern tribes at first seemed likely to involve everything in ruin and confusion, and the previous transfer of the seat of government from Rome to Constantinople, jointly contributed to increase the authority of the Roman bishop," *Dis.* 1260 ys. v. 1. p. 195.

Sir Isaac Newton remarks: "While this ecclesiastical dominion was rising up, the northern barbarous nations invaded the Western empire, and founded several kingdoms therein of different religions from the church of Rome. But these kingdoms by degrees embraced the Roman faith, and at the same time submitted to the Pope's authority," *Observations on Dan.* 8, p. 113, cited by Faber, *Dis.* v. 1. p. 195.

And Bower says of the papacy, on the election of Pope Sixtus the third, in A. D. 432: "Thus far the history of the Popes has been merely ecclesiastical, and therefore less entertaining; but the affairs of the Church will begin very soon to be so interwoven with those of the state, as to render the history both ecclesiastical and civil. The Popes will soon make a very different figure from that which they have hitherto made; no longer mere bishops, but bishops and princes, and the bishop almost entirely lost in the prince; no longer contending only with their colleagues, for spiritual power and jurisdiction but, at the same time, with the greatest monarchs for dominion and empire: nay, employing the sword as well as the keys, and heading, as directed by their ambition or interest, both councils and armies. We shall see the Western empire utterly extinct, and partly held by the Heruli, by the Goths, by the Greeks, the Lombards, the French, the Italians, the Germans, and the Normans; and the Popes managing their affairs, in all these revolutions, with so much art and address, as to reap from most of them some considerable advantage for themselves," *Hist. of the Popes*, vol. 1, p. 186.

We accordingly find, soon after this, that the Pope receives an increased deference from the civil power. In A. D. 450, when only six or seven of the sovereignties, represented by the ten horns, gained footing in the Western empire, we find the Empress of the East Pulcheria, and her husband Marcian, paying the Pope unusual respect, and styling him "the first bishop." Says Bower:

"The extraordinary deference and regard paid both by Marcian and Pulcheria to the Bishop of Rome, changed at once the face of affairs all over the East. The change began at court, and the example of the court was soon followed by the church," *Ib.* p. 210.

God's Rain.

14. How long did the waters thus prevail on the earth?

Ans. "The waters prevailed upon the earth an hundred and fifty days." Gen 7: 24. "And God made a wind to pass over the earth, and the waters were assuaged; the fountains also of the deep and the windows of heaven were stopped; and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated," Gen. 8: 1-3.

15. When and where did the ark rest and when were the mountains first seen?

Ans. "The ark rested in the seventh month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month were the tops of the mountains seen," Gen. 8: 4, 5.

16. When were the waters dried up from the earth?

Ans. "It came to pass in the six-hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark; and looked, and behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried," Gen. 8: 13, 14.

17. What covenant did God make with Noah after the flood?

Ans. "God spake unto Noah, and to his sons,

saying, And I, behold, I establish my covenant with you, and with your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." Gen. 9: 8-11.

18. What token did God give of that covenant?

Ans. "And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh." Gen. 9: 12-15.

19. How did God water the earth before he caused it to rain upon it?

Ans. "God made the earth and the heavens, and every plant of the fields before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground." Gen. 2: 4-6.

20. When God led the children of Israel out of Egypt, to give them a good land, a land of brooks, of fountains and depths that spring out of valleys and hills," in what respect did he say it differed from the land of Egypt?

Ans. He said "The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out; where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land whither ye go, to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven." Deut. 11: 10, 11.

21. On what conditions did God say the rain should be always given in its season?

Ans. "It shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day to love the Lord your God, and to serve Him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Deut. 11: 13-15.

22. If the Israelites would not hearken unto God, to keep his commandments, how were they to be punished?

Ans. God said to them: "Take heed to yourselves, that your heart be not deceived, and ye turn aside and serve other gods and worship them: and then the Lord's wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you," Deut. 11: 16, 17.

23. What did the Lord say he would send in the place of rain, when they sinned?

Ans. "Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust." Deut. 28: 23, 4.

Longing to be There.

The last sickness of Mrs. Mollie A. Morgan, * was peculiarly peaceful.

From the first of her illness she seemed to have a premonition of her departure, and her whole soul seemed absorbed in respect to her eternal interests, and the Redeemer's kingdom. "The clouds dimmed a little at one time: but she soon exclaimed, 'The clouds are all dispersed, the skies are clear, my prospects are bright and glorious!'" She prayed fervently for the unconverted, and exhorted all her friends to meet her in the better world. Sometimes she would break out in songs of rapture, and weak as she was, she would clasp her hands and sing,

"O heaven, sweet heaven,
How I long to be there,
And its glories to share,
And to lean on my Savior's breast."

The night before she died, she repeated the 23d Psalm, and when she came to the verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil," she raised her eyes to heaven and clasped her hands. She then sang, clearly with calm rapture,

"Jesus lover of my soul,
Let me to thy bosom fly."

And as her last moments approached, she seemed to become ecstatic, and exclaimed, "O Savior, why wait so long? How I long to be there! But Thy will be done."

* Deceased April 22, 1861, in Bristol Va. aged 24 years.

The Gospel in Japan.

A correspondent of the N. York Observer—writing from Japan under date of November 26, 1860, in speaking of a missionary prayer-meeting in that far off heathen land where were assembled "more than thirty praying persons"—the "largest prayer-meeting known to have assembled on that distant shore since the light of Christianity seemed put out by blood—remarks:

Who is weak in faith, let him look on such a scene as this: Hear the broken accents of prayer ascending from lips that till lately, scarce named the sacred name but in profanity! Hear them tell of a Saviour's love! Hear them join the swelling chorus,

"I do believe, I now believe,
That Jesus died for me."

And again,—

"There is a happy land,
Far, far away."

And yet again, in this room where about one year ago dwelt the mumbling priests and their lifeless idols, hear ringing through these halls and swelling from these hearts the soul-stirring anthem of praise:

"Joyfully, joyfully, onward I move
Bound to the land of bright spirits above,
Jesus our Savior, in mercy says, Come,
Joyfully, joyfully, haste to your home."

Hear these things and know what God hath wrought! For thirteen men who left New York in the ways of sin, as bad perhaps as those of their shipmates who have so disgraced themselves here by intemperance as to bring tears to the eyes of a beholder,—these men, through hearing the gospel, by the Holy Spirit have been led to embrace it, and God has permitted them to stand up on such a shore as this and testify to Jesus' power to save.

This last, is the commencement of a beautiful hymn; but it looks not, as it should, to the resurrection for the consummation of the Christian's hope.

"Blessed Sleep."

Mrs. Grace Sylvia, a young lady in her twentieth year who fell asleep at Newark N. J. April 23d 1861, would often repeat during her long illness the 23d Psalm. And, longing to be at rest, she would also often repeat those lines:

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

"Crown Him Lord of All!"

Such was the dying exclamation of Miss Jane Mitchell of Bell Prairie Ill. who died of consumption about the 1st of May 1861. She fell asleep in the full faith of soon having a part in the first resurrection; but before she expired she exhorted her friends to prepare to meet the coming Savior, and then, raising her right hand she exclaimed:

"Crown Him Lord of all!"

She had in mind the stanza,

"All hail the power of Jesus name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all."

William Carvossa.

The N. Y. Methodist has, in a series of articles, given an interesting history of this "prayer leader, class leader, steward, trustee, and teacher," or lay preacher, of Cornwall Eng. who died A. D. * at an advanced age. It is said of him, that

"He was so holy, so simple, so genial, and charitable, so 'full of faith and the Holy Ghost,' that the ordinary language of Christian conversation seemed to glow with a new significance when it came from his lips. He was so rich himself in the consolations of faith, that they appeared to overflow his soul upon all contrite minds which approached him. 'By a few minutes' conversation and prayer, the whole scenery of the sick man's apartment was often changed; it was turned from darkness to light."

It was in his 85th year that this veteran lay down to die. His disease was a local complaint, incident to old age, and inexpressibly painful—one that destroys existence mostly by the effect of pain itself, exhausting the constitution, and gradually consuming life. If he had died of fire, beginning with the hand and burning onward slowly, till the consuming process had invaded the vital functions, he could scarcely have suffered more; and yet his faith bore him up as on the pinions of an angel. As he was nearing his end, his son wrote: "My dear afflicted father is now evidently fast sinking in the outward man, but his confidence in Jehovah is steadfast, unmovable. The heat of the furnace still increases, and nothing short of an Abrahamic faith can support the 'strong, commanding evidence' of God's unchanging love. But he is unburned in fire, and appears to beholders a blessed monument of the power of religion. With tears, and his own indescribable emphasis, he repeated those beautiful lines,—

"Though waves and storms go o'er my head;
Though strength, and health, and friends be gone;
Though joys be withered all and dead,
And every comfort be withdrawn;

* Will the Methodist fill this date? ED. HER.

On this my steadfast soul relies,—
Father, thy mercy never dies.

"Never, since the commencement of his affliction, have I seen him so exceedingly far lifted above himself. At times, for hours together, he is sustained in the highest Christian triumph; when no language of sacred poetry, or of the Scriptures, appears too strong to afford expression to the vivid feelings of his full heart."

At last the keen agony ends,—the aged saint departs. He speaks of his funeral,—he loses the power of speech,—it returns again for a few minutes, his friends bow around him in prayer,—he responds with animation,—he pronounces a benediction on them when they rise, and now, "gathering up his feet" to go, he sings, with his expiring breath, the doxology,—

"Praise God, from whom all blessings flow!"

His voice failing before the chorus was through.

The War.

It appears, from all accounts, that the Government has about a quarter of a million of men under arms, all along the frontier of the Potomac and Ohio rivers, and in Missouri, or on the way to some of the points of interest. And another quarter of a million are anxious to force their services upon the government. We also judge, from what we can gather from the seceders, that they command about one half of the first number named, but dispersed in various localities.

Jefferson Davis and Beauregard have committed one great oversight, in a military point of view, which indicates less military skill than they have had credit of possessing. They ought to have known that a forced march upon Washington, immediately after the fall of Sumpter, would have given them possession of that city, driven our government this side of Baltimore, and demoralized our forces; and their neglect to be in a condition to do this, till our government was able to rally to the defense of Washington, to quell insurrection in Maryland, and to put a quarter of a million of men in the field, indicates such want of generalship on the part of such reputed keen sighted generals, that we can account for it only on the supposition that, as in the case of the insurrection of Absalom in the kingdom of Israel, the Lord has turned the counsel of their Ahiathophels into foolishness. And it is not without reason, that an onslaught made on this government without any cause and conducted so wickedly, should give evidence that its leaders have fallen into delusions and been left to believe lies to their discomfiture. In a contest like this, that side only can be in the end victorious, which has God on its side. It is He who gives wisdom to counsel and execute. And as we see marked evidence of military sagacity and skill on the one side, and mistaken counsels on the other, so do we judge that God favors or frowns on either.

As we now write, Sat. May 25, government has taken a step forward in the direction of repossessing itself of the navy yard in Norfolk Va. and the armory at Harper's ferry. Maj. Gen. Butler, in command at fortress Monroe has charge of the former, with about 15,000 men; and Major General Sanford has advanced into Virginia with about 13,000 men and taken possession of Alexandria, and Arlington opposite Washington. The natural effect of these movements, successfully executed, will be to gradually hem in the rebel forces, cut them off from important points on their northern line, and divide their efforts.

In taking Alexandria, Col. Ellsworth of the N. Y. fire Zouaves was shot as he was descending the stairs of the Marshall house, with the secession flag which he had cut down from the top of the house, by the landlord; who was at once perforated by ball and bayonet.

Monday, May 27. We have had telegrams of battles opposite Washington, and at Sewall's Point; both of which are contradicted this morning. There should be severe penalties for the transmission of falsehoods over the telegraphic wires, but this is an age of lying.

Foreign News.

St. John, N. F., 24. Steamship Etna from Liverpool 15th, via Queenstown 16th, arrived off Cape Race at 9:30 Thursday P. M.

The British Government has issued a proclamation declaring its intention to maintain the strictest and most impartial neutrality between the Government of the United States and certain States styling themselves the Confederate States of America. It warns British subjects that if they enter military service on either side, or join ships of war or transports, or attempt to get recruits, or fit out vessels for war purposes or transports, or break or endeavor to break any blockade lawfully or actually established, or to carry soldiers' dispatches, or any material contraband of war for either party, they will be liable to all the penalties and consequences, and will

do so at their peril, and in no wise obtain protection from Government.

A screw frigate of 40 guns has sailed for the American station.

In Parliament Lord Wodehouse said that Spain at the request of the inhabitants, had accepted the annexation of the eastern portion of San Domingo, and had given assurances that slavery would not be re-established.

The Jamaica Cotton Growing Company had determined to plant several thousand acres in that island forthwith, so that the crop can be in Manchester before the end of the year.

France will send a small squadron into the American waters to protect French interests.

The Commissioners from the Southern Confederacy had an interview with M. Thouvenal on the 15th.

The French Senate was discussing a petition in favor of the continued occupation of Syria.

There is a vague report that England and France have agreed to recommend to Austria to cede Venetia to Italy for money and territorial considerations.

Spain has ordered six screw frigates of the first class, that she may be superior to America on the ocean.

Count Zeleki had committed suicide.

The military at Raab killed three and wounded fourteen persons who attempted to liberate four deserters but who were recaptured.

The first steamer from Liverpool for New Orleans is advertised for the 7th of August.

It is positively asserted that negotiations for the withdrawal of the French troops from Rome are approaching a conclusion.

PHYSICAL INFERIORITY. The Saturday Press quotes from Rev. George Gilfillan, a quasi defence of physical inferiority. He is speaking of Alfred the Great:

Like many great men, like Julius Caesar with his epilepsy, or Sir Walter Scott and Byron with their lameness, or Scheermacher with his deformed appearance, a physical infirmity beset Alfred most of his life, and at last carried him off at a comparatively early age. This was a disease in his bowels, which had long afflicted him, "without interrupting his designs or souring his temper." Nay, who can say that the constant presence of such a memento of weakness and mortality did not operate as a strong, quiet stimulus to do with his might what his hand found to do—to lower pride and to prompt labor? If Saladin had for his companion some such faithful hound of sorrow, it would have saved him the ostentatious flag stretched over his head in the hour of wassail, with the inscription: "Saladin, King of Kings! Saladin must die."

It is only ill-nature and ill-nurtured, unworthy, and wicked people, that are willing auditors of slander. "A wicked doer," says the wise man, "giveth heed to false lips, and a liar giveth ear to a naughty tongue."

PRAISE. The mirth of heaven is thankfulness and praise. The mirth of heaven upon earth—that is, of the converted mind—is the same, even praise to our God. If, then, cheerfulness and thankfulness of mind, which will endure even amid all the gloominess of the death-bed, and the dark valley, and the awful insignia of judgment—if these be desirable gifts of mind, these form part of the desirableness of conversion.—M^r Cheyne.

A GOOD ANSWER. The President has been importuned by some men prominent in public, and who hold high official station, to confiscate Southern property located in the North. They desire him to interfere in the transfer of real estate, and base their proposition upon the ground that Southern men declined to pay debts due North, and do not hesitate to seize property wherever they can find it.

To one of these delegations—and there have been several—Mr. Lincoln calmly listened, and then said, "No, gentlemen, never." "But they do it," replied the spokesman. "They," rejoined the President, "can afford to do a wrong—I cannot." And so that question is settled.

LABOUR. Labour is of noble birth: but prayer is the daughter of heaven. Labour has a place near the throne, but prayer touches the golden sceptre. Labour, Martha-like, is busy with much serving, but prayer sits with Mary at the feet of Jesus. Labour climbs the mountain-peak, with Moses; but prayer soars upward with Elijah, in a chariot of fire. Labour has the raven's wing, yet sometimes goes forth in vain; but prayer has the pinions of the dove, and never returns but with the olive-leaf of blessing.

"They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars for ever and ever."

When you look at a picture, you try to give it the advantage of a good light. Be as generous to your fellow-beings and all will be well.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all reference to views and persons. Any departure from this should be regarded as 'insulting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. Samuel Chapman.

Bro. Bliss:—My last was dated Torrington Mar 1st. I remained there in all ten days. Had preaching at a district school house twice on the Sabbath, and every evening in the week. The church was manifestly revived, and some for the first time received the word understandingly. The subject of baptism was then introduced, and by particular request I gave a discourse showing what baptism was, and that it symbolized the death, burial and resurrection of Christ; that it was strictly a Christian ordinance, solemnly enjoined on all the true disciples of the Lord Jesus, and therefore dangerous to neglect it—especially if we enjoy health, and there be an opportunity for us to receive it. Five happy souls readily signified a wish thus to put on Christ, Gal. 3:27. Just at this time Bro. P., another advent minister, came there, and learning that he had come on an invitation presented him some months before, and with a view of spending a week or two there, I decided at once to leave the field to him, saying, "It is too late in the day for two able-bodied ministers to linger for a week or more to perform a work which one could accomplish just as well alone." So I charged Bro. P. and the candidates for baptism to attend each to their respective duties, and left the next day for Plymouth Hollow, 12 mls. south, and have heard nothing from there since.—We have some fears that a shift of ministers just at that time was rather unfortunate for them; and yet we hope for the best. We commenced a series of meetings in the Hollow the day after I arrived there, and continued them, having preaching evenings and on the Sabbath, for two weeks. The isolated brethren there were signally blest, and their faith in the soon coming of the Lord confirmed. Our congregations continued to increase in numbers and interest, till the house was crowded, and quite a number received the word understandingly. At our suggestion sixteen happy souls readily decided to be constituted into an advent church, after which we celebrated the Lord's supper, in which some twenty-five readily participated. It was a memorable season. Have just received an interesting letter from them, saying, "Bro. C., others have been added to our number since you left, and we are going on prosperously;" to which I replied, in the language of the apostle, "Now we live, if ye stand fast in the Lord." 1 Thess. 3:8. From the Hollow I returned to Hartford, where I spent two weeks, resting a little from constant labor, but wrote and visited much in the time, and besides listening to advent preaching on the Sabbath, I acted as a sort of city missionary, holding evening meetings out of the advent ranks, which in some instances, we are happy to know, was not in vain in the Lord. During my brief stay there, I received more than a score of interesting letters from the friends in various directions, viz. from Illinois, New York, Connecticut, R. Island, Massachusetts, Maine, N. Hampshire, Vermont and Canada West—all breathing out strong faith in the soon coming of the Lord, and several of them real "Macedonian cries," saying, "Do, Bro. C., come over and help us." One from Boston, and others still farther away; but there being one from the Abington church (eastern part of Connecticut), thought I must meet that call before leaving the State. So after answering my letters, I started on an eastern trip, expecting to return and proceed to the west in about ten days. Stopped and visited isolated brethren and sisters in Manchester, Mansfield and Ashford, as I passed along, and found it profitable. Spent a week with the Abington church.—Preached evenings, and twice on the Sabbath. Dr. Huntington, their pastor, and Bro. Pond came in from Brooklyn, six miles south, and mingled with us in worship on the Sabbath, which added special interest to the services of that day. That was one of the first churches I had the pleasure of establishing after entering the ministry in '42. It then numbered about 40 members, several of them residing in adjoining towns. Besides preaching evenings, I took pains to visit from house to house and preach by the fireside, in my usual way, by means of which we were mutually comforted, and their faith was

strengthened. Quite a number of the members have died, and some have moved away; but the Lord has added others, such as we trust will be saved in the day of his coming; so that the church, I am happy to say, continues in a prosperous state. Returned to Ashford on Friday, 19th ult., to spend the night with Bro. L. Bolles and family, the only Adventists in that section, expecting to leave the next day for home; but providentially several Adventists from Ax Factory, six miles north, came there on a visit, and it was soon arranged that I be with them on the coming Sabbath, Bro. and sr. B. agreeing to accompany me there. Those friends returned in season to notify the people, and we had a good gathering at their school house that day. Bro. B. and others spoke freely after preaching, and the season was so refreshing they entreated me to tarry with them a few days longer. Bro. and sister B. therefore left me, and remained there ten days. Preached nine evenings and twice on the Sabbath. Bro. Bolles returned and mingled with us in worship that day, and was quite a help to us. That was another of my old fields of labor, but I had not been there for the last sixteen years. During that time false teachers had come in, not sparing the flock of God, introducing the no-devil theory, no-resurrection of the wicked, and other kindred heresies, which had served to confuse and distract the minds of those brethren exceedingly. We showed them briefly the falsity of such teachings, and exhorted them to reject those dogmas, and hereafter give no place or countenance to such "wolves," though they come to them in sheep's clothing, and they gave us satisfactory assurances that they would heed our advice; for they were signally revived in spirit, and then prepared to enjoy the blessed hope, Titus 2:13. During those ten days my own heart was greatly cheered in hearing it often said, with deep feeling, "Oh praise the Lord for directing the footsteps of Bro. C. to us once more, before the sounding of the last trumpet." It was truly providential, and no doubt the Lord was in it. Returned to Ashford again, Thursday, May 2nd, with a view of taking the stage for home the next day; but Bro. Bolles said, "I think we must try to get up a meeting here one evening, Br. C., before you go." The next morning the neighbors were notified, and quite a room full collected at Bro. B.'s house, and listened attentively to a discourse of more than an hour's length, on the present signs of the times. Some said to sister B., "We have been interested, and wish he could stay and preach to us on the Sabbath." But Bro. B. had been to Chaplin that day, 6 miles south, and had an understanding with the brethren there for me to preach there on the Sabbath. A Bro. Northrop residing in C., with whom I was intimately acquainted in '43 and '4, took much pains to circulate the notice, and we had good congregations through the day. Spoke in the morning on Heb. 9:27, 8, and in the P. M. on the kingdom and final inheritance of the saints. During the A.M. service many wept and some shouted aloud for joy. With the P.M. discourse our advent brethren were comforted, and confessed that they had been instructed. Others, to say the least, were amazed, and to appearance somewhat astonished to learn that the saints' heaven, or ultimate abode, is to be on the earth, and not "beyond the bounds of time and space," as they had been taught; and yet they admitted that our arguments appeared reasonable. Had an interesting and very profitable conference and prayer season at Bro. Northrop's in the evening, where Bro. B. and I spent the night, and Bro. N. was very confident that much good would result from that unexpected visit among them. Returned to Bro. Bolles' on Monday, 6th inst., intending to start for home the next day; but the neighbors learning that we had returned, sent in to know if we should have another meeting at Bro. B.'s before I left? It was decided therefore that I stay one day longer, and preach at his house again on Tuesday evening. The people were accordingly notified, the house was thronged, and they listened with undivided attention for more than two hours, to a minute exposition of Matt. 24th. Many said, "We have been much interested, and see the reasonableness of the views he has presented," &c. I hope therefore that Bro. and sister B. will hereafter have some of their neighbors to sympathize with them in the blessed hope. Took the stage Wednesday morning for North Mansfield; then walked two miles, into the edge of Willington, to visit a Bro. Hull and family, who embraced the faith under my humble labors in '43. I visited them occasionally till '47. Since that they have heard no advent preaching. They were more than glad to see me, and I was happy to find them, though "faint, yet pursuing." Spent the night there, talked much on the signs of the times in which we now live, and in the morning left them rejoicing in the blessed hope. Being then away from all public conveyance, I took my satchel, and tripped it on foot to Tolland (eight miles) to visit mother Lathrop and family, the only

decided Adventists in that town. Found them not only abiding in the faith, but more confirmed than ever by means of the war and commotions in our own country, as well as in foreign lands. Thomas (mother L.'s son) a middle-aged man and devoted Christian, seeing his country invaded, and its capital threatened by Southern rebels, came in from his work a few weeks since, and in a serious manner said, "Mother, I want to enlist, and do what I can to repress this rebellion, and sustain our national flag; but suppose it will not do for me to leave you." The mother with patriotic firmness, and confident in God, said, in reply, "Go, Thomas, and enlist; fight those rebels, and protect the constitution which our fathers bled and died to establish; and be assured, my son, your mother's prayers will go with you." Thomas hesitated no longer, but went immediately, and had his name enrolled as a soldier in the war, and had nearly equipped himself for the campaign when I arrived there. He was in good spirits, and anxious to be on the march for the seat of war. Spent the evening and night there very profitably. In the morning as I was about to leave, we had a season of prayer together, in which both Thomas and his mother heartily participated. More entire trust and confidence in God, I have seldom seen manifested, and so we parted, expecting soon to meet again, in a more peaceful kingdom than this. Returned to Hartford on Friday last, having been gone five weeks. Found all well, and a dozen excellent letters waiting for me; and will say to the writers of them, they were read with interest, and will be answered in due time.—One from Bro. Tuttle of this place, saying in brief, "I have found an open door for you, Bro. C. Call on me as soon as you can," &c. So I spent the Sabbath in Hartford. Then came here, and now while Bro. T. is making arrangements for us in an adjoining town, I improve the passing moments in writing this letter. And now in conclusion let me say to the household of faith, The signs are fast thickening. The seventh and last angel is about to sound. The nations are angry, and God's wrath, without mixture of mercy, is about to be poured out upon this ungodly world. Rev. 11:18, or 14-19. Oh let us therefore arise at once, trim our lamps anew, and see that we have "oil in our vessels with our lamps." Matt. 25:4. Be waiting, and looking for redemption, Luke 21:28, and final salvation, Isa. 25:9, Heb. 9:28, &c. "For the time is at hand," when it will be said, "He that is unjust, let him be unjust still, and he that is righteous, let him be righteous still," &c. Rev. 22:10, 11. Oh let us be ready. Pray for me, dear brethren and sisters. Continue to write, and direct, Hartford, Ct., care of W. R. C. Yours, Bro. B. as ever.

SAM'L CHAPMAN.

Plymouth, Ct., May 15, 1861.

PS. The church we organized in Plymouth Hollow a few months since is in a prosperous state. I preached to them last Sunday A.M., P.M. and evening. At the close of P.M. service, administered the Lord's supper. It was truly a refreshing season. Much pains was taken to notify the people, and the brethren were in from the surrounding neighborhood and filled the sanctuary. A brother from Northfield insisted on my returning with him that evening (6 miles from the Hollow.) I hesitated not. The ride was pleasant, and we retired in peace of mind at 12-12 o'clock. The next day went out to see the isolated brethren in Litchfield, 5 miles further north, and found it profitable. By universal request I am to preach at Northfield next Sunday. When through there, Br. T. thinks there will be an open door to us in Waterville. The Lord direct is my constant prayer. Be assured we are happy in the prospect of soon seeing the Lord, when war will cease, and all wrongs and misunderstandings among the waiting ones will be corrected, or made right. Yours,

S. C.

My Journal.

I am still in Dansville, New York, at "Our Home," on the sick list, but am happy to be able to say that I am better. I have the evidences of returning health which I hope may become permanent. With care, and light work for a time, I may gain sufficient strength to prosecute the great and glorious work of the gospel ministry as in former time. But of this I may not be positive, as theague is deceitful, and makes its victim very unreliable, and when the most hopeful often, they are the nearest to a fall. Yet, having been so thoroughly treated with the water health agencies, and feeling relieved of the pains and aches, in head, body, and limbs, in other words in body and mind rejuvenated, I can but feel hopeful.

It is two months since I entered "Our Home," in Dansville. I was then a kind of a wreck, unfit for any mental or physical labor, or the enjoyment of life. It seemed to me, it was life or death with me. But I leaned to the hopeful side. I had faith, that

I should get help, whether I was perfectly cured or not.

I submitted myself entirely to the treatment, and followed it faithfully and conscientiously. It took a powerful hold of me, and has worked like a charm.

I feel that I could now go to work, in a moderate way, with comfort to myself, and benefit to others. But Doctors Jackson and Hurd, by whose care and skill I have been so greatly benefited, say, I ought not to think of work for some months to come. Any labor just now, either mental, or physical, would be injurious, and perhaps put me back into my old position again. So I remain for the time being, waiting in hope, eager for the field of labor, so far as my disposition goes.

I think it my duty to say something respecting this institution. I came here a stranger, to all, except Dr. J. C. Jackson, the Physician-in-Chief. I had been associated with him twenty-five years ago, in a great philanthropic enterprise. But of late years, had been separated by different professions. Sickness, and a broken constitution, had led him to a water cure for help, as it now has me. On recovery he became a physician of the water cure school. And so, Providence has brought us together again to renew our acquaintance, and strangely, in the order of Providence, I have become a recipient of his kind hospitality and medical skill.

Dr. Jackson has been engaged in the water-cure treatment for about thirteen years,—in Glen Haven first, and for the last few years in this place. His long experience, and thorough study of the whole system of water cure, has enabled him to bring it to a high state of perfection. He conducts his institution on a new plan, different from any other in the country. The improvements in every department are such as to give it a superiority over any of the earlier institutions of the Hygienic school.

He has dispensed with the heroic treatment altogether, so that the baths, and ablutions are a luxury, while at the same time the health influence is increased. The dread that some have of water cure on the old, and heroic treatment, has kept many away from it altogether. But that severe, and sometimes dangerous treatment has given place in Our Home, to one more pleasant to the patient and conducive to health.

The Laws of life are laid open and applied to the patients of "Our Home," by a series of familiar lectures by Doct. Jackson, which not only charm us with their eloquence, but greatly enlighten the mind on all questions pertaining to the philosophy of the highest and best modes of attaining to, and keeping moral and physical health. These lectures, which are given almost daily to all the patients who are able to assemble for that purpose, are of the greatest importance, while they instruct us, not only how to get health, but how to keep it, after we have obtained it—this being the most desirable and important of all.

The high religious tone, exhibited in the remarks and prayers of both Doctors Jackson and Hurd, in the daily family devotions, does not fail to give good cheer to the evangelical professors of the Christian faith. No letting down of the standard of the doctrine of entire holiness and obedience to God, both in the body and soul. Both should be held in sanctification and honor. Spiritualism and free love-ism are repudiated and condemned in all their forms. So that however some, who have advocated the water cure treatment, have run into the views of Fourier, and others of this school, I am happy to bear my testimony to the fact, that while those loose principles and theories are repudiated wholly, we have in their stead, a high standard of faith, and of moral and Christian purity. No one, whether professor or profane, can come into Our Home, and reside for any time, without feeling the elevating and purifying influence of the teaching and example of its conductors. I have felt it to be my duty to say this much on this point, as a minister of the gospel, and a witness to the truth. It is due to Dr. Jackson, and his associates.

Among the diseases which are treated by Dr. Jackson, the following may be named—such as Nervous Dyspepsia, Liver Complaint, Congestion of Brain, Hemorrhage of the Lungs, Bronchitis, Epilepsy, Marasmus, or wasting away of the flesh, Piles, Costiveness, Chills and Fever, Chronic Catarrh, Rheumatism, weakness in the back, difficult urination, Catarrh of the Bladder, Congestion of the Kidneys, Weak Eyes, Deafness, Insanity, and many other diseases that are produced by, or connected with this terrible malady. These are all treated, with more or less success, without medicine of any kind.

For the last eleven years they have treated many thousands of persons, who have been affected with every variety of chronic disease, with wonderful success. Special attention is paid to diet and dress. The diet is simple and wholesome. All meats, with tea and coffee, and stimulants of every description, are dispensed with. Yet we have a table loaded with the luxuries of life, in a higher and better sense,

than our perverted civilization has established. It is to this rich, yet simple diet, that the patients are indebted, in connection with the water treatment, for the recovery of their health.

The dress, especially that of the women,—is more natural and healthful, than the common mode and fashion of the world, which is allowed by all to be very injurious to health and comfort. With the American costume, adopted here, a lady is restored to her natural position. But I cannot treat these questions elaborately, in a way of exposition or defense. I only wish to call attention to them and at the same time, commend all who are interested to their "Circular," and regular advertisements, in their monthly paper, entitled the "Laws of Life," a copy of which may be obtained by addressing James C. Jackson M. D., Our Home, Dansville, Livingston Co., N. Y.

I may be obliged to remain at the cure, for some months to come, before it will be considered proper for me to enter upon my regular labours again. But, as I have already said, my prospects of health at the present time are better than they have been for many years. If I can only be protected from a return of the Chills and Fever, I shall feel, with my present constitution and power of endurance, that I can work again with all the vigor and efficiency of younger days.

JOSHUA V. HIMES.

"Our Home," Dansville, N. Y., May 10, 1861.

From Bro. Thos. Wardle.

(Continued from our last.)

Instead of one apostolic founder, the utmost boast of Antioch, of Ephesus, or of Corinth, the banks of Tiber were supposed to have been honoured with the preaching and martyrdom of the two most eminent among the apostles; and the bishops of Rome very prudently claimed the inheritance of whatever prerogatives were attributed either to the person or to the office of St. Peter. The bishops of Italy and of the provinces, were disposed to allow them a primacy of order and association (such was their very accurate expression) in the Christian aristocracy. But the power of a monarch was rejected with abhorrence, and the aspiring genius of Rome experienced, from the nations of Asia and Africa, a more vigorous resistance to her spiritual, than she had formerly done to her temporal, dominion. The patriotic Cyprian, who ruled, with the most absolute sway, the church of Carthage and the provincial synod, opposed with resolution and success the ambition of the Roman pontiff, artfully connected his own cause with that of the eastern bishops.

Here then we have the manner and progress of the bishops to gain power, and also the bishops of Rome's claims to the pontificate, as papa, or pope, or father of all the Christian churches; a title very readily given to the bishops in the early days of the church, while they denied the authority and power sought by the bishops of Rome.

What Gibbon means then, in this when he speaks of the dignity and importance of the Roman pontiff (as viewed by Theodoric,) to whom the venerable name of Pope was now appropriated; that his claim was admitted as head, or first of all bishops.

We do not wish to be understood, as saying, at this time, all the saints were subjected, into his hands, for that belonged to a later period: but it does appear, that, about A. D. 503, perhaps, in that very year, he was endowed with the title of Pope; at the time, he "claimed ample dominion both in heaven and earth."

But let us examine, how arms stood on his part, that we may see, how the abomination that maketh desolate was set up.

We have already shown how Theodoric, the Arian, became King of Italy, and that he justly regarded himself as the head of the catholic church; he indulged the church in its pomp and worship, defending its claims and privileges, because he knew that the peace or the revolt of Italy might depend on the character of a wealthy and popular bishop, who claimed such ample dominion both in heaven and earth; who had been declared in a numerous synod to be pure from all sin, and exempt from all judgment.

When Theodoric was established as king of Italy, Clovis became the eldest, or rather the only son of the church, and was acknowledged by the clergy as their lawful sovereign, or glorious deliverer; and the arms of Clovis were strenuously supported by the catholic faction. Avitus, bishop of Vienna, addressed Clovis on this subject, and many of the Latin bishops would assure him of their joy and attachment.

Clovis was fifteen years of age, when called to the leadership of the salian Franks. Inaugurated on the shield of his countrymen to be their king, he was valiant and ambitious. He was then a pagan. His ambition led him to aspire to the western Roman empire.

But Theodoric, the Arian Ostrogothic king, stood in the way of Clovis, and as a pagan he might not succeed to his desires. He was converted. We need

not tell you how, or by what means his conversion was brought about, other than to say, he appealed to God to give him the victory at the battle of Tolbiac, and he would become a Christian; victory turned on the side of the Franks; a convenient day for his baptism was fixed, when 3000 of his followers were brought into the church, which thus received the support of the greatest champion of the age.

Being identified with the church, he was supplied with a pretext for interfering in the disputes of the other kings in Gaul, who were all fierce sectarians. All the petty kings of France were brought to the grave by the treacheries of Clovis.

"Thy father grows old and halts on his bad foot; were he to die, his kingdom and my friendship would be thine," was the significant message, which he sent to the son of Sigebert, the lame king of Cologne. The young prince had his father assassinated.

The second embassy requested of the prince, a sight of his treasures, and besought him to plunge his arm to the bottom of the chest to show them the amount it contained. He complied, and the ambassador cleft his head with a battle-axe as he was stooping down.

It is needless to say, that Clovis took possession of their territory under the pretence of protecting the people from ambitious princes. It was thus, that he steadily pursued a course of murder and aggrandizement, until his kingdom extended from the Rhine to Switzerland.

The Burgundians acknowledged his authority. He bent his eyes again towards the kingdom of the Visigoths, in the south of France.

King Alaric endeavored to avert the coming storm by forming an alliance with the Franks; he met Clovis on an island in the Loire near Amboise. They feasted together, and pledged themselves to maintain amicable relations with each other. But Clovis continued to acquire an influence with the Visigoth catholics; and Alaric, by resorting to persecution, furthered instead of counteracting the intrigues of the Frank king. The orthodox party sought protection and support from Clovis, against the king and his adherents, who resorted to banishment and confiscation to crush the opposition.

From Bro. M. B. Laning.

Dear Bro. Bliss:—For the encouragement of the dear friends scattered abroad, I would say to you, and through you to them, that we have had a revival of the work of God in this place. Our meetings, 3 in number, throughout the circuit, continued, with slight interruptions, through seven weeks. At two of them God signally confirmed his word, which, though presented in weakness, was mighty through God, in turning many from darkness to light, and from the power of Satan unto God. The church is much built up, and it is indeed cheering to hear so many friends, young and middle aged, who but a few weeks ago scarcely attended meeting or read the Bible, now calling on the name of the Lord, and speaking often to each other, to cheer the fainting mind. If there is one thing to encourage the man of God—one oasis in the great desert of sin—it is to see sinners flocking home to the Shepherd and Bishop of their souls. Twenty-four in all professed to find peace with God, eleven of whom were baptized, and twelve others will be, after our return from conference. Bro. Hollen was with me twice—once to administer the Lord's supper, and once to baptize—and labored to good acceptance. He will accept our hearty thanks for his services, and if he is not rewarded fully here, he will receive it at the resurrection of the just. With the hope of soon meeting you with all the blood-washed throng in the kingdom, I remain as ever, your brother,

M. B. LANING.

Kersey, Pa., May 9.

From Bro. D. Campbell.

Bro. Bliss:—I would say for the information of my brethren in the regions of Brighton, Belleville, Ameliasburg, and elsewhere, that I have arrived safe with my family in the region of Hamilton, for which I give thanks to a kind Father in heaven. I have given attention of late to visit towns and villages. So I have preached lately in Bellville, Brighton, Consecration; also made attempt in favor of Naples, but at that time failed, but have, however, encouragement for the way being open in the future, if God direct and permit. Living for the kingdom is of the utmost importance at present. The day or hour we do not know, or the watch. He is very near. Soon this will be confirmed.

D. CAMPBELL.

West Flamboro', May 13, 1861.

OBITUARY.

DIED, in Cambridge, Vt., May 12, 1861, ELVIRA, wife of H. T. GUELLOW, aged 44 years.

After suffering some two years with consumption,

she was at last obliged to yield to the last enemy that shall be destroyed, which is death. She ardently loved the truths of the gospel relating to the second advent, and the resurrection of the dead.—She lived the life of the Christian, and died the death of the righteous. Therefore we believe she will be among the number that shall inherit the land and dwell therein forever. Psal. 37:29. She has left a companion, brothers and sisters to mourn their loss; but they sorrow not as those which have no hope.

D. H. WATKINS.

ADVERTISEMENTS.

Bro. Bliss:—Will you please say in the Herald, that I have a second copy of Calmet's Dictionary of the Bible, 5 vols. Quarto, with plates, bound in boards, which I will sell for ten dollars. DAN. P. DRUW. Portsmouth, May 24, 1861.



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pd to Sept 18, 1860

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From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

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Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a

few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

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"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 1, 1861.

Questions about Moses.

208. What did the lifting of the cloud from the tabernacle indicate?

Ans. "When the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not." Num. 9:17-19.

209. What were Moses' words, when the ark set forward, or rested?

Ans. "It came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel." Num. 10:35, 6.

210. When Israel had gone a three days' journey from the mount, and complained, did it displease the Lord?

Ans. "When the people complained, it displeased the Lord: and the Lord heard it: and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp. And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched." Num. 11:1, 2.

211. Did the people complain that they had only manna to eat?

Ans. They wept and said, Who shall give us flesh to eat? We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. But now our soul is dried away; there is nothing at all, besides this manna, before our eyes." Ex. 11:4-6.

212. Did the Lord give them flesh?

Ans. "There went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth." Num. 11:31.

213. Did the Lord thus feed them in anger?

Ans. "While the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." Num. 11:33.

214. When Israel had reached the wilderness of Paran, on the borders of Canaan, in the second year after leaving Egypt, what did God command?

Ans. "The Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I gave unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. And Moses by the commandment of the Lord sent them from the wilderness of Paran: all those men were heads of the children of Israel." Num. 13:1-3.

214. What directions did Moses give to the spies?

Ans. "Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not.—And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes." Num. 13:17-20.

Reward of Honesty.

Johnny Moore is the name of a bright-eyed, jolly-faced lad, twelve or fourteen

years of age, whose invalid widowed mother, living on Morgan street, he helped to support by the sale of newspapers, and by such errands and small jobs as he may chance to fall in with. Johnny, who is the hero of the pleasant and truthful incident we are about to record, was extremely neat in his attire, though his clothes have not always been of the best, and may have shown, in sundry patches and mended rents, the results of both poverty and frugal care. In short, Johnny is just such a boy as we used to "read about" in Sunday-school books.

Yesterday morning, bright and early, he was trudging along Broadway, between Franklin avenue and Washington street, when he chanced to stumble against a large pocket-book, which he picked up and found to contain a large number of bank notes and papers. While he was meditating on the sudden riches he had amassed and which he had slid into a capacious pocket, or perhaps racking his youthful mind whether to seek for the owner or conceal his good fortune, a gentleman rushed by him in an anxious, hurried, nervous manner, which convinced the boy that he was looking for something, and he thought he knew what.

"Have you lost any thing?" asked Johnny.

"Yes, my pocket-book," was the gentleman's answer; "have you seen it?"

The little fellow "expected" he had—he didn't know, though. What kind of a pocket-book was it?

This led to an adjournment to a neighboring store, where the flushed and almost breathless individual "of the first part" proceeded to say that the pocket-book was a large black one, containing \$1200 in bank bills and some accounts, a strip of red morocco binding underneath, the flap being inscribed, "Robert Thomas, Covington, Ky." The description tallied, and Johnny's eyes snapped with cheerfulness as he placed the treasure, just as he had found it, into the stranger's hands; and we opine there was greater joy in that one act than ten thousand dollars could have purchased at the expense of a guilty conscience.

Mr. Thomas hardly seemed to know which to feel most, relief on the recovery of his money and papers, or gratitude to the lad and admiration of his honesty.—Taking Johnny by the hand, whose bounding heart (he knew not why) had by this time "splashed" tears into his eyes, the gentleman took him to a clothing store and dressed him out, from top to toe, in a brand new suit. Then proceeding to a jewelry store he purchased a good silver watch, upon which he directed to be engraved these words: "Robert Thomas, to Little Johnny Moore. St. Louis, Sept. 3, 1859. Honesty is the best policy." Not even content with this the generous stranger placed in a neat bead purse five twenty dollar gold pieces, which he directed the lad to give to his mother.

We shall not attempt to portray the emotions of the boy. If his quivering lips and choked utterance, and the smile that strove so hard to get through the great watery globes that trembled in his eyes failed to tell what was going on in his heart, how shall we tell it?—*St. Louis Republican.*

"Perhaps I can help Father."

"Perhaps I can help father," says little John, as he looks up into his mother's face. He has seen her sad, anxious look. He has watched his father coming home from his daily toil with a careworn brow, and casting a troubled glance towards the cradle where the twin babes are lying. He is sure that something is wrong; and, looking up with pleading earnestness as he stands by his mother's knee, he begs to know the truth, for perhaps he "can help father."

John is too young to give his father much assistance. The strength and wisdom of a seven-year old boy will not be able to combat vigorously with the world. But the mother's pleased, tender look, as she returns his glance, shows that, young as he is, his affection, his sympathy, have already been of use.

The youngest child may help his parents. Harry, Mary, when your father comes home tired from his daily work, your kiss of love or sympathy may be as refreshing to his spirit as the dew to the

flowers. You may not be able to bring a day's earnings in your hand and add them to the family store; and yet your father's heart will bless you for your help. You may lighten your mother's cares. You may hold Willie—the babe—in your arms, and still his fretful crying while your mother is getting ready the noonday meal.—You may come gently to your mother's side as she is tired with the toil of the day, and may whisper in her ear, "Mother, I love you." Again, like the dew upon the flowers, shall your word or deed of kindness bring refreshment to your mother's heart.

"Honor thy father and thy mother," is the commandment to which God has annexed his especial promise. The child who is obedient and reverent in youth shall have God's blessing in his maturer years. The child who is a grief to his parent's heart may yet live to know a child's ingratitude to himself, and, more than all, shall bring down upon himself the displeasure of the Lord.

Do what you can to help your earthly parents. They deserve from you all kindness and love. Do what you can to help on the work of your Heavenly Parent.—He has a work to be done in the world. Begin in your early days to love his service. There is a place for you. Find it. There is work you. Do it.

A GOOD REPLY. A Sabbath school teacher instructing his class on that portion of the Lord's prayer, "Thy will be done on earth as in heaven," said to them, "You have told me, my dear children, what is to be done, the will of God; and where it is to be done, on earth; and how it is to be done—as it is done in heaven. How do you think the angels and the happy spirits do the will of God in heaven, as they are to be our pattern?" The first child replied, "They do it immediately;" the second, "They do it diligently;" the third, "They do it always;" the fourth, "They do it with all their heart;" the fifth, "They do it altogether." Here a pause ensued, and no child appeared to have answer; but after some time, a little girl arose, and said, "Why, sir, they do it without asking any questions."

DON'T TATTLE. Children, don't talk about each other. Don't call one of your school-mates ugly, another stingy, another cross, behind their backs. It is the meanest sort of sin. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell of faults, it makes you uncharitable, your soul grows smaller, your heart loses its generous blood, when you tattle about your friends. Tell all the good you know about them; and carry their sins in your own heart; or else tell them to God and ask Him to pardon them. That will be Christ-like. If anybody says to you, "O, that Mary Willis did such a naughty thing!" call to mind some virtue Mary possesses, and hold it up to her praise. For your own sake, learn to make this habit.

CHARLIE'S FAITH IN PRAYER. "When I hear my mother pray like that, I know we are going to get through one more dark place, anyway. I tell you, boy, she has prayed us through the narrowest spots you ever saw."

The Foolish Fish.

"Dear mother," said a little fish, "Pray is not that a fly?"

"Sweet innocent," the mother cried, "That horrid fly is meant to hide the sharpness of a hook."

Now, as I've heard, this little trout was young and silly too, and so he thought he'd venture out to see what he could do.

And round about the fly he played, with many a longing look; and often to himself he said, "I'm sure that's not a hook."

"I can but give one little pluck to try, and so I will." So on he went, and lo, is stuck quite through his little gill.

And as he faint and fainter grew, with hollow voice he cried, "Dear mother, if I'd minded you, I should not thus have died."

Jane Taylor.

APPOINTMENTS.

SUNDAY SERVICES. Advent Chapel, corner of Hudson and Kneeland street. Edwin Barnham will preach next Sunday, June 2, day and evening.

The next session of the Western Quarterly Conference will commence Thursday P. M. at 2 o'clock, June 13th, at Chandler's Mills, Belgrade, and continue over the following Lord's day. Call on Brn. Hiram Towle, Wm. Kelly, Noah Goodrich, and others.

I. C. WELLCOME, Clerk.

NEW HAMPSHIRE STATE CONFERENCE. As the time draws near for our State conference (Thursday, June 20, at 2 o'clock P.M.) it is desirable that the place for holding it be decided upon as soon as practicable. Will brethren who may desire the conference held with them, inform us so that we may be able to give reasonable notice.

T. M. PREBLE, Clerk of Conf.

CANADA EAST AND NORTHERN VERMONT CONFERENCE. This annual conference of Adventists will be held (D.V.) in Richford, Vt. There will be preaching Tuesday evening, June 11th. The business sessions will commence at half past 10 A.M. of the 12th, and close on the Friday following. Hence it is desirable that all our ministers and delegates from churches be present at the commencement. Preaching may be expected once or twice each day from ministers who are members of the conference. Let the condition and wants of each church be reported by letter. The friends in the neighborhood of the meeting will do what they can to sustain it. Meetings will be continued over the Sabbath, but as we intend to get through with business on Friday, most of our ministers can, if they choose, have appointments elsewhere on Sunday. Let there be a general gathering of those who are waiting for the Lord. The world is awake to their earthly interests, and let not the church be asleep over the Lord's business.

S. W. THURBER, Pres't.

J. M. ORROCK, Sec'y of Conf.

P.S. My Post-office address, for friends writing from any part of Canada, is Stanstead, C. E., and for those in the States, is Derby Line, Vt. J.M.O.

Eld. J. Couch is expected to preach at Lake Village May 26; and Eld. I. H. Shipman June 2, 1861.

D. G. DRAKE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Wm. Dyche. Your tracts were sent to Underhill, as ordered, last week.

J. Nichols. Sent the 25th.

Amos Fox. Your Herald has been sent regularly every week in the Derby Line package, and as we hear no complaint from the others, yours must be in the office at your place. If you will inform us what numbers are missing, we will send again as far as we are able.

W. H. Eastman. Sent books the 28th.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.
Burlington, Iowa. James S. Brandeburg.
Bascos, Hancock County, Illinois. Wm. S. Moore.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabot, (Lower Branch), Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
Cincinnati, O. Joseph Wilson.
De Kalb Centre, Ill. Charles E. Needham.
Dunham, C. E. D. W. Sornberger.
Durham, C. E. J. M. Orrock.
Derby Line, Vt. S. Foster.
Eddington, Mo. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Lendal Brown.
Lockport, N. Y. R. W. Beek.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City. J. B. Huse.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
Princess Anne, Md. John V. Pinto.
Rochester, N. Y. D. Boddy.
Richmond, Me. I. C. Wellcome.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
Somonauk, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Sheffield, C. E. R. Hutchinson, M. D.
Waterbury, Vt. D. Bosworth.
Worcester, Mass. Benjamin Emerson.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, MAY 23.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

W. Watson 1041, D. W. Boss 1049, James French 1070, D. Boone 1088, J. W. Barber 1049, P. K. M'Que 1049, H. A. Brockway 1070,—the paper you name is still published; N. Peek 1049, D. E. Atwood 1049—each \$1.

Eliza Brown 1044, Mrs. Sam'l S. Brigham 1075, of W. M. S. Whiting 1075, A. F. Ober 1075, Geo. W. Shaffer 1075, S. T. Clark 1056, Geo. F. Pillsbury 1075, C. Burnap 1075, B. B. Boardman 1049, Mrs. R. Merriman 1049, D. Emery 1075, J. B. Barlow 1080, A. S. Bartholomew 1078—each \$2.

L. B. Potter 1101, N. Howard 1107—each \$5.

Ira Arms 1043, \$1.25; Geo. C. Arms 1099, \$1.75; C. L. Guild 1049, \$3.50; W. W. Hawkins 1044, 80 cts.

This sounds well in self-justification, but did the charge of the Jews against the Savior that He had been guilty of "blasphemy" and "stirring up the people." It is one thing to make charges, and quite another to prove them. The government, since its organization, within a few brief intervals, has been in the hands of Southern men, and if there has been "oppression and rule," they have been its administrators. Stephen ought to be a reliable witness in the matter.

ter, and he testifies that there has been no oppression, but the South in the Union has attained a prosperity unrivalled in history. Mr. Botts challenges the whole South to specify a wrong inflicted by the government on a single citizen. As the avowed object of the Southern Confederacy is to found an immense slave empire, our contemporary must mean to say, "The people of the South are battling for freedom to establish an oppressive rule."

The notions of "self-government" are quite as shadowy as those of oppressive rule. The American idea of self-government is, a government of law, in which the people make, and execute, and modify the laws. But the ideas of the South are radically different. The people of the United States elected a President, by the ballot-box, but the South would not submit to the will of the majority. They claimed that the minority should be allowed to dictate to the majority. It is a cardinal principle in self-government, that the people make and approve the laws under which they live. But in the so-called Southern Confederacy, the right of the people to have a voice in framing the government is utterly denied. A Constitution has been formed, and the Legislatures have refused to submit it to the vote of the people. It is made the law of the land without their consent, and this is "the right of self government" for which they are said to be battling. But worse than this, the voice of the people has been disregarded, and their instructions disobeyed. In Virginia, and Tennessee, (and we believe also in North Carolina, for which the Presbyterian speaks,) the people voted directly on the question of secession, and decided to remain in the Union, but in defiance of these votes, their Legislatures and Conventions have renounced allegiance to the Union, and placed the property and arms of their respective States under the immediate control of the Montgomery Congress, and Virginia is now thronged with armed troops from the so-called Southern Confederacy. If this is what our contemporary calls "constitutional liberty" and "the right of self-government," we may be pardoned for doubting if they are worth battling for.

We wish religious men at the South would look the issue now pending fairly in the face. It is not primarily a contest between sections, but a contest between government and anarchy, between constitutional order and mob law. A President is elected by the forms of the Constitution, and the South rebels against the will of the people. The government seeks to administer the laws which it, in common with all citizens, has sworn to obey; and this enforcement of law, which the South has not attempted in any constitutional way to repeal or modify, is called "oppression." The South, by open violence, seizes government property within its borders, and when the administration avows its purpose to reclaim its own, the cry is raised of "aggression and invasion." The South proscribes and imprisons government officers as traitors, banishes at the peril of life and loss of property, all loyal subjects of the Union; and when the government insists that its friends shall be protected, an alarm is raised that constitutional freedom is at stake. *Watchman and Reflector.*

Materials in their Invisible State.

If a piece of silver be put into nitric acid, a clear and colorless liquid, it is rapidly dissolved, and vanishes from the sight. The solution of silver may be mixed with water, and to appearance no effect whatever is produced; thus, in a pail of water, we dissolve and render invisible more than ten pounds' worth of silver, not a particle of which can be seen. Not only silver, lead and iron, but every other metal can be treated in the same way, with similar results. When charcoal is burned, when candles are burned, when paper is burned, these substances all disappear and become invisible. In fact, every material which is visible can, by certain treatment, be rendered invisible. Matter which in one condition is perfectly opaque, and will not admit the least ray of light to pass through it, will in another form become quite transparent. The cause of this wonderful effect of the condition of

matter is utterly inexplicable. Philosophers do not even broach theories upon the subject, much less do they endeavor to explain it. The substances dissolved in water or burned in the air are not, however, destroyed or lost; by certain well-known means they can be recovered, and again be rendered visible; some in exactly the same state as they were before their invisibility; others, though not in the same state, can be shown in their elementary condition; and thus it can be proved that matter, having once existed, never ceases to exist, although it can change its condition, like the caterpillar, which becomes a chrysalis, and then a gorgeous butterfly. If a pailful of the solution of silver be cast into the stream, it is apparently lost by its dispersion in the water; but it nevertheless continues to exist. So when a bushel of charcoal is burned in a stove it disappears in consequence of the gas produced being mixed with the vast atmosphere; but yet the charcoal is still in the air. On the brightest and sunniest day, when every object can be distinctly seen above the horizon, hundreds of tons of charcoal in an invisible condition pervade the air. Glass is a beautiful illustration of the transparency of a compound which in truth is nothing but a mixture of the rust of three metals. This power of matter to change its conditions from solid opacity to limpid transparency, causes some rather puzzling phenomena. Substances increase in weight without any apparent cause; for instance, a plant goes on increasing in weight a hundred-fold for every atom that is missing from the earth in which it is growing. Now the simple explanation of this is that the leaves of plants have the power of withdrawing the invisible charcoal from the atmosphere, and restoring it to its visible state in some shape or other. The lungs of animals and a smokeless furnace change matter from its visible to its invisible state. The gills of fishes and the leaves of plants reverse this operation, rendering invisible or gaseous matter visible. Thus the balance in nature is maintained, although the continual change has been going on long prior to the creation of the "extinct animals."—*Piesse's Laboratory of Chemical Wonders.*

Perfectionism.

Perfectionism and like extravagances are often brought in, under the notion of a second conversion, a seeking for a new era to be opened in the experience of the Christian. We do not object to any Christian's striving to reach a higher stage of the divine life, and even such a sudden advance upon present attainments, as we have here referred to, provided he strives lawfully for it—holding to the principles of divine truth. The New Testament gives a remarkable example of such sudden illumination of a mind already believing, in the case of Cornelius. His case was not properly one of conversion, when he received light from Peter. Yet there was the opening of a new era in his experience. He had the light of day before; but his sun was obscured with clouds; and it was a cloudy day. Now his sun broke forth from behind the clouds. He passed from the old dispensation of shadows, to the new dispensation ruled by the Sun of Righteousness.

Though no changes exactly in form and manner like this are now possible to Christians, yet new discoveries of divine truth, and new degrees of holiness corresponding, are attainable. Cornelius groping in the twilight of the Old Testament, and then coming forth into the noon-day splendors of the New, is in substance a fit example of what is sometimes attained by Christians, who have lived long on a lower level of the Christian life. Often, in Christian biography, do we meet with instances of new light coming in upon a soul already enlightened, like "another morn risen on mid noon"—showing, that we need not, and ought not, to continue living at this "poor dying rate."

But let it be especially remarked, that such changes are wrought by new views of Gospel truth, and not by new theories contrary to the Gospel, like perfectionism, or any of the great family of fanaticisms, nor by any conceits of new revelations not found in the Bible. That which let in the light of day on the soul of Cor-

nelius, was Peter's rehearsal of the simple, but grand truths of the Christian system. And to the same truths must we look for all the new light which we need. Though the names of these truths are familiar, each of them contains a world of meaning, which we have not yet attained; and which, if brought out, would stimulate and expand the soul, as a light from heaven. For the Gospel is a treasure of truth, which the studies of eternity cannot exhaust, a treasure ever accessible to us, yielding its riches to our diligence, faith and prayer. And our growth in grace keeps pace with our growth in knowledge so attained. And when a higher level of spiritual attainment is reached, it comes of some new discovery of divine truth, some better realizing and feeling of the power of that truth.

Take examples from Christian biography, and it will be found that such discoveries have begun in deeper views of sin, and more especially of one's own sin, and of the holiness of God, and not in any fancied attainment of perfection, or in any assurance founded on the supposed absence of sin. The true Christian is not put forward in grace by lowering his conceptions of the holiness of God, and the standard of holiness required by his law, but by such views of sin as humble him in the dust before God. On a review of his spiritual life, he sees that sin has haunted him like an evil genius, at every turn has been the cause of his barrenness, darkness and distress, and he longs to break away from its power. In contemplation of his sin, a new light flashes across his mind, making him see his sin in its depths as he never saw it before. He is, perhaps, by the discovery, deprived of all hope. Then he says to himself—"Go to Christ as you have been wont to tell others to go." "But he is far away among the hills, and I cannot reach him." "Well, ask God to bring you to him." "But the prayers of the unregenerate are an abomination;" and so I have no ground to stand upon where I can begin. I feel as helpless and hopeless as Paul at Damascus. I see that if God, self-moved, does not let down his hand and pluck me from destruction, I die. I rest every issue on his will. Lord, if thou wilt, thou canst make me clean. Thy will be done."

Out of such a depth of submission arises light and life. Here the soul renews its conviction of its full desert of endless punishment. Sin seen in the light of the grandeur and sweetness of God's holiness, appears exceedingly sinful, awful and hell-deserving. It is not so much a view of himself as a sinner, as of the holiness of God, that so discovers the awful nature of sin. Now, having a deeper view of the evil of sin, he has another view of the Atonement of Christ. He beholds a reality in the priesthood and sacrifice of Christ, that sets his heart on flame while he reads—"For such an High Priest became us, who was holy, harmless, undefiled, separate from sinners, and made higher than the heavens." As he dwells on the heavenly theme, he thinks now of God's holiness, and then of his own vileness, and then of such as High Priest befitting us. He sees that all his former thoughts of the work of Christ were tame and insipid. He has now a sense of it which flesh and blood could not reveal. It comes by simple faith. Now all the truths in the whole frame of grace wear a new lustre and glory. This discovery of God's holiness and God's High Priest reconciling him to sinners, comes like a sun, casting a new light on all around, on every truth before familiar, but not till now understood. And these views and feelings now seem to come in spontaneous flow, and not from effort. And the full glories of God that now break on the view, seem not to be the full volume, but a faint glimpse of the whole. And all comes of free and astonishing grace, in the light of which all common mercies swell to an amazing size. He longs that all his friends and all the world should see and adore this great High Priest. He has found a boundless treasure, and wishes all to share it. He knows that his firm hold of the great High Priest is a right hold; that he has not embraced a phantom. He stands upon a solid rock, he has the full assurance of hope. Every Bible truth opens to him solid, weighty and glorious. Light shines all around him in every contemplation of truth.

Now when he speaks of God to men, he speaks to the purpose.

He causes the dreadful and holy majesty of Jehovah so to appear as to awaken searching of heart, to awaken doubts in those not accustomed to doubt, and to cause others to say—"It is too much; these things are only for the angels." All the while his own mind is overwhelmed and lost in wonder, love and praise. He asks himself,—"Has God chosen me to salvation, has he redeemed me by the blood of his Son, and sanctified me by his Spirit? Without any seeking of mine has he been caring for my salvation all the time of my rebellion? And is this sinful rebel pardoned, and all his crimson stains changed to the whiteness of snow? Am I indeed a child of God? Am I to live and conquer and reign with Christ? O grace, grace, without a bottom or a shore."

Something in substance, though not always in form like this, is the Christian's elevation to a higher stage of the divine life. It all connects itself with new apprehensions of the old truths of redemption. "Then shall ye know, if ye follow on to know the Lord, whose goings forth are prepared as the morning."—*Puritan Record.*

Africa—Its Antiquity and Civilization.

Africa, according to Hamilton Smith, is, in civilization, the oldest of the continents, her soil having been "worn out" and exhausted by civilization, ages long lost out of memory. It is a high table-land, almost destitute of mountains, with an equable climate, and few of the inconveniences incident to the other divisions of the globe. Hence this supposition is possibly correct. It is certainly favored by ancient historical and mythological writers. Herodotus assures us that Ethiopia was the most distant region of the earth, and that its inhabitants were "the tallest, most beautiful, and longest-lived of the human race." Homer terms them a blameless nation, and tells us that the gods were once their guests. Diodorus goes so far as to state that the "sacred language" employed by the priests of Egypt was the common tongue of Ethiopia. "The traveler, as he ascends the Nile, finds the monuments of antiquity increase in number and in age, as he proceeds until, hundreds of miles beyond the utmost limit of the kingdom of the Pharaohs, he arrives at the Meroe, acknowledged to be the venerable mother of Thebes and Memphis. Yet even the priests of Meroe considered themselves a colony from a people beyond the Mountains of the Moon."

Rev. Mr. Bowen, in his course of lectures recently delivered at Clinton Hall, countenanced this theory of the antiquity of African civilization. After declaring that in that continent were no mountain ranges, but only isolated peaks, he stated that in the middle of the prairies, many miles remote from human habitations, the granite rocks were full of grooves scooped or worn out by the grinding of corn; the multitude of which could be accounted for only by assuming that the country was once densely peopled. He also observed high mounds, which were constructed entirely from the accumulated sweepings of the houses, yards, and streets of the ancient cities, the African women being the most cleanly of the sex. The cities have since perished, but these mounds remain.

The Passover.

It is certain that our Lord, in the words, "I will not any more eat this passover with you, until it be fulfilled," does not merely intend to say, till we shall rejoice together in the perfect glory of my kingdom, with all the redeemed. We are not entitled thus generally to explain his language. The mode of expression he makes use of, does not admit of this reference to something indefinitely spiritual; and the addition which the Lord afterwards makes is quite at variance with it.

It belonged to the ritual of the passover, that in it four cups should be handed round, having reference to the four promises in the divine announcement of the miraculous deliverance in Egypt, viz., "I, Jehovah, will bring you out, deliver, redeem, and take you to be my people

and will be your God." After presenting one of these cups, during the social meal of Jerusalem, probable the first of the four, which must not be confounded with the cup after supper, mentioned by Luke 22: 20, the Lord thus expresses himself, "I say unto you, I will not drink of the fruit of the vine, until the day when I shall drink it new with you in my Father's kingdom."

What does this mysterious sentence mean?—Does he only mean to say, "I will drink no more passover wine; but will eventually enjoy that heavenly felicity with you which is signified by the wine, in full measure, in the church triumphant?" The Lord could not possibly have intended that we should thus generalise and subsidise the meaning of his very striking language, so solemnly introduced with the words, "I say unto you." But in Christ's perfected kingdom on earth there will be something, similar to our communion, prepared for us, at which, perhaps, as from the tree of life in paradise, we shall again drink, as from the fountain of Eden! Our Lord really seems to hint at something of this nature; although the kind of eating and drinking, for which the glorified creation will furnish the elements, may, for the present, remain a mystery to us.—*Krummacher*.

Extracts.

THE SPIRIT AND THE BRIDE SAY, COME.

The bride, or congregation of the Lord, thus taught, stirred, and urged forward of his Spirit, saith also in her heart evermore with a fervent desire, O come, my most delectable Spouse and Lord Jesus Christ, my health, joy, and sweetness. Apply that the immortal glory of the chosen children of God may be seen of all creatures, iniquity condemned forever. Accomplish the marriage appointed from the world's beginning. Permit that prepared spouse, with her appointed number, to enter into thy eternal tabernacle of rest.

Moreover, saith the Lord, whatsoever they are that shall hear and believe this prophecy, let them desire the consummation thereof, and so conform themselves unto Christ and his church; saying also, Come most merciful Saviour and Redeemer, and fulfil the godly promises of this book, to the eternal comfort of man. Make haste to the judgment-seat, for full deliverance of the whole chosen number, that thy servant may be where thou art, in perfect glory and joy.—*John Bale, 1550.*

LONGINGS FOR THE ADVENT.

For now are the last days, the end of the world, yea, the very last hour. Ready is the Lord, saith Peter, to judge the quick and the dead, and the end of all things is at hand.

St. John, hearing this of his merciful Lord and Saviour, lifted up his head and hands towards heaven; and as one desirous of the performance of God's appointed will, and of the full deliverance of the faithful, he says, Amen; or, Be it fulfilled in effect. For this is the thing which my soul daily desireth and inwardly coveteth, to the full manifestation of thy glorious kingdom. Consequently, in the voice of the whole congregation, John crieth, as did Simon the just, Yea, even so might it be, as thou hast promised, that thou mightest come out of hand.

Oh! come, most merciful Redeemer, and gracious Lord Jesus Christ, to judge the universal world! Come, come, or hie thee hither apace, to separate the wheat from the chaff, and the lambs from the goats, to bring them into thy eternal tabernacle! Woe is me that my banishment endureth so long! I, dwelling in the tabernacles of the sorrowful, my soul hath a thirsty desire for God, the fountain of life! O! when shall I come and behold his face? Like are we to those faithful servants, which wait for the return of their Lord from the wedding very ready to open at his knocking.—*Ibid*

FALL OF THE GREAT JERICHO.

And herein the better to help you to some sight thereof, let me desire you, with Moses, a little to climb up the hill of Nebo, mentioned Deut. 34. There may ye take a view of this your spiritual country and glorious kingdom

whereof I preach unto you. There shall ye see your factor and agent above-mentioned, Christ Jesus, taking possession for you in heaven; yea, and which is more than all that can be most passing all admiration, there shall ye see this our own flesh, sitting at the right hand of the almighty majesty of God.—There shall you see our noble and triumphant captain, Joshua, our Saviour Jesus, with his priests and Levites, and his people following him, seven times going about the city Jericho, with trumpets of jubilee in their hands. And I doubt not but he hath gone six times about already, and when the seventh blast shall come, then beware, great Jericho! Then shall ye see the walls of this world fall down; then shall ye see the rich men of this world, with their bags of gold and silver, come trembling. There shall ye behold the stout giants of this earth, the sons of Anak, brought full low. Their gay houses, their princely palaces, come rattling down; the tall trees of Libanus, the mighty oaks of Bashan, the high turrets, with their defenced munitions, the fair ships of Tarshish, and whatsoever is beautiful and comely in the sight of this world.—*John Fox.*

Detraction.

What I condemn (says the "Country Parson") is envious and malignant detraction, with its train of wilful misrepresentations, sly innuendos, depreciating shrugs and nods. I hate to hear a man speak in terms of faint praise of another who has outstripped him in their common profession, saying that he is "rather a clever lad;" that he "really has some talent;" that he is "not wholly devoid of power;" that he "has done better than could be expected," and the like. Oh, that we could all learn to acknowledge with frankness and heartiness the merit that overtops us! Don't let us try to pull down. Read with pleasure the essay which you feel is far better than you could have written; listen with improvement to the sermon which you feel is far better than you could have preached. I think envy is a distant feeling. In a true heart it cannot live when you have come to know the envied man well. It is in our nature to like the man who surpassed us when we come to know him. Perhaps it is impossible to look at merit or success in our peculiar line without making an involuntary comparison between these and our own. Perhaps it is natural to fancy that our great doings have hardly, as yet, met the appreciation they deserved. But I do not believe it is natural, except in men of very bad natures, to cherish any other feeling than a kindly one toward the man whose powers are so superior to ours, that with hardly an apparent effort he beats us, far as Eclipse beats his compeers, in the especial walk of our own tastes and talents, when we have done our most laborious and our best.

Mis-Quotations From Scripture.

The articles on this subject which have appeared in the Observer, and deserving of serious attention might be greatly extended. No book is quoted so frequently as the Bible. An appositive and correct quotation from it adds strength and beauty to editorial or essay, speech or sermon; in short, to any literary production, whatever. A misquotation from it only shocks the sensibilities of the accurate scholar, but impairs the effect of all the thoughts that are presented in connection with it. Even if the idea embodied in the quotation is preserved with the utmost exactness, a departure from verbal accuracy is always disagreeable.

Sometimes we hear quotations made as from the Bible which have not even a verbal similarity to any passage of Scripture. "God tempers the wind to the shorn lamb," is such a quotation, but the error has been so frequently exposed that few now ascribe the sentence to any other than its real author—Sterne. Misquotations preserving some shadow of resemblance to the language of God's Word are quite numerous and are often made.

"Spare the rod and spoil the child" has been quoted by many a good woman as scriptural authority for the chastisement of unruly children. An approximation to it may be found in Prov.

13: 24—"He that spareth the rod hateth his son."

"As the tree falls so it lies," is frequently cited in discussions with Universalists, in connection with texts proving the unalterable condition of man after death. The true reading is—"If the tree fall toward the South or toward the North, in the place where the tree falleth, there it shall be." Ecc. 11: 3.

In the prayers offered in social meetings, we often hear—"Thou hast said, 'Where two or three are gathered together in my name, there am I in midst of them, and that to bless them.'" The last clause of the sentence is a very scriptural inference from the preceding clause, but it was not said by Christ.

None are more liable to misquote the Bible than those who have the most frequent occasion to quote it. Intimate familiarity with the thought does not always ensure an exact recollection of the words. It was told by an aged clergyman, that at a meeting of an association of Congregational ministers, a candidate for licensure read a sermon from the words, "Work while the day lasts." The sermon was sound in doctrine and free from rhetorical faults, but the old minister suggested to the candidate that he ought to write a companion sermon from the the parallel passage, "Make hay while the sun shines." The astounded candidate soon learned, and never forgot, that the language of Christ, as recorded in John 9: 4, is—"I must work the works of him that sent me, while it is day."

The true and only remedy for misquotation is never to cite a passage,—certainly never in writing,—without verifying it by "turning up" the passage and copying it directly from the book. A rigid adherence to this rule will save from many mortifying blunders. It has saved the writer from one in preparation of this very article.—*N. Y. Obs.*

Card Playing.

"Why do Christians object to card playing?"

1. On account of its avowedly worldly character. By a sort of universal verdict it has been set down as a purely worldly amusement. On what occasion this has been done we are not prepared to say. But it is so. Universally card playing is taken as a symbol of worldliness, gayety and trifling. And this view of the amusement is, with judicious Christians, quite enough to prevent their indulging in it. A line must be drawn somewhere to distinguish the church from the world; and one of these lines—and a very proper one it is—has been drawn round these amusements which bear the character as above. To step over that line is in the estimation of the truly good, an inconsistency and error; and Christians, wishing to preserve a conscience void of offense, and give offense to none, are careful not to err in this respect. This is in perfect keeping with apostolic precept and example.

2. Another reason lies in the extremely trifling character of cards. The game is one of the most silly, unmeaning and trifling of amusements, calling forth no deep thought, no skill worth the name, and so far as either the party themselves or others are concerned, attaining no kind of good. This is different with many other games that could be named. In chess, for instance, there is needed an application of mind, and an exercise of skill, that have a beneficial effect on the minds of those who engage in it, and which render it less a recreation than a healthful, mental exercise.

3. A third ground of objection is found in the completely chance character of the games. To all purely chance games, Christians generally take strong objections, and view them as of such a nature as to forbid devout persons indulging in them. None can deny the chance feature of cards, and hence it lies open to all the common objections of chance games in general.

4. A fourth argument against cards is the gambling associated with it. It is true this might be omitted; but when is it? Ask any avowed card-players whether they would think them worth playing if no odds were at stake, and if it be not this which gives them a zest they could not, from their own trifling and insipid character, possibly possess. Take away the

stakes, and you would find cards almost universally scouted as the most empty and unsatisfactory of amusements.

5. The associations of card playing are no mean argument against it with right feeling persons. The dissipation with which it usually stands connected; the ruin it has brought on many a youth; the domestic misery of which it has been the frightful parent; the wicked men with which it seems to unite you; are all, with other associations, of such a nature as to prevent truly virtuous minds allowing themselves its indulgence.

6. But with true Bible taught Christians, those who from their Christian morality, not from the lax notions of this lax and worldly age, but from the principles and precepts of Holy Writ, card playing is felt to be so incompatible with so much laid down in the Word of God, as to be utterly removed from the list of their amusements.

Take such precepts as those that require us to do all that we do to the glory of God, to redeem the time; to give all diligence to make our calling and election sure; to preserve a conscience void of offence towards God and man; to be separate from sinners; to come out of the world; to adorn the doctrine of God our Saviour in all things; and others of like character. The spirit and tendency of this is, and must be, counter to such amusements as cards, and hence Christians very properly object to them as a fit amusement at their social gatherings.

Palestine.

Stanley—the most picturesque writer on the Holy Land—gives an idea of the very remarkable scenery of Palestine. It is most peculiar, different in many respects from our fancy of it, yet not less wonderful for this very reason.

From almost every point in the country its whole breadth is visible, from the long wall of the Moab hills on the East, to the Mediterranean Sea on the West.

Two voices are there—one of the sea, One of the mountain,—and the close proximity of each—the deep purple shade of the one, and the glittering waters of the other—makes it always possible for one or other of those two voices to be heard now, as they were by the Psalmist of old. "The strength of the hills is His also; the sea is His, and He made it."

"I have set Jerusalem in the midst of the nations and countries that are round about her." Palestine was then the vanguard of the eastern, and, therefore, of the civilized world, and stood midway between the two great seats of ancient empire, Babylon and Egypt. It was on the high road from one to the other of these mighty powers, the prize for which they contended, the battle-field on which they fought, the high-bridge over which they ascended and descended respectively into the deep basins of the Nile and Euphrates. The battle in which the latest hero of the Jewish monarchy perished, was to check the advance of an Egyptian King on his way to contest the empire of the then known world with the King of Assyria, at Carchemish. The whole history of Palestine, between the return from the captivity and the Christian era, is a contest between "the Kings of the North and the Kings of the South"—the descendants of Seleucus, and the descendants of Ptolemy—for the possession of the country. And when at last the West begins to rise as a new power in the horizon, Palestine, as the nearest point of contrast between the two worlds, becomes the scene of the chief conflicts of Rome with Asia. There is no other country in the world which could exhibit the same confluence of associations, as that which is awakened by the rocks which overhang the crystal stream of the Dog River, where it rushes through the ravines of Lebanon into the Mediterranean Sea; where side by side are to be seen the hieroglyphics of the great Rameses, the cuneiform characters of Sennacherib, and the Latin inscriptions of the Emperor Antoninus.

We have in sacred history the life of a Bedouin tribe, of an agricultural people, of sea-faring cities; the extremes of barbarism and of civilization; the aspects of plain and of mountain; of a

tropical, of an eastern, and almost of a northern climate. In Egypt there is a continued contact of desert and cultivated land; in Greece there is a constant intermixture of the views of sea and land; in the ascent and descent of the great mountains of South America, there is an interchange of the torrid and the arctic zones; in England there is an alternation of wild hills and valleys, with rich fields and plains. But in Palestine all these are combined. The patriarchs could here gradually exchange the nomadic life for the pastoral, and then for the agricultural, passing almost insensibly from one to the other, as the desert melts imperceptibly into the hills of Palestine. Ishmael and Esau could again wander back into the sandy waste which lay at their very door. The scape-goat could still be sent from the temple-courts into the uninhabited wilderness. John, and a greater than John, could return in a day's journey from the busiest haunts of men into the solitude beyond the Jordan. The sacred poetry which was to be the delight and support of the human mind and the human soul in all regions of the world, embraced within its range the natural features of almost every country. The venerable poet of our own mountain regions used to dwell with genuine emotion on the pleasure he felt in the reflection that the psalmist and prophets dwelt in a mountainous country; the devotions of our great maritime empire find a natural expression in the numerous allusions, which no inland situation could have permitted to the roar of the Mediterranean Sea, breaking over the rocks of Acre and of Tyre. There was the earthquake and, possibly, the volcano. There was the hurricane with its thick darkness, and the long continued roll of the oriental thunder-storm. Palestine is not merely a mountainous country, but a mass of mountains.

The approach to Palestine (from the desert), nothing can be more gradual.—There is an interest in that solemn and peaceful melting away of one into the other, which I cannot describe. It was like the striking passage in Thalaba describing the descent of the mountains, with the successive beginnings of vegetation and warmth. Most striking any where would have been this protracted approach to land, after that wide desert-sea—these seeds and plants, as it were, drifting to meet us.

Rounded hills, chiefly gray color—gray, partly from the limestone of which they are formed, partly from the tufts of thinly dotted, and from the prevalence of the olive, their sides formed into concentric rings of rock; valleys, or rather the meetings of these gray slopes, with the beds of dry water-courses at their feet—long streets of bare rock laid like flagstones, side by side, along the soil—these are the chief features of the greater part of the scenery of the historical parts of Palestine. In the spring the hills and valleys are covered with their grass and aromatic shrubs. But they also grow with what is peculiar to Palestine, a profusion of wild flowers, daisies, the white flower called the star of Bethlehem, but especially with a blaze of scarlet flowers of all kinds, chiefly anemones, wild tulips, and poppies. Of all the ordinary aspects of the country, this blaze of scarlet color is perhaps the most peculiar; and to those who first enter the Holy Land, it is no wonder that it has suggested the touching and significant name of "the Saviour's blood-drops."

ADVENT HERALD.

BOSTON, JUNE 8, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to

the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Extra Edition of March 16th.

We are able to supply a few more copies of the extra edition of the Herald of Mar. 16th.—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. with the Declaration of Principles, and an article on the 2d Chapter of Isaiah, at the rate of 10 copies for 25 cts., or 50 for \$1.

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The Kingdom of God.

"The Historical Prefigurations of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the 'American Millennial Association,' 46 1-2 Kneeland street 1861."

Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.

Absent.

We are not yet returned, but expect to be home before the issue of another number of the Herald.

Exposition of Daniel's Prophecy.

CHAPTER VII.
THE LITTLE HORN—PAPACY.

In 466, only ten years before the rise of the 10th horn, when Anthemius, the Emperor of the West, gave leave for all denominations of Christians to serve God and worship publicly according to their own sense of duty, "the Pope, in the utmost alarm and consternation opposed it with so much warmth, that the Emperor thought it advisable to revoke the permission he had granted before it took place." And Bower gives as the reason for this that;

"The Popes, taking advantage of the frequent changes of the Emperors; of their absence from Rome, for they did not now reside there; of the great disturbances and revolutions in the state, and the great respect and veneration which their character, and the grandeur they affected, procured for them from the common people; began now to act as sovereigns at Rome, the Emperors themselves not thinking it safe, as the empire was at its lowest ebb, and invaded on all sides by the barbarians, to disoblige or oppose them." Ib. p. 256.

It is thus evident that the Papacy was being gradually recognized as a power in the state, as symbolized by a little horn, insidiously and stealthily coming up with, among and behind the ten horns, and exercising authority not limited to his office of bishop. And when the last of the ten kings had arisen, in 476, Odoacer the chief of the Heruli and now king of Italy, "he respected,"—says Mr. Birks, quoting from Gibbon, "though a conqueror and barbarian, the institutions, and even the prejudices of his subjects. . . . Like the rest of the barbarians, Odoacer had been instructed in the Arian heresy; but he revered the monastic and episcopal characters, and the silence of the catholics attests the toleration which they enjoyed."—*First Two Visions*, p. 177.

Such being the rise of the Papacy, and its position anterior to the subversion of either of the first ten divisions of the Western Empire, and as the conditions of the prophecy require that we look for the rise of the "little horn" among, and after the ten, and before the uprooting of any of them, the question, What constitutes the papacy a horn? is very easily answered.

1. The Papacy is not to be recognized as a "horn" merely because of its ecclesiastical jurisdiction; for the Pope exercised the prerogatives of his priestly rule, though not to their full extent, from the days of Constantine. From the time of that remodeling of the church after the pattern of the civil government, the Pope's ecclesiastical power rapidly increased. And when, in 372, "Gratian and Valentinian enacted a law empowering the bishops of Rome to examine and judge other bishops,"—Damasus being Pope—there can be no question but the Papacy would here have been entitled to the rank and position of a "horn," if mere ecclesiastical authority was alone requisite.

"The granting of this jurisdiction to the Pope," says Sir Isaac Newton, "gave several bishops occasion to write to him for his resolution upon doubtful cases, whereupon he answered by decretal epis-

ties; and henceforward he gave laws to the Western churches," *Newton on Daniel and John*, p. 90, cited by Habershon, *Dis. on Proph.* p. 244.

Still more explicit was the joint edict of Theodosius and Valentinian the third, in A. D. 445. As Sir Isaac says, "It enjoined an absolute obedience to the will of the bishop of Rome, through all the churches of his empire; and declared, that for the bishops to attempt anything without the Pope's authority, is contrary to ancient custom." Ib. p. 245. And this law was given according to Bower, "that religious and ecclesiastical disputes might not be decided by profane or secular judges, but by a Pontiff of the same religion as his colleagues," *Hist. Popes*, v. 2, p. 86. *Cod. Theod. ap. p.* 80.

As the papacy was in the possession of such ecclesiastical power at so early a date, before the rise of the ten horns, its exercise could not make it the correspondence of the little horn that was to come up after and among them.

2. It was not the possession of independent temporal sovereignty that was required to constitute the Papacy a "horn;" it did not enjoy this till the eighth century. It was not till 684 that the ordination of the Pope was permitted without his previous confirmation by the emperor (*Bower's Hist. of the Popes*, v. 1, p. 488.) And it was not till 730 that the Pope openly defied the emperor's authority. In that year, says Gianet, "the Romans shook off the yoke of the Eastern Empire, saluted Gregory their Lord and took an oath of allegiance to him. Gregory accepted the sovereignty, which they of their own accord offered him. And thus was he happily raised, not by arms, armies, or intrigues, but by the free choice and affection of the people, to the station and rank of a prince." *Gianet, Hist. Neap.* 1. 5. p. 94.

The Pope did not, however, at this early date, according to Gosselin (*Power of the Pope*, v. 1 p. 248) assume "the insignia and titles of sovereign power;" though exercising some of its rights. In 754 Pepin of France undertook the protection of the church, and compelled the Lombards to consent to a treaty by virtue of which they were to deliver "to the Pope the Exarchate and the Pentapolis with all the cities, castles, territories, and lands, thereto belonging, to be forever held and possessed by the most holy Pope Stephen, and his successors in the apostolic see of St. Peter's." *Bower*, vol. 2. p. 97.

The next year Pepin compelled the Lombards to confirm that gift, and caused a new instrument to be drawn up, yielding those places forever to the Pope and his successors, who secured hostages from those cities, and received their keys; and, laying the instrument of donation, and the keys of each city, on the tomb of St. Peter, "it put the Pope at last in possession of the so long wished for principality. And thus was the bishop raised to the rank of a prince." *Bower* v. 2. p. 108.

Bishop Newton says of this event: "This was effected in the year 755, according to Sigonius; and henceforward the Popes, being now become temporal princes, did no longer date their epistles and bulls by the years of the emperor's reign, but by the years of their own advancement to the Papal chair." *Dis.* p. 218.

This gift being confirmed and enlarged by Charles the great, Gibbon says of it:

"This splendid donation was granted in supreme and absolute dominion; and the world beheld, for the first time, a Christian Bishop invested with the prerogatives of a temporal prince;—the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna," *Decline and Fall*.

Sir Isaac Newton says of Charles the great, that he set the Pope "above all human jurisdiction; and at the same time assisted him, in subduing the city and duchy of Rome." *Quoted from Ob. on Dan.* 8, by Faber, *Dis. on Proph.* v. 1. p. 196.

Mr. Birks says of this event: "The effects of this change were permanent and final. The last obstacle was now removed. The Popes rose at length to temporal dominion, and obtained a firm and settled place among the horns or kingdoms of the western empire. 'The gratitude of the Carlovingians,' the historian [Gibbon] continues, was adequate to their obligations, and their names are consecrated as the saviours and benefactors of the Roman church. Her ancient patrimony of farms and houses was transformed by their bounty into the temporal dominion of cities and provinces." *First Two Visions*, p. 191.

Such being undeniably the testimony of history, the Pope's temporal dominion being no earlier, and as we shall find, that before this, three of the first ten divisions of Rome are plucked up in the presence of the Papacy, and for its aggrandisement, it is conclusive that independent temporal sovereignty is not a characteristic essential to the recognition of the little horn, that comes up before the subversion of the three horns.

3. The epoch sought for, being narrowed down to the period between the rise of the ten horns, and

the subversion of the three, the recognition of the Papacy as a "horn" must be because of powers that it exercised, other than those strictly ecclesiastical or actually independent. And should it be difficult to draw distinctly the line of demarcation between the condition of the Papacy when it was not, and when it was entitled to the distinction of a horn of the beast, such would be in full correspondence with the stealthiness of its assumption of civil power, as symbolized by its coming up behind the others.

As early as 453, the most of the ten horns having arisen, we find it is by intercession of Pope Leo, that peace is made between Attila, king of the Huns, and Marcian Emperor of the West. In 466, only ten years before the rise of the last of the ten, when Anthemius, the new Emperor of the West, gave leave for all denominations of Christians "to assemble publicly by themselves, to own openly the doctrines they held, and to serve God in the manner which they believed to be most agreeable to him," the "Pope, in the utmost alarm and consternation opposed it with so much warmth, that the Emperor thought it advisable to revoke the permission he had granted before it took place," *Bowers Hist. of the Popes*, v. 1. p. 283.

God's Rain.

24. Did the Lord ever withhold rain from Israel because of their sins?

Ans. "Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word," 1. K. 17: 1.

25. What did the apostle James say of this withholding of rain?

Ans. "Elias was a man subject to like passions as we are and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit," James 5: 17, 18.

26. What did Elijah do when the rain was withheld?

Ans. "He went and dwelt by the brook Chereth, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while that the brook dried up, because there had been no rain in the land," 1. K. 17: 5-7. And then he went and was sustained by a poor widow in Zarephath, v. 10.

27. How was this widow enabled to find food for the prophet?

Ans. The prophet asked her for a morsel of bread and water; when she had but an handful of meal in a barrel, and a little oil in a cruse, of which she was about to make a cake for herself and son. But Elijah said: "Make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days." 1. K. 17: 13-15.

28. What came to pass after many days?

Ans. "It came to pass after many days that the word of the Lord came to Elijah in the third year, saying, Go show thyself unto Ahab; and I will send rain upon the earth," 1. K. 18: 1.

29. When Elijah had shown himself unto Ahab, had demonstrated that the Lord was God by fire from heaven, consuming the burnt sacrifice, and had slain the prophets of Baal, what did he say to Ahab?

Ans. "Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain," 1. K. 18: 41.

30. What then followed?

Ans. "So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look towards the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not. And it came to pass in the mean while, that the heaven was black with clouds and wind and there was a great rain." 1. K. 18: 41-45.

31. What does the prophet Jeremiah say of Judea during a time of drouth?

Ans. "The cry of Jerusalem is gone up. And their nobles have sent to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads. Because the ground is chapt, for there was no rain in the earth, the plough men were ashamed, they covered their heads. . . . And the wild asses did stand in the high

places, they snuffed up the wind like dragons; their eyes did fail, because there was no grass," Jer. 14: 2-6.

32. What reason did God give for bringing judgments upon Israel?

Ans. He said: "This people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter in their season: he reserveth unto us the appointed weeks of the harvest." Jer. 5: 24.

33. How did the Lord indicate his displeasure, for the sins of Israel?

Ans. He said to them: "I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece where upon it rained not withered. So two or three cities wandered to one city, to drink water; but they were not satisfied." Amos, 4: 7, 8.

34. How did Solomon pray that Israel might find forgiveness for their sins?

Ans. He said to God at the dedication of the temple: "When heaven is shut up and there is no rain, because they have sinned against Thee; if they pray towards this place, and confess thy name, and turn from their sins, when thou afflictest them; then hear Thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that Thou teach them the good way wherein they should walk, and give rain upon thy land which thou hast given to thy people for an inheritance." 1 K. 8: 35, 36.

"O, I Want to be an Angel!"

About the year 1850, a young lady in Philadelphia, the teacher of an infant Sabbath School connected with one of the churches in that city, was talking one Sabbath morning to the little listeners in her class. She told them of "the happy land" where God and angels dwell, of the white robed cherubim standing about the throne, of their golden harps, and the golden crowns on their heads: how "they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come;" and how "the harpers harping with their harps, cast their crowns before the throne," and continually sing praises to God and the Lamb. And as she described the blessedness and glory of those celestial messengers, and of the blood washed palm bearers who "stand before the throne of God and serve him day and night in his temple," there were many childish faces upturned to hers, glowing with enthusiasm and delight, and showing by their joyous look how they hung upon her words. But there was among them one little dark-eyed maiden, a little girl of not over five summers, who seemed more intensely absorbed, than any other, in the description given. Clapping her little hands, and looking up wistfully to her teacher, she suddenly exclaimed,

"O, I want to be an angel!"

Those words, almost unconsciously spoken, expressed the earnest wish of her heart, and were soon to be realized. A few days after and word came to her teacher that little L—wished to see her, and was very sick. The teacher hastened to her bedside, but found there only a lifeless form. An inflammatory disease had done its work, and she was with the angels. They laid away, until the resurrection, all of her that was mortal—until her spirit shall again reanimate her mouldering dust. But that dying wish came back to that teacher, like the echo of sweetest music from another world. She found her thoughts shaping themselves in words and the melody of song that was sweetly singing in her heart, gushed forth in a beautiful measure, which she taught to her class on the next Sabbath day; and then for the first time, infant voices sang those charming lines:

"I want to be an angel,
And with the angels stand,
A crown upon my forehead,
A harp within my hand;
There right before my Savior,
So glorious and so bright,
I'll wake the sweetest music,
And praise him day and night.

"I never would be weary,
Nor ever shed a tear,
Nor ever feel a fear;
But blessed, pure and holy,
I'll dwell in Jesus' sight,
And with ten thousand thousands
Praise him both day and night.

"I know I'm weak and sinful,
But Jesus will forgive,
For many little children
Have gone with Him to live.
Dear Savior, when I languish,
And lay me down to die,
O! send a shining angel,
And bear me to the sky.

"O, then I'll be an angel,
And with the angels stand,
A crown upon my forehead,

A harp within my hand;
And there before my Savior,
So glorious and so bright,
I'll join the heavenly music
And praise him day and night."

Such, according to the Sunday School Times, was the origin of this beautiful hymn. The author's name has never been given. She wished it to be freely appropriated by the children as their own, so that when they sing they may feel that they are giving expression to their own wishes. And have not thousands of children sung this song and appropriated it to themselves? It is, above all others, the children's song; multitudes of children have sung it in Sabbath schools; and not a few, when closing their eyes in death, have seemed to hesitate and come back to life long enough once more to sing,

"I want to be an angel!"

And though such will never be angels,—for angelic and human beings are different orders of intelligences,—they will ere long be like the angels; for the Savior has said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead," are "equal unto the angels, and are the children of God, being the children of the resurrection," Luke 20: 35, 36.

Little Carrie.

Among the number whose pathway to the tomb has been cheered by the song, "I want to be an angel," may be mentioned Little Carrie,—"one of those opening flowers the Savior loves to gather ere they bloom too long in this world of sin."

The soothing sound of a mother's or father's voice,—both of whom were deprived of speech and hearing, by disease when young; by being piously educated, they instructed her by signs, which she could understand and respond to, before she was old enough to talk with sister and brother—the children all having the gift of speech; and as she grew older, the mute alphabet enabled her mother to communicate to her distinctive ideas of God and of the way of salvation, to read to her the Scriptures, and to explain their meaning. She was peculiarly religious, and never failed to kneel down by her mother's knee and say "Our Father," and "Now I lay me." She was a good scholar, a prompt and trusty child, faithful, affectionate, and obedient, very useful, and the light and joy of the house.

About a year before she died, she became much interested in the Bible; and often would she, kneeling and looking up to her mother, ask with her fingers to be told about Jesus. She would also try to think over and confess all her faults; and in her little prayers, which her mother could not hear, her younger sister says, "She used to ask God to give her a new heart." She was a joyous child, and used to go about the house singing,

"There is a happy land,"

And,

"I want to be an angel."

One Sabbath evening, the 18th of November, the older children having gone to the Sunday School concert, her mother took her on her knee and read and explained to her the 23d. Psalm; and when she came to the 4th verse,—“Yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, and thy rod and thy staff they comfort me”—little Carrie began to weep. She said she was afraid: and, of her own accord, she jumped from her seat, kneeled down and said she wished to pray. As her lips moved in communion with God her mother could not know her words; but she arose with a most joyous countenance, and wished her mother to repeat the explanation she had given. She then learned that 23d Psalm, said she should go to the next Sunday School concert and recite it; and after that, she loved to repeat it, in connection with the hymns she sang, as her little feet journeyed to and fro about the house.

She seemed, however, to have a premonition of nearness to the "valley;" and when in apparent health, only six days before her decease, she expressed a wish to be buried by the side of a little brother who had died some months previous. The next day was Sunday, when she joined with others in the Sunday School in singing,

"I want to be an angel."

On Monday she talked of the concert that was to be the next Sabbath evening; and on Tuesday she went to school as usual. After returning at noon, and while eating her dinner, she saw large snow flakes beginning to fall; and, jumping up, her face beaming with pleasure, she exclaimed, "God is making it snow!" She returned to school, but soon came home saying she was sick! Yes, she was attacked with that disease that had deprived both her parents of hearing. She was no better on Wednesday.

* Caroline Lynd, deceased, of Scarlatina, at Roxbury Mass. Dec. 7. 1860—two weeks before reaching her seventh birth day.

† The spelling out of words by motions of the fingers, representative of the letters of the alphabet, and by which educated mutes converse with considerable fluency.

day; and on Thursday, there was still less hope of recovery. On that day her mother took her in her arms, when she asked by signs for Emma, her younger sister, to come and sing with her

"I want to be an angel."

And together those sisters sang that angelic hymn. On Friday she was failing fast; when her father asked by signs, "Do you love God?" "Yes," she said in the same mute language. But her face had an unnatural brightness, and her countenance looked exceeding joyous. She kept gazing up and around, as if she saw something very beautiful, and would laugh as if with joy. Two hours before she died, she spelled with her fingers the word "house," and said by signs she "wished for a better house;" which she continued to repeat till becoming delirious. During her last hour, she began to sing,

"I want to be an angel."

As she began, Emma joined, and together they sang the first verse; when her tongue became dumb, and Emma sang alone—sang to her dying sister, the remainder of that hymn—her weeping parents standing by, but unable to listen to the sweet words. And thus she passed down into the valley of the shadow of death, but not alone; for as she walked through, she had her Savior's promise that he would be there, with his rod and staff to comfort her. And she will be his in that day when He shall make up his jewels—Mal. 3: 17.

To comfort the bereaved parents, the thoughtful daughter, of a near neighbor, herself in failing health, sent them a copy of the hymn beginning with:

"There is no flock, however watched and tended,
But one dead lamb is there:
There is no fireside, howsoever defended,
But has one vacant chair."

How truthful those words; and, in this case, how prophetic! Ere the close of the opening month of the coming spring, the one who thus sought to administer consolation had herself passed through the "valley;" a "lamb" of her father's "flock" was "dead"—a "vacant chair" stood by the "fireside" of that family circle. See, "Go and tell Jesus," on p. 117.

The War.

The following is the proclamation of the Queen of England, called forth by the civil war in the United States, by which it will be seen that England is not likely to recognize the Southern Confederacy:

"Whereas, we are happily at peace with all sovereign powers and States; and whereas, hostilities have unhappily commenced between the government of the United States and certain States, styling themselves the Confederate States of America; whereas, we being at peace with the government of the United States, have declared our royal determination to maintain a strict and impartial neutrality in the contest between the said contending parties. We therefore have thought fit, with the advice of Privy Council, to issue our royal proclamation.

"And we hereby warn all our loving subjects and all persons whatever entitled to our protection, that if any of them shall presume in contempt of this proclamation to do any act in derogation of their duty, as subjects of a neutral sovereign in said contest, or in violation or contravention of the law of nations, and more especially by entering military service of either of the contending parties, as commissioned or non-commissioned officers, sailors or marines on board any of the ships or vessels of war or transport of or in the service of either of the contending parties; or by engaging to or going to any place beyond these seas with intent to enlist or engage in any such service, or by procuring, or attempting to procure, within Her Majesty's dominions, at home or abroad, others to do so; or by fitting out, arming or equipping any ship or vessel to be employed as a ship-of-war, or privateer, or transport, by either of the contending parties, or by breaking, or endeavoring to break, any blockade lawfully and actually established by or on behalf of either of the said parties; or by carrying officers, soldiers, dispatches, arms, military stores, or materials, or any article considered and deemed to be contraband of war, according to law or modern usage of nations, for the use of either of the said contending parties.

"All parties so offending will incur and be liable to the several penalties and penal consequences by said statute or by the law of nations in that behalf imposed, and we do hereby declare that all our subjects and persons entitled to our protection, who may misconduct themselves in these premises, will do so at their own peril and of their own wrong, and they will in no wise obtain any protection from us, against any liabilities or penal consequences, but will on the contrary incur our displeasure by such misconduct.

"Given at Richmond Park, May 11."

A general order embracing regulations for the nurses at Washington, prohibits them from wearing hoops.

A gentleman who traveled with Col. Maxey Gregg's

South Carolina regiment a part of the way from Richmond to Manassas Junction, says that they were accompanied by two hundred negroes, who carried their masters' arms, knapsacks, and in many cases an extra hat. The guns were strapped on to the backs of the negroes. A peculiar feature was a full band, which played Dixie elegantly.

At last accounts there were more than 300 fugitive Slaves at Fort Monroe, in Virginia, who are held by the military authorities, in obedience to instructions of the U. S. government, as contraband of war, and set to work in the Fortress. The ultimate disposition of this species of contraband goods, some \$60,000 worth of which is now in its possession—will be for the government to determine at some future time.

Fifteen thousand troops are concentrated in Western Virginia—the secession forces hastily retiring before them.

There was a skirmish between a part of U. S. cavalry and the rebels at Fairfax, Va. May 31st, of which the following is an account:

"Cavalry company B. of the 2d cavalry and 47 privates under Lieut. Tompkins and 2d Lt. Gordon accompanied by Quartermaster Fearing, Assistant Quartermaster Carey and Adjutant Frank of the New York 5th, were reconnoitering within 300 yards of Fairfax Court House by the Winchester road, when they were fired on by two pickets. They took one a prisoner and the other escaped; the cavalry then charged into the village from the north side and were fired on from the Union Hotel, formerly kept by Jackson who shot Col. Ellsworth, but the man firing was instantly shot down; they then charged through the principal street and were fired on from many houses and from platoons behind fences. Having thus passed to the end of the village they wheeled instantly charging back; they were then met by two large detachments with two field pieces—turning, they cut through a third detachment in the rear, and left, bringing five prisoners and killing throughout the engagement 27 of the rebels. Two of the cavalry were shot, two are missing, and Assistant Quartermaster Carey of the 5th was wounded in the foot. Lieut. Tompkins had two horses shot under him, the last falling on his leg, injuring it slightly. The wounded are under charge of the surgeons of the 5th.

WASHINGTON, JUNE 2.

Official dispatches give details of the second fight at Aquia Creek on Saturday. Three batteries on the shore were silenced on Friday, when one of rifled cannon on the hill damaged the flotilla somewhat and it withdrew. On Saturday, being reinforced by the steamer Pawnee, the attack was renewed, when it was discovered that a rifle battery had been constructed on the shore during the night, which opened a vigorous fire. Three gunboats were splintered very much, three or four shots going clear through the Freeborn. A vigorous fire for five hours was returned by the gunboats, burning the depot buildings and creating great havoc in the batteries. The killed and wounded could be seen carried off. The battery was silenced except one rifled cannon.

Aquia Creek flows through Stafford county, Virginia, and empties into the Potomac, fifty-five miles below Washington, which point is the terminus of Fredericksburg and Potomac Railroad. This road communicates directly with Richmond, which is seventy-five miles distant from the Aquia Creek depot. The rebel batteries are on the South side of the creek and are too far from the channel of the Potomac to interfere with the navigation of the river. It is the connection of these fortifications with Richmond that has called the attention of the U. S. men-of-war to them, and which insures their ultimate and probably speedy destruction.

The death of Hon. Stephen A. Douglas, which took place at Chicago, Ill., on Monday forenoon, June 3, has made a profound impression upon the public mind. Mr. Douglas' illness was short, and his death sudden and unexpected, as he had but recently been making public speeches, on his way from Washington homeward. Mr. D. was born at Brandon, Vt., Apr. 23, 1813, and he was therefore, at his death, a little over 48 years of age.

The late Chief Justice Marshall, was riding one morning to court in his single carriage; his horse fell and broke a shaft. He was puzzled what to do. Tom, a neighboring negro wagoner, happening to drive up, the Chief Justice asked Tom if he would help him out of the difficulty. "O yes massa, if you'll lend me your knife." Tom took the knife and cut a sapling pole and a grape vine from a neighboring thicket, with which he speedily spliced up the broken shaft. "Now, Tom," said the Judge "why didn't I think of that?" "O massa," replied Tom, "you know that some people will hab more sense dan oders."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all reference to views and persons. Any departure from this should be regarded as identifying the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Holy Spirit.

The Holy Spirit is the Spirit of purification, as we read in Isa. 4:4. He is the Spirit of truth, for he guides into all truth. He is the Spirit of light: through him alone we receive light, wisdom and understanding. No one can walk in the ways of truth, without he is guided by him. No one can portend the truth in perfectness, except he be inspired by the Spirit of truth. The prophets and disciples of Jesus were inspired by the Spirit of truth, and in such moments of inspiration their words have been infallible; for they have been the Spirit's words, and not their own. The Spirit is searching out all things, even the depths of Godhead. For this reason he is able to instruct and reveal all mysteries—not only the depths of Godhead, but the depths of the devil and the whole man. Therefore it is the Spirit that reveals the child of perdition and the man of sin. He is the sun of justice, by means of which all injustice is brought to light and all darkness annihilated. He is the Holy Spirit, because he makes holy. No one can be sanctified, except he be redeemed through Christ, and no one can enter into the kingdom of heaven save he be sanctified by the Holy Spirit. The Spirit that raised Christ from death, shall also quicken our mortal bodies, etc. See Rom. 8:11. The spirit of man must at first be purified; after it the body. Then, and not until then, a purified and sanctified spirit draws after it a pure and sanctified body. This is the Spirit's operation: to achieve spiritual things; to restore everlasting life, which was lost for the sake of sin; for the wages of sin is death. Therefore death shall cease. The sin also must of necessity cease. By the Word all things are made, that are made; but by the Spirit all things are enlivened, that are alive. Accordingly the Spirit performs the last work. He is the Spirit of accomplishment. As God the Father has worked in creation by the Word and by the Spirit, so now again. Behold I create all things anew, says God Jehovah.

Our Lord and Saviour Jesus Christ has promised the Spirit of truth to come in the last time as a witness of truth, to bring light and consolation, to guide into all truth, to reveal the mysteries of God, to reprove the world of sin, and to destroy the power of darkness. Christ said, "He shall testify of me, and you also shall bear witness of me." For at first the disciples bore witness through the Spirit by having been endowed with his holy power in the days of pentecost. It was not the Holy Spirit himself who was infused; but the Holy Spirit came upon them and filled them with his wonderful power, and by means of this power, their spirits have been sanctified, as is clearly written in Luke 24 and Acts 1:8. Again it is written, "Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption." Eph. 4:30. Therefore every one that accepts the Spirit of truth, and suffers himself to be guided by him into all truth, suffers himself to be purified and sanctified by him, the same will be sealed by him with the seal of the Holy and Triune Godhead, at the time when Jehovah will ransom and deliver his people from the plagues which are to come upon all the world, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away. Isa. 35:10. But the people of iniquity will be sealed, too, and they will not be able to escape the heavy awards of the Lord. Their punishment will be eternal. For them is no more deliverance, for they have closed their hearts when the Holy Spirit tried to operate on them. When the last call of mercy sounded, then they closed their ears. When the Lord had sent his last gift of grace, the last pledge of his love, the Spirit of truth, the third and last witness and messenger, they have rejected and blasphemed him. They cannot any more become purified; for, at the time when the Spirit came to cleanse them after body, soul and spirit, they would not depart from their sins and iniquities. They must remain in their sinful state. He that is filthy, let him be filthy still, and he that is holy, let him be holy still. Rev. 22:11. There-

fore we are urgently warned by Christ himself, not to sin against the Holy Ghost. "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men; and whosoever speaks a word against the Son of man, it shall be forgiven him: but whosoever speaks against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. Why is this difference between the Son of man and the Holy Ghost? Because there is a difference in respect to office and time. The office of Christ was to redeem the sinful children of mankind. The office of the Spirit is to reprove the world of sin. He wields the sword of justice. He overthrows the power of darkness.—He is the Spirit of accomplishment. The time of Christ was therefore the time of reconciliation; but the time of the Spirit is the time of accomplishment, the time of separation, the last time. All things have their measure and their termination; so the time has. When the time of God's grace is over, then the time of God's vengeance and wrath commences. When the time of probation and purification has passed away, then it will be too late for him that has neglected the purification. I found it necessary to remark this, because I read in No. 17 of the Herald an article on the divine principles of pardon. The writer of it finds that passage—the sins against the Holy Ghost have no forgiveness—obscure. We shall come before the Lord with an humble and childlike heart, and entreat him for light, wisdom and understanding, and in case God deems it good for us, then he will give light about that passage through the Holy Spirit; and if not, then we have to leave alone that passage, and ought not to brood over it, lest we fall into error and confound others by it. This is against the will of God and especially warned in the last chapter of Revelation. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things, which are written in this book. From the Lord we have received reasoning, and according to the Lord's will and holy council must employ it.

Yours in the Lord,

H. YOST.

Philadelphia, Pa.

From Dr. R. Hutchinson.

Beloved brother:—I have just received your favor, requesting my opinion on two passages of scripture; and though I have but a few moments to spare at this time, I gladly employ them in obliging you.

One of the texts reads as follows: "And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished," Dan 12:7. You wish to know what is meant by "the power of the holy people," and also what power is intended by the pronoun "he." I think that "the power of the holy people" is their kingdom, the kingdom of the house of David, which will remain scattered or subverted "until the times of the Gentiles be fulfilled," when "He whose right it is" shall be seen coming "in a cloud with power and great glory."

The pronoun "he" may refer to "him who liveth forever," mentioned in the previous part of the verse, and who controls the dispersion of the holy people;—or it may refer to the leading power mentioned in the previous chapter, as the chief instrument employed to accomplish the scattering specified. When that power "shall come to his end, and none shall help him," "Michael shall stand up," and at that time thy people shall be delivered, every one that shall be found written in the book. The scattering will then cease, and the great and glorious gathering be accomplished, and Daniel and all who are "written in the book," will stand in their lot in the promised rest.

Wintle translates the passage, "And after the accomplishment of the dispersions of the holy people all these things shall be fulfilled,"—thus making the word "he" in our version of no significance. But the "dispersion" was determined by God, and the powers mentioned in the previous chapter have been employed in its accomplishment. Hence it amounts to the same thing.

The other passage is, Heb. 2:14. The apostle is speaking of the necessity of the incarnation and death of Christ. He says in the previous context, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings; for both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." I will express what I conceive to be the meaning of the text in question, in the form of a paraphrase, "Forasmuch then as the children"—

the many sons whom Christ will bring to glory,— "are partakers of flesh and blood," have mortal bodies and are doomed to pain and sorrow, "he also took part of the same," took human nature with all its infirmities, "that through" his own atoning "death he might destroy," or according to the primary meaning of the original word, render ineffectual "him that had the power of death"—the power of bringing death on all mankind, by tempting our first parents to sin,— "that is, the devil,"—hence he is called a murderer from the beginning, and a liar and the father of it. The following verse reads, "And deliver them who through fear of death were all their life-time subject to bondage," thus enabling the trusting soul to say, "Though I walk through the valley of the shadow of death, I will fear no evil." "For me to live is Christ, and to die is gain." "For I am in a strait betwixt two, having a desire to depart, and to be with Christ—which is far better." But while the believer is thus delivered from the fear of death, he looks forward to the second advent as the time when death will be swallowed up forever, and when he who had the power of death shall be shut up in the bottomless pit for a thousand years, and after being loosed for a little season, "be cast into the lake of fire and brimstone, and be tormented day and night forever and ever." O may we so live that we shall not hear the Judge say to us, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels," but may share in the glorious and complete triumph of the just, the foundation of which was laid in the death and resurrection of Christ, death being then virtually conquered, and Satan destroyed as to the success of his ultimate object.

I am yours looking for the mercy of the Lord in that day.

R. HUTCHINSON.

Waterloo, C. E., April 16, 1861.

The above was written by Dr. Hutchinson to a brother, who also wishes our opinion. We think the "holy people," in this connection, is the kingdom of Judah; that their power, was their kingly government; that the scattering of it, is literally the breaking of it to pieces; that He who does this is God; and that the accomplishment of that, is the termination of the full period that the throne of David was to be in ruins, after which the Son of David is to reign over all who are Christ's.

With the explanation given of the other text we fully accord.

Ed.

From Bro. D. I. Robinson.

Bro. Bliss:—I see in the Herald the question of the "sign of the Son of man" again brought forward for discussion. I wish to present my views and the reasons.

1. The idea of a fiery cross in heaven being the sign of the Son of man arose from the early reverence for the cross, and the dream, or vision, of one by Constantine; but there is nothing in the Bible giving countenance to such opinion.

2. The idea, of late promulgated, that it is the fulfilment of "all the other signs," which constitutes the sign of the Son of man in heaven, is equally unsupported by the oracles, to my mind.

1. They are many, but this is a single, as much as either of the other signs.

2. They were partly fulfilled on earth. How then be the sign in "heaven?"

3. It was to "then appear" in heaven. How the successive occurrence of events in heaven and earth makes it "then appear in heaven" is hard to conceive.

4. It was so to appear in heaven, and "all the tribes of the earth shall mourn." But as they do not see the preceding signs, as they occur individually, so as to be convinced that either is a sign, how can all of them do it, so as to make them mourn in despair? These difficulties satisfy me that those many do not make one; that several signs unseen, or disbelieved, do not produce overwhelming conviction of the immediate coming and mourning in despair. "The sign" is a definite, single occurrence, so visible to all, and so divine, as to convince all the tribes of the earth that the Lord is coming, and probation ended. That mercy and hope are past, and their doom and perdition is impending. And this whether we are able to say what "the sign" will be, or not. But is there any scripturally designated sign of the divine manifestation, or presence? Yes. The cloud of glory, with its lightning flashes, ever marked the revelation of God: the flaming sword in Eden; the lamp and furnace of fire to Abram; the burning bush in Horeb to Moses; the pillar of cloud and fire to Israel; the Shekinah in the tabernacle and temple; the manifestation to David, Ps. 18, 11 and 97; to Isa. 6 and 66; to Ezekiel repeatedly, vs. 1-4; the Son of man in the clouds, Dan. 7:13; the transfiguration in a cloud, Matt. 17:5; his coming in a cloud, Luke 21:27; his ascension in a cloud, Acts 1; his coming in like manner, ib.; his coming with clouds and every eye seeing and mourning, Rev. 1:7;—is to me the

precursor of his appearing and being seen in power and great glory. As the cloud received him out of sight, so it will be seen before he appears in sight. And when "his lightnings enlighten the world," and he cometh with "fire and with his chariots"; when "revealed in flaming fire," all will see and feel that the day of hope is ended and the day of the Judge and judgment has come. "All kindreds of the earth will wail because of him. Even so, Amen."

There is consistency in this; there is harmony in this; there is grandeur in this; there is truth, I think, in this. When it occurs may we rejoice and not mourn. Yours truly,

D. I. ROBINSON.

Waterbury, Vt., May 10, 1861.

NOTE. This does not differ much from the view given by Bro. Hutchinson; which is, we think, fully substantiated by the literal significance of the Greek word rendered "sign," in that connection,—viz. the token, or evidence, of Christ's coming, in distinction from that of false Christs. And this had just been explained to be his coming as the lightning that shineth from the one part of heaven even to the other part. As such is to be his coming, the sign or evidence that it is the true Christ who has thus come, will leave no one in doubt respecting it. And hence all who previously come, claiming to be Christ, without such sign or evidence, are to be rejected as impostors. Ed.

From Bro. Wm. Milton.

Mr. S. Bliss, Esq.:—I was recently asked the following question, Is God any thing more than a principle, and heaven any thing more than a state?—to which I answered, God is a person, and heaven is a place; which is proved by the following deductions.—If God had not spoken, man never would. All the languages are but the echo of God's voice.—Man cannot create language, but can corrupt and modify; and he who has not an ear to hear, can never have no idea of the sound of language. It is proved by the fact that man cannot create language. After the flood they were all of one language, and always would have been, had not God confounded it; for 2000 years is a sufficient length to test it. Gen. 3:8; 11:1; Ex. 24:10, 11.

WM. MILTON.

Breverton, N. Y.

From Bro. E. A. Dodge.

Bro. Bliss:—I like the Herald very much, and am unwilling to do without it so long as I am able to pay for it. You have my prayers continually, that you may be endowed, from on high, with wisdom and grace sufficient for the task imposed upon you, so that you may do your whole duty to God, and to our fellow-beings.

I would be pleased if you would give in the Herald your views on Gen. 6:6, "And it repented the Lord that he had made man on the earth, and it grieved him at his heart," and show me wherein it harmonizes with Nu. 23:19, "God is not a man, that he should lie; neither the son of man, that he should repent," and show how we are to understand God's repenting, and being grieved at heart.

Your brother looking and hoping for Christ's speedy appearing.

E. A. DODGE.

North Cayuga, N. Y.

God cannot be said to repent or be grieved in the sense that man is. He is never disappointed or surprised, and never changes his purpose. But in another use of that word, God may be said to grieve that man should sin against him; and in like manner a resolve to undo what he has done, to destroy from the earth the race he has placed upon it, may be called, after the manner of men, a repentance,—although all originally comprised in the Divine plan, or purpose. We must remember that almost all words are used with varying shades of meaning, under differing circumstances and in various relations; and such differing use must never be considered as contradictory, but illustrative of the various use and meaning of which the same words are susceptible. Ed.

From sr. R. Kitchen.

Bro. Bliss:—I shall still try wherever I go to get people to take the Herald; for I think the time is near when people will begin to say to those that believe as we do, Give us some of your light, for our lamps are gone out. The world seems to be sleeping and in the dark on this subject. I shall continue my subscription so long as I can get money to pay for it.

May the God of peace be with you and protect you in all your labor of love to all the world, in enlightening them for this great change that must soon come on the earth.

Yours in hope of being ready,

R. KITCHEN.

Cincinnati, May 9, 1861.

(Continued from our last.)

"The bishops held their synods, the metropolitans exercised their jurisdiction, and the privileges of sanctuary were maintained or moderated according to the spirit of the Roman jurisprudence. With

Champion for me almost given him

For sale at this office, The Discussion between Messrs J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 8, 1861.

Questions about Moses.

215. What directions did Moses give to the spies?

Ans. "Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: and see the land what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; and what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; and what the land is, whether it be fat or lean, whether there be wood therein, or not.—And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes." Num. 13:17-20.

216. Did they bring back any of the fruit of the land?

Ans. "They came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching the land after forty days." Num. 13:23-5.

217. What report did they bring back respecting the land?

Ans. They said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover, we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan." Nu. 13:27-9.

218. Did they discourage the people from going up to take the land?

Ans. They said, "We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." Num. 13:31-3.

219. What effect had this report on the people?

Ans. "And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us, to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt." Num. 14:1-4.

220. Did all the spies unite in that evil report?

Ans. "Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land: for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not." Num. 14:6-9.

Telling Jesus.

"Things always seem to go smoothly with you," said a complaining disciple to

Mr. F.—"I never hear you make any complaints."

"I have found out an effectual way of guarding against that fault," said Mr. F. "One day in reading the Bible I came across this passage in Mark 6:30, 'The apostles gathered themselves unto Jesus, and told him all things, both what they had done and what they had taught.' It occurred to me that, when I had any trouble, before I told any one I should first tell Jesus; and I found on trial that, if I told him first, I seldom had occasion to tell any one else. I often found the burden entirely removed while in the act of telling him about it; and trouble which has its burden removed, is no longer trouble."

"We ought to pray for deliverance from our trials, but Jesus needs no information respecting them; he is omniscient and omnipotent, and has no need that anything be told him."

"That is true; yet he listened with complacency and kindness while his disciples told him all things." In his sympathizing condescension, he permits us to repeat to him our troubles and our joys, though he knows them all. He listens to them with interest, just as a tender father listens to the narrative of his child, though it conveys no information; and he has connected great blessings with this exercise of filial confidence. It lessens sorrows, doubles joys, and increases faith.—The more assiduously we cultivate this intimate intercourse with the Saviour, the greater will be our happiness, and the more rapid our progress towards heaven. If we would make it a rule to go to Jesus every night, and tell him all the events of the day, all that we have purposed and felt, and said and done and suffered, would it not have a great influence on our conduct during the day? It certainly would; the thought we would have to tell Jesus about it, would restrain us from many an unholily act. We could not wilfully indulge in that which caused the agonies of the garden and the cross, if we were to make it the subject of our conversation with him before committing ourselves to slumber."

"It seems to me, that for me to tell him all my experience would be occupying his attention with trifles; I should have nothing but sin and folly to relate."

"Sin and folly are not trifles; and the way to get a right view of the evil of sin is to speak of it before him. And depend upon it, my brother, that if you will go to Jesus every night, and tell him all things that have occurred during the day, it will speedily lift you above the world; it will do much towards making the will of Christ your guiding, governing principle; it will enable you to bear your cross without repining; it will make you, in mind and temper, like him with whom you hold this intimate communion. Oh that all Christians were in the habit of closing the day by going to Jesus, and telling him all things that they have done and omitted to do during the day!"

Poetry for Children.

About a century and a half ago, a child displayed a remarkable inclination for learning. It is stated that before he could speak plain, he would say to his mother, when any money was given him, "A book, a book." When he was about seven or eight years old, she desired him to write her some lines, as was the custom with other boys, after the school-hours were over, for which she used to give them a farthing. He complied, and presented her with the following couplet:—

"I write not for a farthing, but to try
How I your farthing writers can outvie."

It does not appear, however, that the influence of vanity or ambition was predominant in this instance; on the contrary, the following verses, written about the same time, indicate true humility, and a concern to glorify God:

I am a polluted lamp of earth,
So I've continued ever since my birth.
Although Jehovah's grace does daily give me,
As sure this monster Satan will deceive me;
Come, therefore, Lord, from Satan's claws relieve me.

Wash me in thy blood, O Christ,
And grace divine impart;
Then search and try the corners of my heart,
That I in all things may be fit to do
Service to thee, and sing thy praises too!

Such appear to have been the earliest effusions of one who thereafter became

eminent (as the reader has gathered from the acrostic just given) as Dr. I. Watts, who is now to be considered as the author of "Divine and Moral Songs for Children." Montgomery, a poet as truly and eminently Christian, has remarked,—"These form so small a part of his multifarious labors, that were they expunged, the eye could scarcely perceive the bulk of one of these volumes diminished. Yet who can calculate the innocent pleasure, and the abiding profit, which these few leaves have afforded to myriads of minds through the lapse of a century!"

The Rev. T. Scott, extensively known as a valuable commentator on the Scriptures, referring to his early years, says—"A hymn of Dr. Watts, entitled, 'The All-seeing God,' at this time fell in my way; I was much affected with it, and having committed it to memory, and so frequently repeating it, I was thus continually led to reflect on my guilt and danger. Parents," he adds, "may from this inconsiderable circumstance be reminded, that it is of great importance to store their children's memories with useful matters.—They know not what use God may make of these early rudiments of instruction in future life."—N. Y. Evangelist.

Little Dick and the Giant.

Poor little Dick; what a gay, blithe fellow he was! He used to go singing and whistling about nearly all day; he was always merry, and scarcely anything could make him sad. One day, little Dick thought he would have a ramble in a large forest, at some distance from home. He had often been to the side of it before, but it looked so dark he was afraid to enter. But Dick was more merry than usual on this day, for the sun shone so brightly, and the flowers looked so lovely, and he sung and whistled till he made the woods ring again. He delighted himself for some time among the trees and flowers, and at last seemed quite glad to have found out such a sweet spot. There was a clear brook run thro' the wood; and the waters looked so clean, that Dicky, being thirsty, stooped down to drink; but just at that moment he was seized from behind, and found himself in the hands of a great tall, fierce, ugly-looking giant, a hundred times as big as himself; for Dick was not much bigger than the giant's thumb. The giant looked at him with savage delight; his mouth opened, and he made a noise which seemed to Dick quite terrible. Dick thought the giant would have eaten him up alive at one mouthful; he did not, however, do this, but took and put him into a large bag, and carried him off. The poor little captive tried all he could to get out of the bag, but to no purpose—the giant held him fast.—He screamed, he struggled, he tried to tear a passage—the giant laughed, and carried him quite away. At last, the giant came to his house—a gloomy-looking place, with a high wall all around it, and no trees or flowers. When he got in, he shut the door, and took Dick out of the bag. Dick now thought his time was come. When he looked around he saw a large fire, and before it hung four victims like himself, roasting for the giant's supper. The giant, however, did not kill Dick; he took him by the body, and gave him such a squeeze as put him to great pain, and then threw him into a prison which he had prepared for him. It was quite dark, and iron bars were all around it, to prevent his getting out. Dick beat his head against the bars; he dashed backwards and forwards in his dungeon, for he was almost driven mad. The giant gave him a piece of dry bread, and a drop of water, and left him. The next day the giant came and looked and found that Dick had eaten none of his bread; so he took him by the head, and crammed some of it down his throat, and seemed quite vexed to think he would not eat. Poor Dick! he was too much frightened to eat or drink. He was left alone in the dark another day, and a sad day it was: the poor creature thought of his own home, his companions, the sun-light, the trees, and the many nice things he used to get to eat; and then he screamed, and tried to get between the iron bars, and beat his head and limbs sore, in trying to get out. The giant came again, and wanted Dick to sing, the same as he sung when he was merry. "Sing, sing, sing!" said he; but poor Dick was much too sad to sing—

a prison is no place to sing songs. The giant now seemed quite in a rage, and took Dick out to make him sing, as he said.—Dick gave a loud scream, a plunge, a struggle, and sunk dead in the giant's hand.—Ah! my young reader, poor Dick was a little bird, and that giant was a cruel little boy.

APPOINTMENTS.

SUNDAY SERVICES. Advent Chapel, corner of Hudson and Kneeland street. Edwin Burnham will preach next Sunday, June 9, day and evening.

The next session of the Western Quarterly Conference will commence Thursday P. M. at 2 o'clock, June 13th, at Chandler's Mills, Belgrade, and continue over the following Lord's day. Call on Brn. Hiram Towle, Wm. Kelly, Noah Goodrich, and others.

I. C. WELLCOME, Clerk.

NEW HAMPSHIRE STATE CONFERENCE. As the time draws near for our State conference (Thursday, June 20, at 2 o'clock P. M.) it is desirable that the place for holding it be decided upon as soon as practicable. Will brethren who may desire the conference holden with them, inform us so that we may be able to give reasonable notice.

T. M. PREBLE, Clerk of Conf.

CANADA EAST AND NORTHERN VERMONT CONFERENCE. This annual conference of Adventists will be held (D. V.) in Richford, Vt. There will be preaching Tuesday evening, June 11th. The business sessions will commence at half past 10 A. M. of the 12th, and close on the Friday following. Hence it is desirable that all our ministers and delegates from churches be present at the commencement. Preaching may be expected once or twice each day from ministers who are members of the conference. Let the condition and wants of each church be reported by letter. The friends in the neighborhood of the meeting will do what they can to sustain it. Meetings will be continued over the Sabbath, but as we intend to get through with business on Friday, most of our ministers can, if they choose, have appointments elsewhere on Sunday. Let there be a general gathering of those who are waiting for the Lord. The world is awake to their earthly interests, and let not the church be asleep over the Lord's business.

S. W. THURBER, Pres't.

J. M. ORRICK, Sec'y of Conf.

P. S. My Post-office address, for friends writing from any part of Canada, is Stanstead, C. E., and for those in the States, is Derby Line, Vt. J. M. O.

I will preach in Westboro' next Sabbath, June 9th, D. V. C. CUNNINGHAM.

REMOVAL. The Messiah's church in New York city will hereafter worship in the meeting-house of the Seventh day Baptist church on 11th street, between 3d and 4th avenues. Preaching three times each Sabbath, and weekly lecture on Wednesday evening. The prayerful support and co-operation of all Christians is solicited.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Barker, of Kinecardine, C. W. Sent you 50 of Eld. Oster's tract the 30th by ex.

H. B. Eaton. Sent tracts the 31st by ex.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 4, 1861.

Mrs. A. Bell, Weedsport, N. Y. 2.50

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, JUNE 4.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

H Durkee 1072, S King 1049, N T Withington 1066.—there seems to be an error in your credit last Jan., but we now credit as you say; G Phillips 1049, H Johnson 1049, W S Miller 1049, D W Bowles 1049—each \$1.

F A Collier 1075, Mrs A Boll 1127, sent tracts 30th; G Schoolcraft 1049, Dea J Tripp 1075, G Howland 1075, Mrs B Hall 1075, T Baker 1075, Mrs C Towbridge 1080, A Hawkes 1075, C H Shute 1075—each \$2.

W Doughty 1073, J Horner 1075—each \$3.

A Wood 1045, 33 cts; P Martin 1049, \$2.80.



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JESUS DIED FOR ME.

I love to sing of that great power,
That made the earth and sea ;
But better still I love the song
Of "Jesus died for me."

I love to sing of shrub and flower
Of field, and plant, and tree :
My sweetest note for ever is,
That "Jesus died for me."

I love to hear the little birds
Attune their notes of glee ;
But guileless mirth cannot strike their notes
To "Jesus died for me."

I love to know the time shall come
When men shall happy be ;
But I am happy now, because
My "Jesus died for me."

I love to speak of God, of heaven—
And all its purity ;—
God is my father—heaven my home—
For “Jesus died for me.”

And when I reach that happy place,
From all temptations free,
I'll tune my ever rapturous notes
With "Jesus died for me."

There shall I, at his sacred feet,
Adoring, bow the knee ;
And swell the everlasting choir
With "Jesus died for me."

Scripture Illustrations.

No. 127. SOCINIANS SILENCED.

"But we preach Christ crucified, unto the Jews, a stumbling-block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." 1 Cor. 1: 23, 24.

Two of Dr. Priestley's followers, eminent men, once called on an old gentleman of the Society of Friends, to ask what was his opinion of the person of Christ. After a little consideration, he replied :—"The apostle says, We preach Christ crucified, unto the Jews a stumbling-block, because they expected a temporal Messiah; to the Greeks foolishness, because he was crucified as a malefactor; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Now, if you can separate the power of God from God, and the wisdom of God from God, I will come over to your opinion."—They were both struck dumb, and did not attempt to utter a single word in reply.

NO. 128. NOTHING BUT JESUS.

"For I determined not to know anything

among you, save Jesus Christ, and him crucified."
1. Cor. 2 : 2.

The last words of John Wesseliuss, uttered exultingly, were, "I thank God all my vain disputations are vanished; I now know nothing but Jesus, and him crucified."

NO. 129. CONSIGNED TO SATAN.

"To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5 : 5.

John Cornford, one of the last five martyrs who suffered in the time of bloody Mary when the sentence was to be passed upon that band of Protestants, in behalf of them all pronounced this excommunication: "In the name of the Lord Jesus Christ, the Son of the most mighty God and by the power of the Holy Ghost, and the authority of his holy and apostolic church, we do hereby give into the hands of Satan, to be destroyed, the bodies of those blasphemers and heretics that maintain any false church, or feigned religion; so that by this, thy just judgment against thy adversaries, thy true religion may be known to thy great glory, and our comfort and to the edifying of all our nation;—Lord Jesus, so be it!"

The Mysterious Stranger.

In a remote period of antiquity, when the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed passing the streets of one of the magnificent cities of the East, remarkable with an eye of intelligent curiosity, every surrounding object. Several individuals gathering round him, questioned him concerning his country and his business ; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of their society. At the same time the dignity and intelligence of his air and demeanor forbade the idea of his being a barbarian or a lunatic. When at length he understood by their signs that they wished to be informed whence he came, he pointed with great significance to the sky, upon which the crowd, concluding him to be one of their deities, were proceeding to pay him divine honour ; but he no sooner comprehended their design, than he rejected it with horror ; and bending his knees in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said that the mysterious stranger accepted the hospitalities of one of the nobles of the city ; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest ; and upon his expressing this desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the palace which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected

ed in the dark bosom of its noble river, where stately vessels laden with rich merchandise from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and of the viol, and the sound of the millstone, were continually heard; and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride were heard there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingled sounds. Then suddenly raising his eyes to the starry firmament he fixed them with an expressive gaze upon the beautiful evening star. "Marvel not," said he to his host, "that I gaze with fond affection on yon silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander; often had I beheld with admiration this brilliant world of yours, ever one of the brightest gems of our firmament; and the ardent desire I had long felt to know something of its condition was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must henceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly, Sir," replied the astonished noble "although I am altogether unacquainted with the manners and customs, products and privations of your country, yet methinks I cannot but congratulate you on your arrival in our world especially since it has been your good fortune to alight on a part of it affording such various scenes of enjoyment as this our opulent and luxurious city, and be assured, it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner." Our adventurer, accordingly, was presently initiated in these arts of luxury and pleasure which were there well understood. He was introduced by his obliging host, to their public games and festivals, to their theatrical diversion and convivial assemblies; and he was just beginning to be in some measure reconciled to the manners and customs of our planet when an incident occurred which gave an entirely new direction to his energies.

It was but a few weeks after his arrival on our earth, when walking in the cool of the day with his friends in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed. He inquired the use to which it was appropriated.

"It is," replied the nobleman, "a place of public interment."

"I do not understand you," said the stranger.

"It is the place," replied his friends, "where we bury our dead."

"Excuse me Sir," replied his companion with some embarrassment, "I must trouble you to explain yourself yet further."

The nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. "This must relate to something of which I was not only totally ignorant in my own world, but of which I have as yet no intimation in yours. I pray you, therefore, to satisfy my curiosity; for, if I have any clue to your meaning, this surely is a matter of more mighty concernment than any to which you have hitherto directed me." "My good friend," replied the nobleman, "you must be a novice amongst us, if you have yet to learn that we must all, sooner, or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition; for which reason it is a matter rarely referred to in polished society; and this accounts for your being hitherto uninformed on the subject. But truly, Sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single hour."

“Alas!” replied the adventurer, “I must submit to the conditions of my enterprise, of which till now, I little understood the import. But explain to me, I beseech you, something of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man.” While he thus spoke his voice faltered, and his whole frame shook violently; his countenance was as pale as death, and cold dew stood in large drops upon his forehead.

His companion now finding the discourse becoming more serious than was agreeable, declared that he must refer him to the priests for further information, this subject being very much out of his province.

"How!" exclaimed the stranger, "then I could not have understood you:—do the priests only die?—are you not to die also?"

His friend, evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

The emotion which the stranger had betrayed when he first received the first idea of death was yet slight in comparison with that which he experienced as soon as he gathered from the discourses of the priests, some notion of immortality; and of the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport, when he learned that by the performance of certain conditions before death, the state of happiness might be secured. His eagerness to learn the nature of these terms excited the surprise and even the contempt of the sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till the morrow.

"How!" exclaimed the novice, "say you not that death may come at any hour?—may it not come this hour?—and what if it should come before I have performed these conditions! oh withhold not this excellent knowledge from me a single moment!"

The priests then proceeded to explain their theology to their attentive auditor; but when he shall describe the ecstasy of his happiness, when

he was given to understand that the required conditions were generally, of easy or pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence!

From that period, continues the legend, the stranger devoted himself to the performance of those conditions, on which, he was told his future welfare depended. If ever he was tempted for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions; and to all the invitations he received from others to do any thing inconsistent with his real interests, he had but one answer,—"oh!" he would say, "I am to die! I am to die!"

The Syrian Complication.

By a recent letter from Rev. Dr. Thomson of Beyrout to a friend in this city, which has been placed at our disposal, we have advices of the prospective affairs of Syria as these appear to one of the most intelligent and experienced observers in that country. It is a picture of intrigue and duplicity that tallies well with the developments of treason in the South. Dr. Thompson writes: "I cannot give you much insight into our probable future. Never since I have been in Syria were our prospects more uncertain, more discouraging, than they are at this hour. Not even during the war and massacres last summer did I feel more perplexed. The French are still in Lebanon, and I do not believe they intend to leave at all if they can help it. To enable them to say to the 'powers' that it would be ruin to leave according to promise, they are getting up projects which will most likely result in fresh outbreaks in the month of May. Already the Christians through their instigation, have become very insolent. They beat the Druzes, rob them and kill them; they even beat the Turkish soldiers that are in Lebanon. The grand French-Maronite scheme now is to restore an Emir of the Beit Shehab, a grandson of the old Emir Besheer, as Governor of all Lebanon and Hermon down to the Huleh. He is to be clothed with all the power of the old Emir. This petition is signed openly all over Lebanon, and the French are determined that it shall be established. The Christians are encouraged to declare that they will not live under Turkish rulers, and they do declare this without reserve or fear. In the meanwhile the Turk is augmenting his army in this country. He is courting the Druzes, the Metawilehs, the Mohamedans, the Hedion Arabs, and preparing for the coming struggle. England is also intensely interested in the game, and has a force collected not far off that can soon be precipitated on our coasts. It is a matter on which I never doubt for a moment, that England will go to war rather than allow France to consolidate her power at the head of this sea. The question of peace or war hangs on the decision of Napoleon. England will avoid war as long as she can with safety to her highways to India, and no longer. Napoleon, if he thinks he has any chance of making good the possession of Syria, will fight for it.

"This, in brief, is the state of painful uncertainty which hangs over us all. No merchant is embarking in any transaction that would require a month to wind up—all sales are for cash. We missionaries undertake nothing new. We will not even rent houses for the summer, since we do not feel sure we can occupy them. Now this all may pass away. The French may quietly withdraw; the Shehab project be abandoned, and all things restored to the former regime. Shall we then have peace? Far from it. The European merchants will leave. The Christians of Lebanon will flee down to Beyrout, and all who can will escape to other lands. Moslem fanaticism will unite with Druze ferocity and Bedouin barbarism to render Syria utterly intolerable. It is no longer possible for the Christians to live under Druze rule. It is no longer possible for them to trust their Moslem neighbors. It is no longer possible for them to confide in Turkish soldiers. Syria and Lebanon, in particular, can never have peace for any length of time, so

long as the Turk is supreme governor of the country. The Turkish government must be destroyed before we can ever have a steady and safe government. I cannot pretend to know how these coming events are to affect our mission. We may all be temporarily driven from the country, or we may not. But I cannot doubt that if driven away for a time, it will only be to return under more favorable auspices. This land is yet to be evangelized. The Lord reigns over all, and it is his prerogative to bring order out of confusion, and life out of death. It is through death that life arises, both in the natural and spiritual world."

The old Emir Besheer referred to above ruled Lebanon from 1815 to 1840. He was a Maronite under French protection; and it was under his despotic rule that Assad Shidiak was persecuted even unto death for renouncing the Maronite Church for the simple faith of the gospel. It was under the same regime, a French-Maronite protectorate, that Dr. Van Dyke and Dr. Eli Smith were driven from Deir-el-Kamar in 1840. The Druzes rebelled against this Maronite despotism, and under Druze authority and influence, our missionaries have been more safe and prosperous than ever before. So little ground is there for sympathy in this country for the nominal Christians of Mount Lebanon in opposition to the Druzes. The Maronite ecclesiastics are agents of the Papal Church, and are upheld by France for its own ends in the East.

The Turkish Government at Constantinople is practically favorable to religious liberty. But in the provinces its rule is slack and often corrupt, and the fanaticism of the Moslems is sometimes uncontrollable. Dr. Thomson's idea is that Syria should be constituted a Viceroyalty, like Egypt, and placed under the joint protection of the Great Powers. In these trying times let the missionaries and their cause be earnestly remembered at the throne of grace.—*Independent.*

The Pope's Perplexity.

In a late Pastoral—says The Catholic of June 1st—Cardinal Wiseman thus speak of the peculiar circumstances of perplexity and affliction in which the Holy Father is placed:—

"For although there appears to be no ground for apprehension in consequence of his late momentary attack of illness, we all must be aware how wearing and trying must necessarily be that uncertainty regarding his future position which the complicated state of politics must produce. Miserable and humiliating it is to every Catholic heart to think that the tranquillity and happiness of the Vicar of Jesus Christ should have to become the sport of those whose natural duty it was, at any sacrifice, to secure them. Shame that it should be a matter of daily and fluctuating rumor whether or no he is to be handed over from one calling himself his son to another boasting of the same title; and what is the price at which he is to be so transferred. Hateful it is to any loyal and affectionate son to see these conditions every day canvassed, and the familiar question reported as repeated with varying answer—'What will you give me and I will deliver him up to you?' The more gross injustices may have been accomplished; the more bitter sufferings may have been inflicted; the more personal insults may have been exhausted; the pangs of his crucifixion may have been finally felt; the act of spoliation, of the rending in pieces of all that gave him outward and worldly dignity may have been completed; he is now left hanging in what is intended to be ignominious suspense, while the dice are cast by political gamblers for his seamless robe of state, that capital of the Christian world, that seat of his eternal pontificate, to see whose shall it be, a secular possession of one or many declared foes, no longer the object of the world's veneration, admiration and love."

"It is that God will bring our Holy Father quickly out of this harassing and humiliating condition that we wish you now more particularly to pray. It may be in the Divine counsels, unsearchable to human wisdom, that the last stage of tribulation may not have been yet reached by him, or by the Church. But every new form of suffering which afflicts him calls from us for a

new expression of sympathy; as Cross springs from Cross, in his path, it is the duty of children to cast over it the flowers of their affectionateness, and thus make it look at least less rough and hurtful. Ready with our succor or our homage, according to each changeable need, the present is a state in which neither human wisdom nor any expression of even universal desire seems able to influence the counsels, whether selfish or ambitious, of those who are playing the game of which his temporal crown is the stake. That God alone, in whose hands are the hearts of kings is our present resource. In His might is our only trust for counteracting the strength of our Pontiff's enemies,—in the abyss of His wisdom is our only confidence for the overthrow of the craftiness of the many Achitopels who have combined the wiles of their diplomacy to aid every form of rebellion against king and father."

Free Salvation.

Gal. 6. 14.—I . . . glory . . . in the cross.

We glory in the cross of our Lord Jesus Christ because of the free salvation which comes to us through his atonement. The infinite merit of what he has done lays a solid and broad foundation for the full and free offer of salvation to all who hear the gospel. No reader of the Bible can doubt that salvation is fully offered to all who hear. Ho, every one; come ye; look and be saved! None can doubt that salvation is freely offered: it is without money and without price; and whosoever will, let him take the water of life freely. Here is the full and free offer which comes to every one who hears the gospel; and the command is, Go ye into all the world, and preach the gospel to every creature; and this accords with the announcement at the Saviour's birth,—Lo, we bring you glad tidings of great joy which shall be to all people. The trumpet of the gospel sounds with an inviting voice: it invites all who hear to come and be saved. A free salvation is preached—free to all men everywhere; so free that it cannot be bought; so free that it may be had for the asking; so free that it may be had for the accepting; so free that it comes to men as a gift only to be received to be secured: the gift of God is eternal life. True, it has been bought by Jesus Christ; it costs him agonies and blood; he paid the price upon the cross where he died; but to men, what is blood-bought is freely offered, and not only offered freely, but urged upon their acceptance by all the motives which can be drawn from their own necessities and dangers, the infinite love of God, and the unspeakable condescension of the suffering Redeemer. Nor does the freedom of this salvation end in offers, invitations and entreaties. That men may be utterly excuseless in their non-reception of it, abundant assurance is given that it shall be freely bestowed upon all who will accept it. The blessed Redeemer himself declares, Him that cometh I will in nowise cast out! How often would I, and ye would not! Nay, so free is salvation, so fully is it offered, so abundantly are all who hear the gospel authorized to accept it and secure it as their own, that in its very nature it is a free gift; and it can be had only by receiving it as such. It excludes boasting, it excludes merit, it excludes works; its language is, Believe and be saved; and it declares that whosoever believeth, shall not perish, but have everlasting life. It is only believe. We have but to accept of Christ as our Saviour, and that moment we are complete in him. As the Father is ever well pleased with the Son, so is he well pleased with those who believe in his Son, for he beholds them in the face of his Anointed. He is their Surety: he has died for them: for them he suffered on the cross: and the infinite merit of his sufferings not only opens the way for the full and free and unlimited offer of salvation to all men—for the preaching of the gospel with all its gracious invitations and melting entreaties to every creature—but in their very nature and design, and because of their satisfying efficacy, they receive the gracious acceptance and the eternal salvation of every one who believes. In view, then, of the free salvation which comes through the cross, well may we glory in it. I glory in

the cross says Paul, and nothing else.—*New York Observer.*

Col. Anderson.

Col. Anderson, the commander at Fort Sumter, made, a short time since the following neat little speech to the scholars of the German Mission Sabbath School in Cincinnati:

"I did not expect my dear children and friends, when I came here, to be asked to address you, but it is well, perhaps, for me to say a few words. I have been placed, providentially, in a position that has attracted the attention of our country to me and to my little band. But I would not have you misunderstand me or my position and the causes which have led me safely through the dangers by which I have been surrounded. No mortal assistance, no individual aid would have sufficed to that end. I am willing, and am not ashamed frankly to tell you, my young friends, that no event, no transaction took place there, in any day, of any interest or importance to our cause, without my first appealing to God in the morning, to give me a spirit of wisdom to understand, that I might comprehend His will, to give me strength of purpose and resolution to know my duty to Him and my country. Therefore the credit of whatever was done does not belong to me. Before I left Fort Sumter I received letters from friends telling me I should be in more danger from my friends than I was from my enemies—that I must be careful not to be spoiled by flattery."

"The advice was well timed; but I trust God that He has saved me from the dangers in which I was placed. Feeling, believing, and hoping thus, I confess that I have not believed in my own mind that I was entitled to the least credit for what I had done, because God put it into my heart to do that which I did. Therefore my young friends, I would urge upon all of you, in the transactions of life, that you will be called upon to perform, and each individual has transactions to perform as momentous to him as what I have performed is to me; his eternal happiness depends upon it. I would have you all put your trust in God. Do that with an humble heart, and you will be blest in this life, and prepared for everlasting happiness in that which is to come. I can say no more."

Female extravagance.

The Springfield Republican has some plain remarks on female extravagance:

This is a hard subject for us to touch upon, especially words of fault-finding. A woman does look so prettily when well dressed, that, until some startling developments have rendered it imperative, we have refrained from saying a word against the extravagant outlaws that are now made for female dress. We think that we do not "stretch the truth" in stating that the dress of women costs two dollars now where it did one ten years ago. It is now silk everywhere, or an expensive fabric of wool and cotton is universally at a discount. The shop-girl stands in silk behind the counter, and as the shop-girl wears the dress that the fashionable woman did ten years ago, the latter is obliged, to adopt a fabric of a more costly character, so that where the dollar silk was once good enough, the heavy three dollar moire antique will alone suffice. Ten to twenty dollars are now paid for a hat, where five and ten dollars were once considered extravagant. It is thus in every department of female dress. This tendency to over-dress was once considered an American vulgarity; but there is no lack of extravagance abroad now, and societies have already been formed in European continental cities for its suppression.

The singular fact has been pretty widely published that in Boston, during the past year, the number of marriages has been reduced twenty per cent. from the previous year. Now we have not the slightest doubt that this fact grows out of the conscious inability of young men, starting in life and business, to support wives in a manner consonant with the present requisitions of social life. Girls must keep house and keep it in style, or they must board in a costly boarding-house, and dress in a manner

corresponding to that entertained by the daughters of the millionaire. There is no more of the occupation of the humble home at first, no more of the self-denial by which the young wife becomes the sharer of the young husband's poverty and struggles; no more of adaptation of life to circumstances by which the wife grows up with the husband into fortune; but marriage must now bring at once all the advantages and all the show of fortune, or it may not be indulged. In other words, marriage has become a costly and rare luxury, to be had only for money, and not that natural and unrestricted connection of accordant loves and lives which is necessary to the happiness of both man and woman, and essential to the purity and progress of society.

This puts a serious face upon the matter—a very serious face. In the history of every nation, that which has operated as a bar to marriage of the sexes has been the nurse of vice. A man who has really made up his mind that he cannot afford to be married, and that he must lay aside all hope of it for years, at least, is in a dangerous position. He has lost some of the most powerful restraints from vice that have ever influenced him; and while he adopts a course that unfits him for the pure pleasures of home and conjugal life, the "ungathered roses" still cling to the "ancestral tree," and wither where they hang. However much men may feel the cost of woman's extravagance, and however little they can afford it, woman feels it still more, and can afford it still less.

The general idea of living is altogether above the mark of Christian prudence, or sound social policy. The prudent reduction of the cost of living indirectly increases the prosperity of business. Men complain that they cannot make money, and yet they can earn money enough. Five hundred dollars saved from an annual expenditure of \$2,000 is a snug little sum to lay up every year, and there are few families expending this sum who would not be just as well, nay, better off, with the reduction. We would by no means exempt men from the charge of extravagance, but we do not think their expenses have been increased in the degree of those of their wives and daughters. It is hard denying women any thing, but if they are true women they will ask nothing unreasonable.

A Soul Forsaken of God.

If the soul be forsaken of God—if the Holy Spirit, by whose power alone the heart can be renewed, take his departure—how utterly hopeless is his condition! It stands as a monument of Divine wrath, to whom the Lord says, as he did of the accursed fig tree, "Let no fruit grow thereon forever." Already its doom is fixed beyond change, and its everlasting ruin as certain as though it were shut up in the prison of despair. What! is there no efficacy in the blood of Jesus? Ah! his atoning sacrifice has been rejected. Is there no power in the grace of God? That grace has been despised. Is there no love in the heart of God? His love and patience have been so long slighted and abused, that the very heart which once melted with pity is now insensible to the sinner's guilty state.—Will no cries for mercy reach his ear? Ah! time was when he said, I love them who love me, and those who seek me early shall find me; but now he is regardless of the sinner's prayer, and though from the borders of the grave he lift his agonizing cry to heaven, the Lord replies, "Because I called, and he refused; I stretched out mine arm, and no man regarded; I also will laugh at your calamity; I will mock when your fear cometh. Then shall they call upon the me, but I will not answer; they shall seek me early but they shall not find me."

Dear reader, what an affecting appeal does this subject make to your heart, urging you to immediate repentance! I might enforce this obligation by a consideration of approaching death. But suppose God should spare your life for many years, is there not danger that you may grieve away the Holy Spirit, and exhaust the forbearance and patience of God? Reflect how long he has been calling you by the awful threatenings of his law, and the mild accents of the gospel. You have grown up amid the privileges of a

Christian land, and truth has been addressed to you in every variety of form. God has showered upon you many blessings, that your gratitude might be awakened and his goodness lead you to repentance; and occasionally perhaps, he has afflicted you, that in the experience of earth's vanity you might seek heaven's bliss. He has visited you by his Spirit. You have heard the Holy Ghost knocking at the door of your heart. At the grave of a friend, of a sick bed, or under an impressive discourse, you have felt his secret influence, and have been almost persuaded to be a Christian. And yet, after all, you remain impenitent and far from God. Oh! would it be surprising if even a long suffering and compassionate God should be wearied and provoked to anger by such treatment, and should leave you in total obduracy? Then your case would be desperate; and nothing could produce sincere repentance. At the prospect of death you might be alarmed, and wringing your hands in anguish, you might cry for mercy, but such fear would be only the forebodings of eternal sorrow, and God will have forgotten to be gracious. You might be overwhelmed with alarm and terror, but, like Esau, who sold his birthright, find no place for repentance, though you sought it carefully with tears.

Be cautious, lest by the too oft repeated rejection of the proffers of love, your heart become callous and indifferent under the most melting exhibitions of truth; lest the blessed Spirit of God, offended at the ungrateful requital required at your hands, should go away forever, and your life be continued only to glorify the power and justice of an insulted and incensed God, by adding sin unto sin, and treasuring up wrath against the day of wrath.

Trust in God.

The American Messenger gives the following:

Many, many years ago, in a desolate little cabin in the suburbs of Philadelphia, sat a lonely widow, surrounded by her fatherless children. Her husband had fallen in the battles of his country, but since then she had earned a scanty subsistence by her own hands without being burdensome to any; and her little ones, though but poorly fed and clothed, had never felt that bitter ingredient of poverty—alms-seeking from the public. But recent sickness had laid its heavy hand upon her, and stern want—starvation almost, had followed closely in its footsteps. Yet did not her faith fail. She repeated the words that so often before had cheered her sad heart: "Leave thy fatherless children, and I will preserve them alive, saith the Lord;" "I have been young, but now am old, yet never saw I the righteous forsaken, nor his seed begging bread;" and her heart rose in humble yet firm reliance upon their Divine Author.

As her children had eaten nothing all day, and she was still too feeble even to rise from her bed, she now felt compelled, though most reluctantly, to send forth the eldest of her children on his first mission of begging, to seek from some charitable stranger a few shillings to buy bread, hoping she should soon be again able to earn it by her own efforts. The child, a noble little fellow of ten years, shrank from such an errand; but seeing his poor mother's look of anguish, he hushed his own regrets, and rushed forth into the streets, little heeding, in his grief, what course he took; but a higher Power though unseen, directed his steps.

As the child walked mournfully on, looking wistfully into the faces of the people he met, he was too much disheartened by their cold or indifferent looks to venture to address them. The longer he put it off, the more reluctant he was to ask the alms he feared might be refused, and weeping bitterly he hurried on, unknown and unheeded by the busy throng.

Suddenly a kind voice spoke to him, and looking up, he saw a mild, benevolent-looking gentleman, dressed in black, and wearing a three-cornered hat. Taking the child's hand in his, and leading him gently onward, the stranger gentleman soon drew from the little boy their whole history—the father's name and death, the mother's struggles to gain a support, her recent sickness and their subsequent sufferings; and then

he bade the child lead him to his home, though stopping at a provision store on the way, to order a supply for the poor family. Entering the house, the quick eye of the stranger soon discerned the cause of the mother's feebleness, and introducing himself as a physician quite suited to her case, though not a regular practitioner, he offered to write a prescription, which he said he was sure would prove beneficial. Leaving the paper on the table, after saying a few kind, cheering words to the mother, he left the house, promising to repeat his visit in a few days, and then to renew the prescription, if necessary.

When he was gone, the widow looked at the paper, and found it an order for a hundred dollars to be paid on demand, and signed by George Washington.

This is a true incident. Such was the father of his country—a man fearing God, not less pitiful to the sorrows of a weeping child, and the anxieties of a widowed mother, than great in the armies of his country and the councils of the nation. Thus were the widow's prayers answered, and the seed of this faithful Christian not suffered to "beg bread."

"The Historical Prefigurations of the Kingdom of God, a Discourse delivered in the Evangelical Advent Church, Providence R. I., March 24, 1861, by the Rev. L. Osler. Published by the American Millennial Association, 46 1-2 Kneeland Street, Boston."

The above work, which was kindly sent to me, I have carefully read twice through; and I must say that I like it very much. Without saying anything of its lucid and commanding style, and of its evangelical and admonitory character, it possesses two prominent features which induce me to like it. The first is, it gives the view of the Kingdom of God which was held by the Church during her best and purest times, and which is fully sustained by the plain and concurrent testimony of Holy Writ. And the second feature is, the work displays great originality of thought; for while the author presents old truths, yet he does not present them in a stale, thread-bare way; but invests them with a freshness which must have charmed those who first listened to the discourse; and which cannot fail to interest all who give it a candid perusal.

The work is peculiarly suitable to be put into the hands of Ministers of the gospel, and intelligent inquirers after Christian truth.

Though I love the author as my own soul, yet that alone could not induce me to pen even the above. The temple of truth must be valued more than the sanctuary of friendship.

Though a person can hardly read the work under notice without a persuasion that "the kingdom of God is nigh at hand," yet a discourse on the general evidences of the fact, presented with a similar originality and newness of dress, would be a desideratum at this time. Will not Bro. Osler try?

For the Herald.

Travels about Home. No. 5.

Bro. Bliss:—For the last two months and a half my labors have been confined chiefly to Derby Line and West Derby, Vt., Gline's Corner, Cassville, Fitch Bay, Magog and Shefford, C. E., but as nothing of special interest occurred in connection with these meetings I forbear giving further account of them. I was glad to find our brethren in Shefford erecting a meeting house in the village of Waterloo. A good brick building, 50 feet by 38, is under contract to be completed by the first of January next. It is just what they have needed for a long time, and, if mortality is not speedily "swallowed up of life," or something unforeseen in the providence of God prevent, they will yet have a house "made with hands" in which they can be comfortably convened to worship the Coming One. May success attend the effort.

In my travels this spring, I have been forcibly reminded of the words of the Psalmist,—"a horse is a vain thing for safety,"—for thrice have I narrowly escaped being seriously injured, but, as God would have it, little more than a pecuniary loss has been sustained. Twice others were endangered with me. In this world, joy and sorrow, pleasure and pain—like warp and woof

—are strangely interwoven; and as we see not the end from the beginning, wisdom dictates that we should not say with the desponding patriarch, "All these things are against me;" but with the believing apostle, "We know that all things work together for good to them that love God." Amid all our disappointments, from whatever source they come, it is our joy to know that God reigns, and that

"Even as a nurse, whose child's imperfect pace Can hardly lead his foot from place to place, Leaves her fond kissing, sets him down to go, Nor does uphold him for a step or two; But when she finds that he begins to fall, She holds him up and kisses him withal: So God from man sometimes withdraws his hand Awhile to teach his infant faith to stand; But when he sees his feeble strength begin To fail, he gently takes him up again."

An incident connected with one of the accidents just alluded to may not be out of place here. On Thursday, May 9th, while walking home from Bebee Plain, I saw before me on the road a small stone which appeared in the twilight to be of more than ordinary whiteness; I picked it up, and immediately the promise of Jesus came to my mind—"And I will give him a white stone," Rev. 2: 17. This afforded a profitable theme for meditation the rest of the way, and a subject for the afternoon of the following Lord's day. Thus by an apparently trivial circumstance, certain truths were brought before many minds which otherwise would have passed unnoticed. Now, if a sparrow "shall not fall to the ground without" our heavenly Father, who can tell what bearing this accident and incident, the sermon and its sequel will have on eternity? As Dr. Cumming remarks—"our experience every day proves that little things are the hinges of great events—the turning of a corner is the fixing of a destiny—a movement to the right or to the left the determining of the whole after career of one's life. Let any one look to the least event in his history, and he will see that if that event had not occurred, all his biography might have been materially altered, either in tone or direction. There is no doubt, then, that there is a God or a Providence in the least as well as in the greatest concerns of life."

On Wednesday, June the 5th, I went to Derby Centre, Vt. and preached the funeral sermon of sister Jennie. We returned in season for the weekly prayer meeting, but did not find a tenth part of the church members present! Felt encouraged by the Lord's presence and discouraged by our brethren's absence. Went home and thought of an obituary I saw in a paper several years ago respecting the death of the prayer meeting in Laodicea; and concluded that when the stated meetings of a church are neglected it is about time to have a funeral or a resurrection. "I would thou wert cold or hot; so, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Surely such fearful words as these from the mouth of Him "who walketh in the midst of the seven golden candlesticks" should incite us to carefulness, diligence, and duty.

Sunday, June 9th. Preached twice at Derby Line; took charge of the Sunday School in the absence of the superintendent; administered the Lord's supper; and in the evening preached in the Pond school house from Eccles. 9: 4. "A living dog is better than a dead lion,"—a proverb on which I was led a few years ago to soliloquize somewhat as follows, and have seen no good reason since to change my mind:—

A poor Christian subscribes for a religious paper, and, like an honest man, pays for it. It comes to his dwelling laden with food for the mind, and is rendered a blessing to himself and family. Its weekly visit is hailed with delight, and, if delayed beyond the usual time, disappointment is expressed. A wealthy neighbour, professedly of "like precious faith," takes the same periodical, likes it for a season and is punctual in his payments. By and by "the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful;" he loses his interest in religious matters,—declares the paper has lost its spirituality,—can hardly find time to read it,—the family like himself, are in a decline and thus the paper is suffered to stop and he is a delinquent to the amount of several

dollars! Now, if "a living dog is better than a dead lion," the poor brother who pays as he goes must be worth a dozen such non-paying, back-slidden, wealthy professors.

In yonder society a poor man willingly gives his "mite" for the support of the cause of God and has the approbation of the Divine Master, while a rich man "called a brother" grudgingly throws in a trifle, and goes home trying to quiet his conscience with the thought that he has done something. If asked to purchase a religious book, lo, he has books enough already, and cannot find time to read the Bible as much as he ought! Ask him to give to the poor, and he declares if they worked as hard as they might, they would be better off, and he does not "feel it duty" to thus encourage laziness! Ask him to support the ministry, reminding him that "the Lord hath ordained that they who preach the gospel should live of the gospel," and you will probably find that while he holds to getting all he can honestly (?) as a remuneration for his own labor, he imagines ministers are a class especially called to practise self-denial; and whatever you get from him for this purpose comes with a sigh. "A living dog is better than a dead lion."

An humble, devoted, earnest Christian, having one talent and willing to do what he can for the cause of truth, is a greater ornament to a church, and will exert a better influence on community, than half a dozen intelligent, stoical, do-nothing sort of professors whose ten talents are hid in a napkin, or buried in the world. O for more zeal, light, love and activity. "Mine be the rolling waves of the ocean, rather than the putrefying Dead Sea; mine be the roaring cataract, rather than the stagnant marsh; mine be the excitement of living truth, rather than the quiescence of pestilential error."

"My drowsy powers, why sleep ye so?
Awake my sluggish soul;
Nothing has half thy work to do,
Yet nothing's half so dull."

J. M. O.



ADVENT HERALD.

BOSTON, JUNE 22, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

Missing, from our Library, vol. 1 of "Faber's Sacred Calendar of Prophecy." Any information respecting it will be thankfully received.

For Sale at this Office.

Dr. Cumming's Great Preparation. First and 2d volumes.

Dr. Cumming's Great Tribulation. First and 2d vols.

Dr. Thompson's Morning hours in Patmos.

Price of each of the above, \$1 per vol. Or they will be sent by mail at that price free of postage.

Extra edition of the *Herald* of Mar. 16th,—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. 10 copies for 25 cts., or 50 for \$1.

"The Historical Prefigurations of the Kingdom of God: A Discourse delivered in the Evangelical Ad-

vent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the American Millennial Association, 46 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.

Little Carrie.

The second paragraph of this article in the *Herald* two weeks since, should have read:

She never heard a mother's or father's voice,—both of whom were deprived of speech and hearing, by disease when young; but being piously educated, they instructed her, &c.

MONEY LOST. A letter enclosing three dollars, mailed by Bro. Edmund Parker of Meriden, Ct., about June 1st, has not been received at this office. We have now lost several such letters within the last few months.

Our Fiscal Year.

Friends will remember that our fiscal year ends with the first of July. We not only need money, but the donations for the year ending then are far less than we had reason to expect. In our annual list of contributions to the A.M.A. for the year beginning July 1, 1860, and ending July 1, 1861, we hope to see no omission of the names of persons or churches who wish to perpetuate its usefulness.

CASSILL'S ILLUSTRATED FAMILY BIBLE.—Published by Cassill, Petter and Galpin, 37 Park Row N. Y. at 15 cts. a No. 32 pp.

We have received Parts 31 and 32 of this valuable edition of the sacred volume, from Isa. 17 to Jer. 5th. The larger illustrations are, The Egyptians seeking counsel of their idolatrous priests: An ancient watch tower in the wilderness; The present condition of an Egyptian temple; Ruins of Tyre; "There shall the calf feed;" The walls of Jerusalem; The valley of Tophet; "Hear my voice, ye careless daughters;" Ruins of Bozrah; Hezekiah laying the letter of Sennacherib before the Lord; Sennacherib slain by his sons; the worship of idol makers; "I will open rivers in high places;" Ruins of Baalbec; Cyrus entering a conquered city; Women of Chaldea reduced to servitude; The messenger of good tidings; The true fast; The sons of strangers; A Hebrew bride; The wolf and the lamb feeding together; Assaulting a defended city; and setting up the fire signal in Beth-Haccerem.

CASSILL'S POPULAR NATURAL HISTORY. By the same publishers and at the same price as the above.

We have received Part 26 of this finely illustrated and popular work; which is devoted mainly to the eagle and hawk.

Is the History of England continued? We have seen nothing of it since the close of vol. 1.

Exposition of Daniel's Prophecy.

CHAPTER VII.

I. THE FIRST PLUCKED UP HORN.

In looking over the territory of the western kingdom for those powers which stand immediately in the way of the Pope's aggrandisement, we find, on the fall of the empire of the West in 476, when the Heruli Thuringi under Odoacer conquered Rome, and he was recognized as king of Italy,—that this last risen of the first ten divisions of the empire, had come up "before," or directly in the way of the Papacy. Though tolerant to the Catholics, and revering the monastic and episcopal characters, Odoacer was master, and Pope Simplicius, and his successors, Felix II and Gelagius, were his subjects, however great might be their aspirations. A law was enacted in his name making the consent of the sovereign necessary to the election of the Pope. And as master, Odoacer did not hesitate to interfere, when he thought it necessary, with clerical affairs. Says Gibbon: "The peace of the city required the interposition of his prefect Basilius in the choice of a Roman Pontiff, and the decree which restrained the clergy from alienating their lands was ultimately designed for the benefit of the people, whose devotion would have been taxed to repair the dilapidations of the church" (quoted from Birks First Vis. p. 177).

However necessary or just may have been such interference, the kingdom of Odoacer was none the less a horn directly in the way of the Pope's temporal sovereignty. And thus standing "before" the Papal supremacy, this last risen was to be the first uprooted of the ten horns. Says Gibbon:

"Notwithstanding the prudence and success of Odoacer, his kingdom exhibited the sad prospect of misery and desolation... Pope Gelagius was a subject of Odoacer, and he affirms with strong exaggeration, that in Aemilia, Tuscany, and the adjacent provinces, the human species was almost extirpated... The various bands of Italian mercenaries who associated under the standard of an elective general, claimed a large privilege of freedom and rapine. A monarchy destitute of national union and hereditary right, hastened to its dissolution."

The downfall of the Heruli was accomplished by

the direct agency of Theodoric, the king of the Ostrogoths, by special permission of Zeno, the Emperor of the East, whom Theodoric thus petitioned:

"Although your servant is maintained in affluence by your liberality, graciously listen to the wishes of my heart. Italy, the inheritance of your predecessors, and Rome itself, the head and mistress of the world, now fluctuate under the violence and oppression of Odoacer the mercenary. Direct me with my national troops, to march against the tyrant," &c.

"The proposal of Theodoric was accepted, and perhaps had been suggested by the Byzantine court. But the forms of the commission or grant appear to have been expressed with a prudent ambiguity, which might be explained by the event; and it was doubtful whether the conqueror of Italy should reign as lieutenant, the vassal, or the ally of the Emperor of the East." Gibbon's Rome, v. 3 pp. 4, 5.

Thus commissioned he left his seat in Pannonia, and "in many obscure though bloody battles," says Gibbon, "Theodoric fought and conquered; till at length, surmounting every obstacle by skillful conduct and persevering courage, he descended from the Julian Alps, and displayed his invincible banners on the confines of Italy." "The fierce conflict was finally decided by the abilities, experience, and valor of the Gothic king... From the Alps to the extremity of Calabria, Theodoric reigned by right of conquest; the Vandal ambassadors surrendered the island of Sicily, as a lawful appendage of his kingdom; and he was accepted as deliverer of Rome by the senate and people, who had shut their gates against the flying usurper. Ravenna alone, secure in the fortifications of art and nature, still sustained a siege of three years; and the daring sallies of Odoacer carried slaughter and dismay into the Gothic camp. At length, destitute of provisions and hopeless of relief, that unfortunate monarch yielded to the groans of his subjects and the clamors of his soldiers. A treaty of peace was negotiated by the Bishop of Ravenna; the Ostrogoths were admitted into the city, and the hostile kings consented, under the sanction of an oath, to rule with equal and undivided authority the provinces of Italy. The event of such an agreement may be easily foreseen. After some days had been devoted to the semblance of joy and friendship, Odoacer, in the midst of a solemn banquet, was stabbed by the hand, or at least by the command of his rival. Secret and effectual orders had been previously dispatched; the faithless and rapacious mercenaries, at the same moment, and without resistance, were universally massacred; and the royalty of Theodoric was proclaimed by the Goths, with the tardy, reluctant, ambiguous consent of the Emperor of the East." Gibbon's Rome v. 3. p. 6.

This event was in A. D. 493; and, with this entire overthrow of Odoacer, one of the first ten divisions of Rome disappeared as a sovereignty from the Roman territory. It was plucked up from before the Papacy; its removal was necessary to the Pope's acquisition of temporal power, and it resulted in an increase of the Papal influence. All the conditions, therefore, combine in identifying this as the first of the three horns, symbolized as plucked up in the presence of the "little horn."

In this application there is entire agreement with Rev. T. R. Birks, (Rev. Edward Bickersteth, Rev. George Stanley Faber, and Rev. Prof. Bush. It is not, however, the view of Sir Isaac Newton, Bishop Newton, Mr. Mede, or Mr. Habershon; who place the plucking up of the first horn at a later date, as we shall have occasion to notice.

II. THE SECOND PLUCKED UP HORN.

The kingdom of Odoacer having given way to Theodoric, Mr. Faber very justly remarks: "The Ostrogothic kingdom now occupied the place of the eradicated Heruli-Thuringic. Hence by its similar geographical position, it equally stood before and in the immediate presence of the Papacy; and, accordingly, it became the second of the three horns, which by prophecy were doomed to be subverted." See Cal. Prop. vol. 2, p. 10.

Theodoric, like Odoacer, was an Arian; like him, he defended and protected the Catholic church; while, at the same time, he had a supremacy, above the church, which must be broken before the Papacy could be an independent power. Gibbon says of him:

"Satisfied with the private toleration of his Arian sectaries, he justly conceived himself to be the guardian of the public worship, and his external reverence for a superstition, which he despised, may have nourished in his mind the salutary influence of a statesman or philosopher. The Catholics of his dominions acknowledged, perhaps with reluctance, the place of the church; their clergy, according to the degrees of rank or merit, were honorably entertained in the palace of Theodoric." "With the protection, Theodoric assumed the legal supremacy of the church; and his firm administration restored or extended some useful prerogatives which had been neglected by the feeble Emperors of the West," Dec. and Fall v. 3. p. 14.

On the death of the Pope Anastasius in 598,—who had succeeded Gelagius in 496—Symmachus and Laurentius were each chosen, on the same day, as his successor—the Senate, people, and clergy of Rome being divided between the two candidates. To end the dispute, both parties appealed to Theodoric, who decided that the one having the most votes or who was the first ordained, should be recognized as Pope. "Both these circumstances," says Bower, "concur in favor of Symmachus who was thereupon declared lawful Pope, and placed by the king's order in the Papal chair," Hist. of Popes, v. 1, p. 296.

The opposers of Symmachus, not satisfied with this decision, charged him "with several heinous crimes;" and witnesses were sent to the king at Ravenna to make the charges good. Theodoric in 501, summoned a great council of all the Bishops in his dominion, to examine these accusations; but the Pope, though thrice summoned, refused to be present, pleading that his life would be in danger. The king, being importuned to compel the Pope to present himself for trial, answered that "he would not meddle with ecclesiastical matters, but left them to be settled by the holy bishops; to whose judgment and decisions he should always pay the greatest regard, Bower. p. 1, p. 301.

The Bishops then, without giving the accusers a hearing, acquitted the Pope of all charges against him. The next year, 502, the Pope, according to Bower, held a great council at Rome, at which was declared null, the law, made a few years before in the name of Odoacer, which made the consent of the sovereign necessary to the election of a Pope (ib. p. 303). And the year following, 503, the Pope held another council there, to confirm the acts of the council that absolved him, at which was read an apology for the former one, by Ennodius, Bishop of Pavia, in which was advanced the assertion, that "the Bishop of Rome, is subject to no earthly tribunal," and styling him: "Judge in the place of God, and Vicegerent of the Most High." This "apology," by the command of the Pope, and "with the unanimous consent of the Bishops," was "placed among the decrees of the apostolic see."—See Dowling's Hist. Rome. p. 50; Gieseler, v. 1, p. 339; and Bower Hist. Popes. v. 1, p. 306.

In this period the Popes were acquiring an important influence with the Emperors of the East, and among the churches there, and frequent references of disputes were made to them; but they still felt the power of their Ostrogothic masters. The Emperor Justin, attempting to rid the East of heretics, and issuing an edict dispossessing the Arians of their churches, they had recourse, in 525, to Theodoric, the Arian king of the Ostrogoths. He wrote to the Emperor in behalf of the Arians; but no notice being taken of his letter, he dispatched an embassy, consisting of the Pope John, five other Bishops and four senators, to remonstrate against the persecution of the Arians. The Emperor yielded to their reasons; but on the return of the embassy to Rome in 526, Theodoric, not satisfied with their report, "ordered them to be conveyed from the palace to the public jail," where the Pope died in prison on the 18th of May of that year.—See Bower, v. 1, p. 326, 7.

In the election of a new Pope, there were so many candidates that no choice could be made. Theodoric, therefore, named Felix, who was not a candidate. All parties joining against him, it was agreed by the king and people, that Felix should be Pope; "but for the future they might choose whom they pleased; that the king should confirm or not confirm, as he thought fit, the person whom they had chosen; that he should not be deemed lawful Bishop, nor be ordained, by what majority soever chosen, till confirmed by him; and that for his confirmation he should pay a certain sum, to be distributed to the poor." And "in this manner the Popes, and with them all the bishops of Italy, for the agreement extended to all, continued to be chosen, not only under the Gothic kings, the successors of Theodoric, but under the Greek Emperors too, so long as they remained masters of that country," Bower v. 1, p. 327, 8.

As the Ostrogothic kings thus claimed, and exercised, the prerogatives of sovereignty over the Bishops of Rome; as they decided and even superceded disputed elections, their conquest of Odoacer and the Heruli had removed one superior from the path of the aspiring Popedom, only to replace it by another, which, in turn, must be uprooted, before the Papacy could assert its independence. And, as Mr. Birks says, "The Gothic overthrow, like that of Odoacer and the Heruli, was due mainly to the Roman Church, impatient of that power, whatever it might be, which from time to time claimed dominion over it," First two Vis. p. 180.

The Recovery of the Kingdom.

Bro. Bliss:—Will you please give your views in short on 1st Cor. 15: 24—"Then cometh the end, when he shall have delivered up the kingdom to

God even the Father," &c. It is strongly urged by some who are opposed to Christ's reign on the regenerated earth, that his reign being only spiritual, will then come to a close—notwithstanding the many plain texts they are compelled to jump over to arrive at such a conclusion.

Surely we are living emphatically in the last days, when wars and commotions are heaving the political and religious world from centre to circumference. All these conspire to teach us; and voices of providence and prophecy alike thunder in our ears. The Lord is at hand!

Yours as ever,

ISRAEL CONOVER.

Upper Pittsgrove, June 5, 1861.

The interpretation of that passage turns on the meaning of the phrase rendered "delivered up;" which is not to be taken in the sense of a surrender, but of a recovery of the kingdom from the dominion of the rulers of this world, under which it has been so long held. It is therefore not a relinquishment of the kingdom by the Son, but a restoration of this world to its original allegiance to the Father; from whom, nearly six thousand years ago it so sadly apostatized. As the end of this age comes when Christ shall have delivered this world, from the malign influence of the evil one, up to its former harmony with unfallen world's, his consummated sovereignty in it will then commence, and from thenceforth will continue forever, in harmony with the whole tenor of inspiration.

Vapor, Dew, Frost, Snow and Hail.

1. "All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again" (Eccl. 1:7); but how do they return?

Ans. "Whatsoever the Lord pleased, that did He in heaven, and in earth, in the sea, and all deep places." Psa. 135:6. "When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures." Jer. 10:13; and 51:16.

2. What is vapor?

Ans. Any thing visible, that floats in the atmosphere, is so called,—like the "vapor of smoke," (Acts 2:19); but it usually means the moisture that rises from the earth, rivers and seas; which thus return again to the place from whence they came.

3. Of what is vapor an appropriate emblem?

Ans. It is illustrative of any thing fleeting or transitory: for "What is your life? it is even a vapor; that appeareth for a little time, and then vanisheth away," James 4:14.

4. When the waters of the earth dry up by evaporation, and so ascend into the heavens, what keeps them there?

Ans. God "bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth his cloud upon it. He hath compassed the waters with bound, until the day and night come to an end," Job 26:7-10.

5. "Dost thou know the balancings of the clouds, the wondrous work of him that is perfect in knowledge?" Job 37:16.

Ans. "Behold, God is great, and we know him not, neither can the number of his years be searched out. For he maketh small the drops of water: they pour down rain according to the vapor thereof: which the clouds do drop and distil upon man abundantly," Job 30:26, 8.

6. "Canst thou lift up thy voice to the clouds, that abundance of water may cover thee?" or "who can stay the bottles of heaven?"—Job 38:34, 7.

Ans. It is God who has "commanded the clouds from above, and opened the doors of heaven," Psa. 78:23. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

7. Are the clouds and vapors of the sky always obedient to the voice of God?

Ans. "The waters saw thee, O God, the waters saw thee; they were afraid; the depths also were troubled. The clouds poured out water: the skies sent out a sound: their arrows also went abroad. The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook," Psa. 77:16-18.

8. In what other form beside that of rain, does water descend from the clouds?

Ans. "The Lord by wisdom has formed the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew." Prov. 3:19, 20.

9. What does Moses, in speaking to Israel, illustrate by the descent of rain and dew?

Ans. "Give ear, O ye heavens, and I will speak, and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall dis-

til as the dew, as the small rain upon the tender herb, and as showers upon the grass." Deut. 32:1, 2.

The Man of Sin.

Brother Bliss:—Will you have the kindness to inform me through the Herald when the first twelve verses of the 2d Chapter of Paul's 2d letter to the Thess. was fulfilled? and oblige yours truly,

S. K. LAKE.

Wellington Sq. C. W. June 10, '61.

We suppose the revelation of the man of Sin was the development of the Papal hierarchy; but its destruction cannot be till Christ's appearing.

War.

Bro. Bliss:—I wish very much to know your mind respecting war. Is it right to fight, or not? I have very recently become interested in the Advent doctrine, and it has been quite a study to me to know if it was right for Christians to go to war.

E. H. LAMSON,

New Boston, N. H., June 8, 1861.

To answer the above intelligently, it would be necessary to inquire what is meant by the term "war." As it signifies a contest between nations, states, or individuals, it will be necessary to enquire farther into the kind of war to which reference may be made. For whether it is right or wrong to engage in it, depends solely on the nature of the contest waged. Wars which aim at conquest, and national aggrandizement, are undoubtedly at variance with the word of God. So are those which are entered into to resent an insult, or to gratify revengeful passions. Difficulties between nations should always be righted by peaceful means when practicable. Arbitrations, negotiations, treaties, and congresses ought to decide all international disputes. And the injunction of Paul to the Romans, (12:18), "If it be possible, as much as lieth in you live peaceably with all men," should be fully heeded. This supposes a mutual disposition, on the part of all men, to deal justly and live peaceably. And so far as aggressive war is concerned the question is fully settled.

We suppose, however, the question in the mind of our correspondent has respect to a condition of war like that now in progress in our country, which may be simply expressed thus: Is it right for our government to draw the sword in its own defense? and are Christians in the line of their duty, if they aid their government with their individual services?

Of the present issue, the Advocate of Peace, the organ of the Peace Society, remarks, very properly we think, as follows:

"The cause of Peace was never meant to meet such a crisis as is now upon us. The issue belongs, not to Peace men, but to rulers, as a question of authority, right and power. Our government put the issue on the right ground by calling for the power needed to enforce the laws against organized and armed rebellion. It is not strictly war, but a legitimate effort by government for the enforcement of its laws, and the maintenance of its proper and indispensable authority. The principle is the same with that which quells a riot in one of our cities, or seizes an assassin, or incendiary, and brings him to condign punishment."

Nor are the laws to be enforced in a spirit of vengeance, but in the fear of God. As the N. Y. Observer says:

"Vengeance is mine," saith the Lord. The State does not inflict punishment in a spirit of vengeance. The parent does not punish a rebellious child in vengeance. Government is of God, and is bound by the command of God to be true to itself, to maintain its supremacy, to execute its laws, to punish transgressors, to put down rebellion and preserve the rights of the loyal and obedient. But vengeance belongeth unto God.

"The war in which the government is now embarked is not to be sustained by a wild fanaticism that seeks the blood of enemies. Such a fiery feeling soon burns out. The government is to be upheld by the calm, sober, steady principle and patriotism of the country."

National government is unquestionably an heaven ordained institution; and the apostle clearly establishes the relation between Christians and the government under which they live, in the thirteenth of Romans. He says:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God, to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God a revenger to execute wrath upon him that doeth evil. Wherefore

ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear: honor to whom honor." vs. 1-7.

As the government is thus ordained of God, as it is the minister of God to the Christian for good, and to the evil doer for a terror; as it bears not the sword in vain, and cannot bear it without the means to exercise it, we see not how government would be held blameless if it took no efficient steps for the enforcement of wise and wholesome laws. And if government is right in so doing, the governed will be in the line of duty in giving their individual services in its support.

The life of Paul was saved on one occasion by Roman soldiers. "As they went about to kill him tidings came unto the chief captain of the band, that Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain, and the soldiers, they left beating of Paul." Acts 21:31, 2. After this, "when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him to the castle," 23:10. And when more than forty persons entered into a conspiracy to kill Paul, and it was told him, he immediately gave information of it to the chief captain who made "ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred;" and these "soldiers, as it was commanded them took Paul, and brought him by night to Antipatris," Acts 23:13-31.

If it was right for an apostle to avail himself of the aid of the civil arm, it was right for those who constituted that arm to be thus employed in his defense. "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." Acts 10:1, 2. And when Peter made known to him, by Divine appointment, the way of God more perfectly, we find no exception taken to his occupation.

Without government we should sink into a condition of anarchy. Life and property would be unsafe, and no man could enjoy his religious convictions. But government cannot exist without the means to repel invasion, and insurrection, and to punish crime. It is right therefore to exercise these; and, consequently, those actuated solely by a desire to right the wrong, and to perpetuate the good, are justified in aiding government in support of the right. But should government command the infliction of wrong, or disobedience to God, our allegiance to God takes precedence of all human obligation.

The Angels Told Me So.

A few years since, the following incident occurred in a family living in the vicinity of New York city. A little son, named "Alle," eight or nine years of age, had been dangerously ill for some days, when a younger brother, aged about six years, came into the house one day and said, "Mother, Alle is going away where we can't see him. He is going to Jesus. Two little angels came and told me he is going, but he will come back and see me again after he goes away." In a day or two little Alle died; and his brother supposed he had departed bodily. Previous to the funeral, the father took the child into the room to see the body, and to explain to him his mistake. On entering the room where the body lay, the little brother exclaimed, "Oh, there is Alle; the little angels told me he would come back and see me."

This incident suggested to Rev. Sidney Dyer the words of the song beginning with:

"Though they may lay beneath the ground
The form of Alle dear,
I know his spirit hovers round,
And mingles with us here
His home may be in heaven above
Yet oft to us below,
He will return to breathe his love,
The angels told me so."

Yes "Alle" will return again: the angels, little brother, told you truly; but his return will be only when "them also which sleep in Jesus will God bring with him," 1 Th. 4:13—when the "children shall come again to their own border," Jer. 31:17.

Until that day, every bereaved parent, and every lonely child can only say, of those who sleep in Jesus, as David, the sweet singer of Israel said of the child of Bath-sheba: "I shall go to him, but he shall not return to me," 2 Sam. 12:23. It is a subject of serious enquiry whether much of the new Christian literature, not only of sermon but of song, does not needlessly and unscripturally give countenance to the mistaken idea of intercourse with departed spirits. If instructed that the spirits of

friends "hover around, and mingle with us here," what should hinder recognition of, and attempted intercourse with them? "Angels" only, and not departed friends, are declared to be "all ministering spirits, sent forth to minister for them who shall be heirs of salvation," Heb. 1:13, 14. And there is nothing in all the Bible to indicate that the spirits of the pious dead are commissioned to any such service. It was heathenism that taught and still teaches, that the dead confer favors on the living. This was the great opposing belief that was antagonistic to the religion of Jehovah in the days of Abraham and Moses; and let no Christian preach or sing anything countenancing its revival in these days.

The War.

During the last week but little has transpired of particular interest in this connection.

An unfortunate night movement was made from Fortress Monroe against a place called Big Bethel, in which the government forces were not well informed of the number and condition of the batteries they were going to attack; and, by an error of some kind two detachments of the U. S. forces fired on each other with considerable loss.

The insurgents have retreated from their strong position at Harper's Ferry, and are supposed to be making a stand, some 60,000 strong, at Manassas Gap junction. As that place, on the loss of the Ferry, can be of no particular strategic importance to them, it is surmised that they either design an advance movement, or an early additional retreat.

The Governor of Missouri has called for 50,000 state troops to resist those of the U. S. government, and has fled from the capital of that state. It is expected that Gen. Lyon, now in command of the Unionist forces there, will be able to put down the insurrection.

In the retreat of the insurgents from Harper's Ferry, they destroyed the splendid bridge across the Potomac and did other damage to the amount of several hundred thousand dollars.

An insurgent privateer, the Savannah, was captured by the brig Perry on the 15th about 60 miles outside of Charleston. It had just previously captured a merchant brig, and sent into South Carolina. The crew, 30 in number, were put into irons, and transferred to the frigate Minnesota, to await their trial for piracy on the high seas.

Foreign News.

Farther Point, June 16. Steamship Jura, from Liverpool 6th and Londonderry 7th, arrived off this Point at 9.30 this evening.

The Adriatic took out the news that the British Government would not permit privateers or armed vessels to take prizes into British ports. Lord John Russell, in his letter to the Lords of Admiralty, directing them to carry out this intention, says it is done to secure the strictest neutrality.

FRANCE.

Prince Napoleon had embarked for Spain.

ITALY.

Count Cavour died at 7 o'clock on the morning of the 6th inst. His death caused a profound sensation.

The evening preceding his death his state had become so alarming that great emotion was evinced by the people of Turin, and immense crowds surrounded his residence.

The Paris correspondent of the London Herald argues that Italian independence will be buried in Count Cavour's grave, and the peninsula become a mere tendency of France.

The Lombardo of Milan announces that the police authorities of that city have discovered a vast conspiracy against the government, with numerous ramifications.

Turin, June 6. At the reopening of the Chamber of Deputies to-day, the President announced the death of Count Cavour amid expressions of profound grief on the part of the assembly. He pointed out the great loss that Italy had sustained, and described the signal services rendered by Cavour.

Rome, June 4. Prince Prombien having refused to withdraw his signature from the petition for the withdrawal of the French troops from Rome, has been exiled by the Pope.

NO SWEARING.—A young West Pointer was drilling a Massachusetts company in Washington, recently, and was heard by the captain to swear at them fearfully. The next day, when the youngster came to perform his duty, the captain took him aside and said to him substantially, "Look here, my friend; I observed yesterday that you used a good deal of profane language to my soldiers. A good many of them are young men who are not used to swearing, and their parents expect that I will do what I can to preserve their morals pure. I don't swear myself, and I won't have my men sworn to by anybody." The rebuke was taken kindly, and the drill-master swore no more.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all reference to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Report of the Fourth Annual Conference of Messiah's Church.

The Fourth Annual Conference of Messiah's Church of Pa. assembled at Yardleyville, Pa., on Tuesday, May 28th, 1861.

Elder D. I. Robinson delivered an opening address, after which a season was spent in social exercises; when the Conference was called to order by the President and proceeded to business.

Ministers present: J. Litch, Philadelphia; I. R. Gates, Williamsport; W. H. Swartz, Shiremanstown; J. T. Laning, Bristol; M. B. Laning, Kersey; Wm. Prideaux, Mechanicsburg; M. L. Jackson, Milesburg; J. D. Boyer, Yardleyville.

Delegates present: Dr. Thos. Wardle, Philadelphia; Henry Rupp, Shiremanstown; John A. Heagy, New Kingston; Saml. Prior, Yardleyville; Wm. Kitson, Morrisville; Br. Brown, New York.

The following committees were then appointed:

1. On Business—J. R. Gates, J. A. Heagy, W. H. Swartz, J. T. Laning, J. Litch.
2. On Ordinations: I. R. Gates, J. D. Boyer, J. T. Laning.
3. Public Worship—M. B. Laning, J. D. Boyer, I. R. Gates.
4. On Delegates—M. L. Jackson, Wm. Prideaux, J. T. Laning.

On motion the nominations were referred to the Business Committee.

On motion 8 o'clock A. M. was selected as the hour of assembling each day, and 11 1-2 A. M. as the hour for adjournment.

2 1-2 P. M. and 8 P. M. were selected as the hours of public worship each day.

Adjourned.

2d Day—Wednesday, May 29, '61.

Opening exercises conducted by Rev. George W. Burnham.

Minutes of last meeting read and adopted.

Eld. J. Litch then read the following Report:

"To the Messianian Conference of Pennsylvania—Dear Brethren: Some two years ago it was my duty to report to you the action of the Evangelical Advent Conference in reference to the evangelical character of Messiah's Church, which drew forth from this conference an expression of views and feelings in reference to the relation existing between the two bodies, not of the most amicable nature. But I am now happy to report that at the last session of the Evangelical Advent Conference, a motion was introduced and unanimously carried, fully recognizing Messiah's Church as Evangelical, and inviting co-operation, so that I felt myself fully justified in participating in its deliberations, and I am most happy to see several members of that Conference present with us on this occasion, and trust that there may be nothing to mar our future harmony."

The following preamble and resolution were adopted:

"Whereas 'union is strength,' and in the prosecution of our duty in this great cause relating to the soon coming kingdom of our Lord Jesus Christ, we are at the best but weak, and therefore have need of union among all who are of like precious faith to prosecute this holy work, therefore

"Resolved, That we are highly gratified with the report just made by our President, and are happy to meet with the brethren of the Evangelical Advent Conference on the floor of this Conference;—and we extend to them a cordial invitation to participate with us in our deliberations, and invite future co-operation by an interchange of delegates of our respective Conferences."

Elder John Pearson, Jr., replied on behalf of the Eastern delegation. Remarks were also made by Brn. Gates, Rupp, Wardle, Osler, Litch, Robinson, Heagy, Gunner, Brown, Prideaux, Burnham and Bliss.

The committee on Roll introduced the following resolution, which was adopted:

"Resolved, that Brn. Hyde and Brown, of Messiah's Church, N. Y., be cordially invited to participate with us in the deliberations of this Conference; and that we invite the future co-operation of that church by delegates to our Conference."

Reports were received from the following churches:

Reports of churches in Sinnamahoning District.

1. First Forks Circuit.

Reports from this circuit are very encouraging. Brother Stamp has been laboring here about nine months, with good success. He has five appointments, but no organized churches at present. During the past winter there were about a dozen conversions at one of his appointments, and it was proposed to organize a church at this point, and also at other points where a sufficient number of Advent believers can be gathered together. Bro. Stamp expects to be able to do more for the cause next year, as his labors will be more systematized, and more will be done on the part of the people for his support.

2. Pine Street Circuit, Rev. T. Hollen.

Bro. Hollen has been laboring to good acceptance. Through the winter, in consequence of being obliged to aid the unordained ministers in the district, his own appointments have been almost entirely neglected. But his labors in the neighboring circuits have been greatly blessed by the Lord. Souls have been converted to God, and the churches built up and strengthened in their most holy faith.

He has six regular appointments, two organized churches—Pine st. and Hick's Run. At the latter place there is also a Sabbath school.

3. Shippen Circuit.

I have been laboring on this circuit for about 8 months. There are two organized churches—one at Shippen, the other at Rich Valley. During our meetings at Shippen last winter, eighteen professed to be converted. Eleven were baptized by Br. Hollen, and twelve were received into the church. One has since removed from the place, leaving our present number 23. We have now a flourishing Sabbath school at this place, of about 30 scholars.

The church at Rich Valley is also in a prosperous condition. During the winter six were converted, three were baptized and five received into the church. The present number is seventeen. There are twelve subscribers to the Herald in the circuit. During the past eight months \$27.50 have been paid at Shippen for the support of the Gospel.

D. ELWELL, Del.

CENTRAL CHURCH.

Dear Brethren:—We not being able to send a delegate to the annual State conference, and still having a desire to be remembered by you in your prayers, we would send you a written report by our pastor, Bro. Jackson.

We have had in the past year some severe trials, which have caused some to depart from the faith, while others have been driven closer to the Saviour, who has promised to be with us in six trials and that in the seventh he will not forsake us. So we have found him to be our helper. Peace and unity have been restored in the church and love and harmony within her borders. We number thirty-six members in good standing, who are looking for the speedy coming of Christ and the establishment of his kingdom on the earth. We have preaching every fourth Sabbath by Bro. Jackson, whom we esteem very highly for his untiring zeal in the cause of Christ. Our social meetings are regularly sustained. We pay ninety dollars to the support of our Pastor the present year. Brethren, pray for us that the Lord would sustain us in these times of trial and tribulation, and may the Lord guide and direct you in all your deliberations, that all you do may be done to the glory of God and to the advancement of the cause of our soon coming King.

WM. T. IRWIN,
Sec. Central Church, Centre Co., Pa.

COOPER'S CHURCH REPORT.

Within the past year, we have enjoyed a season of revival. Some fifteen or more professed to experience a change of heart through faith in Christ. Nine were baptized. Five united with us in church fellowship. Our present number is thirty-three.—We still enjoy the labors of Bro. Jackson every 4th Sabbath.

Our Sabbath school, which is only kept open in the summer months, numbers thirty-five or forty scholars. A Bible Class is held in connection with the school.

The attendance on preaching occasions is large, with generally good attention. Our social meetings are kept up—interest moderate.

We look with increased interest for the Coming One.

May you be guided in your councils by heavenly wisdom, and our future be crowned with the loving kindness of God.

In behalf of the church,

J. HUGHES,
A. BROWN.

SHIREMANSTOWN.

Dear brethren in Conference assembled:—We are happy to state to you the kind dealings of the Lord

with us during the past year. The Lord has been pleased to visit us, with the outpouring of his Holy Spirit during the past winter. We as a church have been very much revived and built up and sinners have been awakened to see their condition without an interest in the blood of Christ. About forty have professed faith in Christ. At the previous conference our church numbered 13; added during the year, 15; present number, 28. Our social exercises are well attended and a very good interest manifested. We have preaching every alternate Sabbath by Rev. W. H. Swartz; prayer meeting every Tuesday evening; conference meeting every alternate Saturday evening. We have no Sabbath school—intend organizing one, but have deferred it for the present. Bro. W. H. Swartz has labored with us to good acceptance. He has the cause truly at heart, and labors for the upbuilding of the cause and the conversion of sinners. He feels the responsibility resting upon him as a minister of the gospel of Christ, and has the prayers of the church to sustain him in his labors and trials.

Our regular salary has been paid, \$75; collections for the missionary society, \$3.10; extra preaching, \$40; expenses of church, \$10. Total, \$128.10. DAN'L RUPP, Sec'y.

HENRY RUPP, Del.

NEW KINGSTON CHURCH.

We have had the labors of Bro. Swartz since September, aided during the winter by Bro. Gates, and the Lord has greatly blessed their labors and the prayers of the church. We had a blessed revival during the winter, during which there were some 25 or 30 converted. The Spirit of God seemed to go throughout the neighborhood, and we were all greatly refreshed. Of the number converted, 20 were added to the church. The previous number of members was 13; added 20—33. Expelled, 1.—Present number, 32.

We have preaching every alternate Sabbath. Our Sabbath school is in a flourishing condition, now numbering 40 pupils.

The conversions were principally heads of families. The church in general is in a flourishing condition.

Considerable interest has also been awakened in some neighborhoods, at a distance from New Kingston, where we have labored some.

J. HEAGY, Del.

ELK COUNTY CHURCH.

Dear Brethren in Conference—As I am the appointed delegate to represent to this body the state of the churches in Elk Co., it is with pleasure that I can inform you that there are evidences of the presence of the Divine Spirit among us.

During the past year the Lord has visited us in great mercy, and manifested his power in awakening, confirming and strengthening his people, and also in turning others from darkness to light, and from the power of Satan unto God.

Many who were lately in the gall of bitterness and the bonds of iniquity, have been brought humbly to the footstool of mercy to cry, "God be merciful to me a sinner."—and have there found the Lord faithful to his promise. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I cannot report the exact number of members, as the secretaries of the church neglected to furnish me with their reports.

During the past year 25 have professed faith in Christ; 11 were baptized; 8 added to the church and 2 expelled. Others are awaiting baptism, which will be attended to after my return.

M. B. LANING, Del.

NEW YORK CHURCH.

The church in New York has an up hill work. The expenses are very great and the members are scattered. About the beginning of the year, Bro. Litch labored with us; the meetings were very well attended, and an interest awakened in hearing the word. The brethren are determined the work shall go on, to keep up the meetings, and to hold on to the end. They hope for better times. At present we are under the labors of Bro. Hyde. The last two Sabbaths, Bro. Pearson has preached for us, and Bro. Osler is to preach for us the next two Sabbaths. By these outside helps, we hope to keep those that are interested, and to draw out others.

BRO. BROWN.

(Concluded in our next.)

From Bro. Thos. Wardle.

(Continued from our last.)

Symmachus, being absolved in the manner I have related, and restored to his authority both within and without the city, A. D. 501, exercised the functions of his office; but not satisfied with only a majority of bishops in favour of absolving him from the charge of crime, he in the following A. D. 502, held a great council at Rome, (Synodus Palmaris,) consisting of 80 bishops, 37 presbyters, and four

deacons. This synod was called by himself, and of course was selected to his mind. It was by this synod, that Ennodius was requested to reply to the dissenting bishops of the former synod, and which produced his famous little book (libel) to which Gibbon refers. The interval between the fourth and fifth synod was occupied by Ennodius in writing his apology, as it was called, not in the sense that we use the word, but in the sense of a reply.

This production, filled with fulsome flattery which a learned sycophant alone could write, probably produced for him the see of Pavia.

The following year, (says Bowers,) A. D. 503, the pope held another council at Rome to confirm the acts of the council that absolved him. To the bishops of that assembly, who were all Italians, was read the apology of Ennodius, in which Gibbon says, the pope of Rome "was declared to be pure from all sin, and exempt from all judgment." But what if Ennodius did write such a declaration? Why, it was of little importance unless it was ratified. Was it ratified, and did it become a law?

Baronius, in the work of Franciscus Pagi, supplies us with the desired answer. "After the Palmaris Synod was held in this year, and Symmachus was declared innocent of the charges brought against the fourth Roman synod, the tithe of which was," "Against the synod that made an improper verdict of absolution," (that is, of Symmachus)

"At the command of the synod, Ennodius replied to these, as we read in the beginning of the fifth Roman synod, where he says: 'Let this pamphlet which, by the authority of the synod, was written by Ennodius, against those who presumed to murmur openly against our fourth Roman Synod, which was held at Rome, (in the current year to wit) be circulated openly among all persons, and be read in the presence of all,' &c. 'Let this pamphlet be very carefully protected by all persons, after the manner of the synod (synodalter) and let it be placed between the transaction of our fourth and fifth synod, and let it be repeated as much as the decrees of these synods, because written and confirmed by the authority of the synod.'

After the above literal translation of the authority from two Catholic historians, for what we claim to be a law, in support of our date, for the commencement of the 1290 years beginning A. D. 503, we have another witness. Ennodius' libel was, "a piece filled perhaps with more fulsome flattery and absurd maxims, than any that had been published since that time. However, the bishops, lost to all sense of shame, not only extolled it with the highest commendations, as it were, in emulation of one another, but ordered it to be inserted among the acts of the council, and to be deemed of as much authority as the council itself, or any decree made by the council."

The Pope, not satisfied with that mark of honor, the greatest that had yet been bestowed on any work, commanded it, with the unanimous consent of the bishops, to be placed among the decrees of the Apostolic See, and to be held by all as one of them." Bowers' History of the Popes, art. Symm.

In the foregoing we have shown you that the king assumed the legal supremacy of the church and engaged to sanction, in advance, whatever the bishops might do in reference to the Pope; that the greatest privileges were allowed to the church; and that the privileges of sanctuary were maintained according to the spirit of the Roman jurisprudence; that the Pope was by the unanimous voice of the synod pronounced to be pure from all sin, and exempt from all judgment, A. D. 503, and that this decree was registered by a Roman Council.

If this does not prove to a demonstration the commencement of the 1290 years, to have been in A. D. 503, we unqualifiedly say, that it will require something more than history to prove it.

If the Pope, by all the arrangements enumerated above, and by decree of the heads of the Christian church, was declared pure and sinless, then he became an object of worship.

Sinless! it was claiming for him the character of Jesus Christ, "who knew no sin," "who was in all points tempted like as we are, yet without sin." When he claimed to be exempt from all judgment, did he not claim a divine attribute, equal to that which the apostle said he should? 2d. Thess. 2: 4: "Who exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

It cannot be objected that the churches of Rome was not the temple of God; for where the people of God meet for regular worship, there is the temple of God, and if God had a church on the earth at the time of which we write, they certainly were to be found in the communion of the Catholic church.

Surely he was the man of sin, when we take in connection with the above, that he is called "the son of perdition, who exalteth himself;" who, when he was charged with great crimes, would not be subject unto the higher powers, which are ordained of God, that, "whosoever therefore resisteth the pow-

er, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Rom. 13:2,—which is declaring all, without distinction or exception, bound on pain of damnation to be subject to the superior powers.

The apostle here speaks of the minister of God, who beareth the sword; and consequently of the civil, not of the ecclesiastical powers.

There is much in the history of Pope Symmachus which tends to prove that he was the first of the abomination that sprang from the transgression of desolation, and the date of his setting up was A. D. 503, and which date is undisputed both in Catholic and protestant history; and as though God would furnish the church every proof she needed.

Symmachus was apprehended by the order of Theodorice, placed in confinement, executed for treason or some other high crime, between the 11th. and 19th of July A. D. 514—He is said to have been buried in the church of St. Peter; and there his ashes are believed to remain to this day, and are yearly exposed, on the 19th of July to public adoration. Was he an object of idolatrous worship? as the Hebrew terms demand.

Does the history of the church furnish a parallel case? He waded through tumult and blood to the chair of St. Peter, after being charged with very grave crimes against society and the state, avoids a trial, is pronounced pure from all sin and exempt from all judgment, arrested by the authority of the king and executed as a felon. The church does not resent his execution, thereby confessing him worthy of death; is said to be buried in the church of St. Peter, where his ashes are yearly presented to the worshippers for adoration! They worship his ashes; Has not God set an indelible mark on the man of sin in the person of Symmachus? It is said of Pope Simplicius, a predecessor of Symmachus, that the church "honour him as a saint, and yearly expose his pretended reliques to public veneration;" not to adoration: Leo, the Pope, although surnamed the great, he that treated with Genseric, was not so honoured, until A. D. 1607, when his skeleton was found, and placed in the church of St. Peter and publicly worshipped; for it had now become the settled practice of the Roman Catholic church, and although the above is the fact, more than three cities claim to have all or a part of Leo to worship.

In concluding our argument on the sitting up of the abomination that maketh desolate, we wish to have it distinctly understood, that we claim, that, when the pope, under the sanction of the Arian Ostrogothic king of Italy, was by a numerous synod (as the head of the Christian church), declared to be pure from all sin, and exempt from all judgment; and registered by a Roman council, and by the pope placed among the decrees of the apostolic see, that high claim for the pope, became a law of the land, and of the church and constituted the setting up of the abomination that maketh desolate or astonishing, which beginning in the year 503, the 1290 years must find their termination in 1793, and not as some have supposed at a later date.

The system which was introduced by Symmachus, of the pope's infallibility, however great their crimes, is worthy of the distinction given to it by the Holy Spirit. "The daily" is said to have destroyed three million, while the abomination that maketh desolate, destroyed over seventy million of the people of God.

From Bro. J. F. Knox.

Bro. Bliss:—I do not know as I work as I should for the interest of so good a paper as the Herald, the only real Adventist, except the blessed Bible, with whom I can converse. Providence seems to have thrown me where my time is nearly all occupied, and that too in a position where I cannot render as much aid to the A. M. A. as I shall hope to by and by, the Lord willing. As men of this world, we are strangers; yet we hope to be in that band of soldiers which shall be assembled before the Captain of our salvation to receive a pension; yes, one that shall last through eternity. Would that God may keep us and all the flock by His Spirit, though faith upon the Lord Jesus, until the conflict is over and the victory won; and to Him be all honor and glory for ever and ever.

My heart is warmed towards you, whom God has called to so blessed a privilege, and may you be strengthened and guided by his Spirit to feed the flock, over which you, through the means of the Herald, are Shepherd, leading them in the green pastures of His Truth. And may you too be aided by those of like spirit. Oh! the work of a co-worker with the blessed Saviour is grand; 'tis sweet; and to be called by Him, "not servants, but friends," shows so much love and condescension on His part.

Yours truly,

JOHN F. KNOX.

Campbell town N. Y., June 12.

No apology was needed, brother, for writing; it is only by these interchanges of thought the brethren can know, and be interested for and in each other.

er. Let the friends hear from you, as we shall always be glad to. Ed.

From Bro. N. Smith.

My dear Bro. Bliss:—My health is so poor that I do not expect to go to Boston this spring. I improved some last year, after the hot weather became steady. I may this summer; but there is but little foundation of hope, as I have not had a good night's rest for six weeks. As to my faith, I am now as I was the last time I saw you—still hoping in the mercy of God, although unworthy.

I hope my children will return from the "land of the enemy." If they never do, they never can be like the angels. The baby stories do not disturb me, but they hurt your paper. You know I always speak my mind to you, and wish to in kindness. I have tried to get another subscriber for the Herald, but could not. I tried to get a lot to send for the 16th of March Herald; but no—"we have no faith in his view of the 2d of Isa. and the 4th of Mic." The first Extra was esteemed very much, and I expected to get a lot of March 16, but could not. Br. White of Augusta did get a few.

I am sorry to see so few prompt subscribers to the Herald. Old father Chapman's letter is worth certainly one-fourth of the paper; besides the many rich extracts. I hope you will still keep your head above water. I am loth to see it go down; but frequently when I see so small weekly receipts, I have feared for its continuance. I still hope it will stand it till the Lord comes. We are prospering some in this region. A number have been baptized in Augusta, and five last Sabbath in Richmond.

Yours as ever,

NICHOLAS SMITH,

Hallowell, Me., June 4, 1861.

No one will be equal to, or like the angels, until the resurrection. Ed.

Brother Bliss:—The Advent Herald we truly prize above all papers, and hope never to be deprived of this welcome messenger, which brings fresh supplies for the hungry soul. It is truly a healing balm to the weary heart. We hail its weekly arrival with increasing delight, and pray that your pen may ever be guided by Divine inspiration, that you may stand in your lot and station when Christ shall come to gather His elect, that you may reap an abundant reward in that land where the weary shall be forever at rest.

Yours looking for the blessed hope,

Mrs B. HALL.

Isle La Motte, Vt.

To Aspirants.

Some roam the world in search of wealth,
Others to fame aspire;
While others with a nobler aim,
Make Truth their great desire.

Some pleasure seek in halls of mirth,
And while away their time;
While others with a purpose firm,
Are bent on things divine.

This world for which so many toil,
At best is but a toy;
Its glittering prospects charm the eye,
And lure but to destroy.

From all the vain allurements
Presented to our view,
I turn, Lord, to the treasures
Of thy holy word anew.

Patience and Hope walk hand in hand,
With Confidence so dear;
But, oh, alas, how oft misplaced
Our trust, without a fear.

But in that brighter, better land,
Where all is joy and peace,
There all our earthly troubles end,
And all our conflicts cease.

Then let us aim to reach that land,
Let that be our desire;
And ever seek to do Thy will,
To Holiness aspire.

Then will peace and true contentment
Reign in our hearts ever;
And our lives be flowing heavenward
And "pure as a river."

J. H. DENNIS.

Married.

At the residence of the bride's father, on London Ridge, N. H., Sunday morning, May 26th, 1861, by Eld. T. M. Preble, Mr. A. HAYDN HATCH of Gilmanston, to Miss M. LIZZIE BATCHELDER.

OBITUARY.

Mrs. ABBY ROCKWELL, of West Bangor, Franklin Co., N. Y., one of our subscribers, died on the 13th ult.

She was for many years a firm believer in the near approach of the second coming of her Savior.

DIED, in the faith of the gospel at Superior, Mich., on the 22nd of May, 1861, sister HARRIET E. BECKER, aged 26 years.

She embraced Christ on her sick bed, though somewhat interested previously while in Spring-

water, N. Y. Her decease was caused by heart affection and congestion of the lungs. She was of an amiable disposition, disposed to do good, visit the sick and assist the needy; and those who mourn her are consoled to reflect that added to these natural lovely traits the grace of God gave her peace and hope in the dying hour. All who knew her loved her. She was brought to Richmond, N. Y., where her brother resides, and buried, her funeral being attended by Elder Frank Burr of Honeoye, who preached an effective discourse from Psalms 71: 1-3—a text of her own choosing. Many wept; but we hope our sister will soon rise from the dead, immortal.

D. T. TAYLOR.

ADVERTISEMENTS.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of

mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for."

J. V. HIMES.

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CELEBRATED

FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

PRINCIPAL SALES ROOMS,

18 SUMMER STREET BOSTON
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181 BALTIMORE STREET BALTIMORE
115 LAKE STREET CHICAGO
91 MONTGOMERY ST. SAN FRANCISCO

AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, King's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'cold head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a

few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '62 For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

From I. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

WELLCOME'S MAGIC PAIN-CURER

is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

Sold in most parts of Maine. In Butternuts, N. Y.—Ira Townsend. Hartford, Ohio—S. Borden. N. Barnstead, N. H.—Thos. K. Proctor. Derby Line, Vt.—J. W. Babbitt. Hatley, C. E.—W. L. Rowell. Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street, and by S. J. Noble, corner of Carver and Eliot sts.

I. C. WELLCOME, Richmond, Me. } Sole Proprietors.
R. R. York, Yarmouth, Me. }
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DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cts. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 27 N. 11th st., Philadelphia. No 1010—tr

PUBLICATIONS FOR SALE.

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
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The postage on a single tract is one cent, or by the quantity one cent an ounce.

A. THE FIVE KELSO TRACTS, at 6 cts per set, or	
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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 22, 1861.

Questions about Moses.

227. How long were the children of Israel now to wander in the wilderness?

Ans. The Lord said: "Your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years shall ye know my breach of promise." Num. 14:33, 34.

228. What became of the ten men who brought up the evil report about the land?

Ans. "The men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still." Num. 14:36-38.

229. Who accused Moses and Aaron of taking too much upon themselves?

Ans. Korah, Dathan and Abiram "rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" Num. 16:2, 3.

230. What became of Korah, Dathan and Abiram?

Ans. "The ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods.—They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." Num. 16:31-33.

231. What became of the 250 men who rose up with them against Moses?

Ans. "There came out a fire from the Lord, and consumed" them, Num. 16:35.

232. What happened on the morrow?

Ans. "On the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord." Num. 16:41.

233. How were they punished for this?

Ans. A plague was visited on the people, and "they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah." Num. 16:49.

234. How did the Lord show that he had made choice of Aaron for his priest?

Ans. "The Lord spake unto Moses saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers, twelve rods: write thou every man's name upon his rod. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. And it shall come to pass that the man's rod whom I shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you." Num. 17:1-5.

235. What was the result of this trial?

Ans. "It came to pass, that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod." Num. 17:8, 9.

"Father, when will Jesus come?"

So said a little girl—a dear Sunday school scholar—to her weeping father, as

he stood bending over her. It was a dreadful trial to him to see his precious little daughter lie there, breathing her life away—to be with him no more.

"Father, when will Jesus come?" the dying little girl again repeated.

"We must wait with patience his time, my daughter," was the sobbing reply of the father.

"Yes, we will," was the meek rejoinder of the submissive child.

This little girl was eleven years of age. She had the advantages of faithful parental instruction and Sunday school teaching. She was a docile little child. She drank in the lessons of the hour with a humble, earnest spirit. In the recent religious interest among children she had been one of the first to feel the power of the Divine Spirit upon her heart, and she had, among others and with some of her companions, fled for refuge to lay hold of the hope set before her. She had taken sanctuary in Jesus.

She had not a shadow upon her believing, trusting heart. Not a doubt disturbed her. She was only anxious that Jesus should hasten his coming.

Her sickness was very sudden. Her coming to the gates of death was entirely unexpected by herself and the family.

The summons had come as a thief in the night. The disease had made short work. It had been very severe, as well as hasty.

When the Superintendent of the Sunday school called upon her, on first hearing of her prostration, he asked her if she believed and could trust in Jesus as her own Saviour?

She answered with seeming surprise at such a question: "Why, yes! Why not trust him?"

As time flew on, her parents and grandparents, brothers and sisters, were all called into her room, when she requested her little playthings to be brought to her, and from among them she selected little keepsakes for each.

After bidding them all good-by, and kissing them, and telling them, one and all, to meet her in heaven, she asked her father to read a chapter in the Bible and to pray with her, which he did. She wished, also, some of her beautiful Sunday school hymns to be sung, and she endeavored to sing with the others, but her voice failed her.

When the death angel seemed to be hovering near to cut the brittle thread of life, her father knelt down to commend her spirit to God, and, while on his knees praying, a convoy of angels came, and those lips that had spoken a little while before, saying, "When will Jesus come?" were closed, and the tongue that had attempted the song on earth was still in death. "Josie," as Josephine was familiarly called, was another of the gathered lambs.—N. Y. Obs.

The First Oath.

A little boy came in from school the other day, looking very unhappy. Was he hurt? No. Had the boys plagued him? No. Had he been in mischief? No.—What was the matter with Willie? He hardly spoke at supper time, and ate very little. His mother went up to bed with him, and she asked again, "Willie, what ails you, dear?"

"Mother," said he—"mother, I swore. The minute I spoke it, I was afraid of God, and ran home. Mother, if I could only wipe those wicked words out of my mouth—it I only could. Mother, will God forgive me, ever forgive me, for taking his holy name in vain? Pray for me, mother," and Willie sank upon his knees, and hid his face. His mother did pray for him, and Willie did pray for himself—prayed to be forgiven—prayed that he might never, never, never profane the name of God again. "I'd rather be dumb all my life long," said Willie, "than to be a swearer."

The next day he asked his mother to write down all the Bible said about profane swearing; he wanted the word of God on the subject: he said he wanted to study it, and stick it on his mind, and carry it about with him everywhere; so she found and copied these texts:

"Thou shalt not take the name of the Lord in vain, for the Lord will not hold him guiltless who taketh his name in vain." Ex. 20:8. This is the Third commandment.

"Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; I am the Lord." Lev. 19:12.

"Because of swearing the land mourneth; the pleasant places of the wilderness are dried up." Jer. 23:10.

"I say unto you swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea yea, and nay nay; for whatsoever is more than these cometh of evil." These are the Lord Jesus' words Matt. 5:34-37.

"Above all things, my brethren," says James, "swear not, neither by earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest you fall into condemnation." James 5:12.

"O mother," said Willie, in reading them over, "How clear God speaks! How can a man or boy dare to swear, after reading this!"

He learned these Scriptures, and I have written them down for every boy who pleases to learn them also.

Happy as a King.

Ah! little lads and lasses, kings and queens might envy you the happiness of your glorious ride on the old farm gate.—All the carriages, and prancing horses with gilt harness, the richly-clad servants, the brilliant uniforms, the jewels, and magnificent show, which kings possess, what are these compared with the glorious woods, the waving grass, the beautiful flowers, the bright blue sky, and the joys of youth? Do our young readers remember what is said about Solomon in all his glory? A single lily of the field is decked with greater splendor than the richest king could boast. But even if one could dress himself as finely as the choicest flower, that could not make him happy. The son of the Emperor Napoleon was one day observed to leave all his costly and handsome playthings, and stand by the window, thoughtful and sad. Some one asked him, "Why are you unhappy,—what are you thinking of?"

"Oh!" he replied, "if you will only take all my playthings, and let me run with the boys there, I shall be so happy."

The children he envied were busy around a puddle, making dirt pies! while while he must be kept like a bird in a cage, because he was son of the Emperor. So you perceive that something more than money can buy, is needed to give pleasure. Happiness depends more upon what is in us, than on what is around us. Health, activity, a quiet conscience and contentment with one's lot, will bring joy in any place. The children are not rich, as their clothing and bare feet show, but they are full of life, they have no anxiety for the future, and it is a pleasure to look at them. Even the little one, who has caught a fall, is too happy to mind it, and the very dog enters into the spirit of the frolic. The old gate is strong, and able to bear them, and they do not appear like children who are doing a forbidden act, by swinging upon it. That would spoil all their enjoyment.

The Norwegian Boy.

A small boy arose at the prayer-meeting, appearing to be fourteen or fifteen years old, and small for his age. He was a Norwegian by birth, and spoke very imperfect English. He had been four years at sea—had neither father nor mother, brother nor sister.

"I found out," said he, "that I was not too little to go to hell, nor too big to go to heaven. If I have got nothing else, I have got a Saviour, and that is more than father or mother, or houses or lands. I have got Christ. I love him. I stand up for him—glad, glad I am. Shipmates, all you must stand up for Jesus. Why don't you? Oh! how can you help it?"

His bright flashing eye and his face all aglow spoke the intensity of his emotion. His address was not lost. There sat a little boy before him overwhelmed with tears. That little boy said to his father, on leaving, "O father! I am so glad I went. I never shall forget it. I want to be a Christian. I hope God will keep me, and be my God."

APPOINTMENTS.

A Grove-meeting will be held by the Adventists, the Lord willing, in the township of Townsend, County of Norfolk, 11th concession in the Grove by the Colver school house, Saturday and Sabbath, 6th and 7th of July. Brethren Crandell, Fairchild, Burtenshaw, Simpson and others are expected to preach. We would be glad if Bro. Chapman could be here. Come, brethren and sisters, to this gospel feast. We cordially invite all.
JAMES W. CROCKER.

A meeting will be held in Kingston, N. H., (in the barn, grove, or unfinished meeting-house) on Thursday, the 4th of July next, commencing at 10 o'clock A. M.—Brethren and sisters from abroad are invited. Will Eld. D. I. Robinson preach for us? If impracticable, will he provide a substitute. In behalf of the church,
F. GALE.

I have appointed to preach in Whitefield, N. H., Sabbath, July 14th; Sugar Hill, 21st. Churches desiring me to visit them on this journey, or any other time, will please address me, Worcester, Mass., at their earliest convenience.
G. W. BURNHAM.

BUSINESS DEPARTMENT.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to
SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 18, 1861.

Herman Yost, Philadelphia.....1.00
ANNUAL DONATIONS.

It is desirable that there be raised by donation five or six hundred dollars each year, by annual subscriptions; and the following may be a suitable form of pledge for that purpose.

We agree to pay annually in furtherance of the objects of the American Millennial Association, the sums set against our respective names.

Samuel Prior,* Yardleyville, Pa.....5.00

* Paid for 1860-61.

HOME MISSION. Due me April 10.....\$57.10
Received to June 1st—

Haverhill, Mass.....1.10

Lowell, sisters.....3.00

Perry's Mills, N. Y.....2.36

6.46

G. W. BURNHAM.

Worcester, June 11th, 1861.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, JUNE 18.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1023 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names. Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

L. Wilcox 1049, J. Chadsey 1055, Mrs. Elie Lee 23, 10 49, A. Blake 1065, J. W. Heath 1059, Wm. Jewell 1051, S. Carment 1075, Mary J. Swain 1075, S. K. Lake 1058, W. E. Hitchcock 1049, Mrs. R. Kitchen, sent book to Mrs. A. W. Y. the 14th, J. P. Knox 1063, M. C. Beckwith 1075, J. Sornberger 21 1075, Joseph Sawyer 1017—to Dec. last; J. Gilbreth 1061—the T. not sent from office; A. B. Covel 1049; N. Branch Jr 1075, S. I. Hamlin 1075, John Walker 1075—each \$1.

Mrs. W. Goodenough 1103, Mrs. M. M. Hutchins 1075; B. M. Clary 1110, S. P. Miller 1075, D. Barnes 1075, C. Curtis 1061, Mrs. A. B. Thompson 1080, Lucina Currier 1101, E. Howard 1080, and 50 cts worth of sermon, O. Cutler 1101 Nancy W. Johnson 1070—each \$2.

Rev. J. King 1049—\$3.

L. Lawrence 1081, \$2.25.



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taking of the city to Shalmanasser. "The king of Assyria," 2 Kings 17:6, is not necessarily the same as the one in the verse preceding; and the words "they took it," chap. 18:10, establishes nothing either way. Either Sargon, who by this time had usurped the royal authority at Nineveh, claimed a success which did not belong to him, or, as Sir H. Rawlinson puts it, "it would appear that Shalmanasser died or was deposed, while Hoshea held out, and that the final captivity of Israel fell to the reign of his successor." According to Sargon's account, there were twenty-seven thousand two hundred and eighty families led captive on this occasion.

Sargon was the founder of a new dynasty, and probably builder of Khorsabad, from whose ruins the Louvre in Paris has been enriched with an invaluable store of Assyrian marbles. In agreement with Isaiah 20:1, the monuments represent him as capturing Ashdod and other cities of southern Syria. At the same time they confirm the Scripture account of the relation in which Egypt stood at this time to Ethiopia on the one hand and Philistia on the other, by stating that the king of Ashdod fled for refuge to Muzr, (Mizraim, or Egypt,) and that Muzr was subject to Meroe (in Ethiopia.) The monuments corroborate Isaiah 20:4, by describing Sargon as warring against Egypt, and forcing Pharaoh to become his tributary. And in conformity with what is said of the king of Assyria who carried captive the Israelites, putting them "in Halah, etc., and in the cities of the Medes," it is distinctly stated in the inscriptions that Sargon reduced the Medes, and to assure himself of his new acquisition, he founded several cities in their country, "which he planted with colonists from the other portions of his dominions."

Sennacherib, "the subduer of kings," as he styles himself, appears from Scripture to have been the successor of Sargon: the monuments say he was his son. The following is his own account of his first expedition against Hezekiah, which strikingly agrees with those which we have in Kings and Chronicles. "And because Hezekiah, king of Judah, would not submit to my yoke, I went up against him, and by force of arms, and by the might of my power, I took forty-six of his fenced cities, and of the smaller towns I took and plundered a countless number, and carried off 200,150 people, young and old, male and female, and a countless multitude of horses and mares, asses and camels, oxen and sheep. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. Then upon Hezekiah fell the fear of my arms, and he sent out to me the chiefs and elders of Jerusalem, with thirty talents of gold and eight hundred talents of silver, and divers treasures, and immense booty. All these were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of submission to my power." Of Sennacherib's second expedition, which ended so disastrously for that monarch, the inscriptions have nothing to report. Armenia, where his parricidal sons found refuge is described by the contemporaneous inscriptions as hostile to Assyria. Both Sennacherib and his successor are spoken of as carrying on war against it.

The arrow-headed inscriptions further describe Murduk-bal-iddan (the Merodach Baladan of 2 Kings and Isaiah) as having thrown off the yoke of Assyria, reigning several years at Babylon, and causing much trouble to both Sargon and Sennacherib. They also contain the names of Gozan and Ha-an, and other places mentioned in 2 Kings and Isaiah. The few inscriptions respecting Essarhaddon's reign are in singular harmony with the statements of Holy Scripture concerning him. They describe him as Sennacherib's son and successor. "Manasseh, king of Judah," is mentioned by him in a list of princes who sent workmen to assist in the decoration of his palaces. They substantiate the Scripture account that Manasseh was carried by his conqueror not to Nineveh but to Babylon; a latent coincidence worth a hundred broader agreements for the verification of history. The Assyrian kings ordinarily governed Babylon through na-

tive viceroys; but Essarhaddon appears to have reigned there in his own person. Bricks found on the site of Babylon show that he repaired temples and built himself a palace there. Ptolmy ranks him with the Babylonian kings. "A Babylonian tablet has been found dated by the year of his reign—a sure indication that he was the actual ruler of the country." The like cannot be said of any other Assyrian king. Essarhaddon, and he alone, of all the kings of Assyria, was king of Babylon.

After him, Assyria proper disappears from the pages of Scripture, and Babylon takes its place as the governing city in the land of the two rivers. We need not pause to show that this is in exact accordance with the records of profane history; nor to describe how the great Scythian invasion swept away the power of Assyria in the reign of Essarhaddon's son and successor, and how thirty years later the Medes and Babylonians dispersed the shadow of royalty that lingered at Nineveh in the person of Essarhaddon's grandson. These are facts in which the arrow-headed inscriptions, in common with other ancient witnesses, have set to their seal that the Word of God is true.

They do the same for the Scriptural history of Nebuchadnezzar and his successors on the throne of Babylon. Nabu-kudur-uzur is his native name, which closely resembles the Nebuchadnezzar of Jeremiah. They agree with Berossus and the Bible, as to the length of his reign. The book of Daniel speaks of "the house of his God." In his inscriptions Nebuchadnezzar perpetually speaks of Merodach as almost the sole object of his religious worship. While Berossus and Abydenus allude obscurely to Nebuchadnezzar's remarkable calamity described Daniel 4, the former speaking of it as a "sickness which befell him," and the latter as his being "seized by some god," we have in the inscriptions the monarch's own reference to a blank in his reign, during which he "neither built nor planned, nor laid up treasure, nor cleared out the canals, nor sung the praises of Merodach, nor furnished victims for his altars."

We conclude this account with a remarkable reference to Belshazzar. Profane historians have spoken of the last king of Babylon under the names of Nabonnedus, Nabonidocus, Ladynetus, etc. According to Berossus the king was at Borsippa during the siege of Babylon; and although he afterwards fell into the enemy's power, was treated kindly by Cyrus. How is this to be reconciled with Daniel 5? The cylinders of Mugeyer furnish a clue, by informing us that Fabuinabit, or Nabuiniduk (the latter is the Hamite, the former the Semitic form of the name,) the last king of Babylon, (who was probably Nebuchadnezzar's son-in-law,) towards the close of his reign, gave his son, Bil-shar-uzur, a share in the government, and allowed him the royal title. Thus, not only is the seeming contradiction harmonized, but sudden and unexpected light is thrown on that part of Belshazzar's conditional promise to Daniel, which no commentator, I believe, has hitherto explained, that he should "be the third ruler in the kingdom."

"After Many Days."

A pious physician, who had been closely engaged in the practice of his profession in one of our cities for more than thirty years, left home on a pleasure trip to the far West, and stopped to visit a friend at a new city west of the Mississippi river. While there he was introduced as Dr. J.—, of the city, to a man of genteel appearance, beyond the meridian of life. The gentleman immediately evinced surprise and emotion in his manner, and inquired how long the Doctor had resided in that city, and if any other physician of that name had ever been a resident of that place during that time. When informed that there had been no other, he said to the Doctor, "Do you remember being called upon at your office, about twenty-six or twenty-seven years ago, to perform a painful operation of removing a large splinter from the foot of a young man, and the shocking oaths and imprecations he indulged in during the operation?" The Doctor replied that "he had a distinct recollection of it, since he had mentioned the circumstance,

but had not thought of it for years." The gentleman then fixed his eyes on the Doctor and said, "I am that wicked young man! After the operation was finished, and while I was still smarting with pain, and pouring out profane oaths from my mouth, you turned to me with a look of mingled pity and compassion, and gently reproved me for my sin and wickedness. Your look penetrated my very soul, and your gentle rebuke sunk deep into my heart, and aroused my conscience. I left you convinced of my sin, resolving never again to use a profane word. That resolution I have faithfully kept, and God I trust, has made that reproof the means of turning me from the error of my ways, and making me a child of his grace."—*Pres. Herald.*

The Hidden Tract.

A Swiss girl, of frivolous character, who thought she had only to leave her home in order to get on in the world, and become happy, joined a number of young persons who went to Prussia as governesses. One of her sisters had placed, unknown to her, in her trunk, a Bible and some tracts. The expectations that she had formed prior to setting out were not realized, and she complained in her letters that she led a melancholy life. "I have," said she, "no pleasure here, and no dancing parties. The agreeable days that I spent in Switzerland are past, never to return." These complaints naturally excited the sympathy of her parents and worldly friends but were a source of grief to her pious sister. This affectionate girl, who was filled with deep anxiety for her spiritual welfare, was at last able to rejoice; for, some months afterwards, she received a letter from her, commencing in quite a different strain from her former ones, and showing the joy of a Christian who has found her Redeemer. She wrote: "One evening as I took up a volume of plays to read, a tract fell out which I carelessly took up, and found it to be 'Nicodemus, or the New Birth.' I felt inwardly urged to peruse it, and as I read, the scales fell from my eyes. I perceived, and felt my misery, and during many days I was so unhappy that every one believed I was ill. At last I could pray, and I am now so happy that I would desire to tell what I feel to every one."

An Editor's Duty.

Pruning is part of an editor's duty, a part which is always unwelcome to him. He must regard the intelligence of the reader, the standing of the periodical, the reputation of the church he represents.

Some persons seem to think that it is the editor's place simply to print what they may send him, no matter how it is prepared. The most unfortunate thing about it is, that they take offence if he corrects what they write.

Now here is a letter before us, in which we are blown sky high because we abbreviated an article sent us some time ago by the writer. He says, "I do not like such abridgments." "I wish you to understand me, that when I do write an article: for publication, (for I do not write often) that I wish you to put it in your paper just as I write it verbatim." This quotation is just as the brother wrote it. But we should do him a serious unkindness if we should follow his direction, and, in like manner, publish his letter entire, signature and all. His spelling presents us with the following words: "enqual," "necasaty," "new" for knew, "blendid," "mungreled," "mawk" for mock, etc. We do not censure a man because he cannot spell, nor because he cannot write English. It is his misfortune—often not at all his fault. But, when such a man writes for publication, he ought to be thankful to the editor for correcting his puerile MSS. This brother fires up very indignantly. He says: "I did not expect to find an old episcopal Al-mighty bishop in the Editor of our paper." Now, this is not amiable. But to bear it is part of the tax every man has to pay who assumes official position; and we therefore smile and take it, with all the charges of "pride," "usurpation," &c., put in as condiments. The brother says, "I have kept a copy of this article." We advise him to keep it. We shall keep that now in our

possession as a curiosity worth preservation.—*Methodist Protestant.*

Half Destroyed Bible.

A father in South Carolina was about sending his son to college. Fearing lest the principles of Christian faith which he had endeavored to instil into his mind would be rudely assailed, but trusting in the efficacy of that Word which is quick and powerful, he purchased, unknown to his son, an elegant copy of the Bible, and deposited it at the bottom of his trunk. The young man entered upon his college career. The restraints of a pious education were soon broken off, and he proceeded from speculation to doubts, and from doubts to a denial of the reality of religion.

After having become, in his own estimation, wiser than his father, he discovered one day, while rummaging his trunk, with great surprise and indignation, the sacred deposit. He took it out, and while deliberating on the manner in which he should treat it, he determined that he would use it, as he should need it, to wipe his razor on while shaving. Accordingly, whenever he went to shave, he tore out a leaf or two of the Holy Book, and thus used it till nearly half the volume was destroyed. But while he was committing this outrage, a text now and then met his eye, and was carried like a barbed arrow to his heart. At length he heard a sermon which discovered to him his own character and his exposure to the wrath of God, and riveted upon his mind the impression which he had received from the last torn leaf from the blessed yet insulted volume. Had worlds been at his disposal, he would freely have given them all, could they have availed in enabling him to undo what he had done. At length he found forgiveness at the foot of the cross. The torn leaves of that Sacred Volume brought healing to his soul; for they led to repose on the mercy of God, which is sufficient for the chief of sinners.

Conversions in the Army.

A Brother at the N. Y. daily prayer meeting said, I am glad to notice that you pray here for the work of the Spirit to be carried on among the soldiers. So we do in Cincinnati. We never meet without making them the subject of special prayer. As you have accounts of what the Lord is doing in the Eastern regiment, so we have accounts of what He is doing in the Western. One company enlisted from a town in Ohio. They had not been gone six days from home before word came back that six of the company had been converted.

We have heard more than once of a revival having commenced upon the camp ground. I could tell you of one town that sent twenty-four men, and twenty-two of them were praying young men. God has a purpose in this matter. Never was an army made up of such material, in this regard, since the world was made. Cromwell had many pious men among his soldiers, but they did not combine piety with so much intelligence and cultivation. These pious young men have been fitted under God for duty as Christians. There never was a more earnest call to prayer than there is now for our men under arms. I wish all our churches would hold their meetings for special prayer for a great and glorious revival among the soldiers.

Another clergyman, from Trenton, New Jersey said, The din of war has been around us, and still the work goes on with no less power. One of my young men, who went away in an unconverted state, has been converted upon the camp ground. He has written me back one of the most glorious letters I ever read, in regard to the great change, and his unspeakable love to Jesus, which has been shed abroad in his heart by the Holy Ghost. I could not let this meeting close without telling you what the Lord is doing for us in Trenton, New Jersey, and asking you to pray for us.

A soldier, with his knapsack on his back and surrounded by other soldiers, accoutred in the same way, arose, asking prayer for himself and the others. He belonged to the Highland Regiment, the 76th. He said he had asked for prayer before, and he hoped he had been converted

"Oh pray for me still," said he "and pray for these."

A Just Rebuke.

Dr. Howe's report upon the sanitary condition of the Massachusetts troops, at Washington contains the following incident:—

"There will be many captains like one whom I could name in the Massachusetts Fifth—the stalwart man, every inch of whose six feet is of soldier stamp; the captain who eschews hotel dinners, and takes every meal with his men, eating only what they eat, who is their resolute and rigid commander when on duty, but their kind and faithful companion and friend when off duty; who lies down with them upon the bare ground or floor, and if there are not blankets enough for all, refuses to use one himself; who often gets up in the night and draws the blankets over half-covered sleepers, and carries water to any one who may be feverish and thirsty; the man who is like a father as well as a captain of his soldiers.

"He is the man who administered that stern rebuke the other day to the up start West Point Cadet sent to drill the company. The first day the Cadet interlarded his orders with oaths—his commands with curses. The men complained to their captain. 'I'll stop that to-morrow,' says he. The next day's drill begins, and the cadet begins to swear at the soldiers. 'Please not to swear at my men, sir,' says the captain. 'What do you know about the drill?' says the cadet, 'and what can you do about my swearing?' 'Sir,' says the captain sternly, 'I know this, and you ought to know it—swearing is forbidden by the army regulations, and if you continue to break the rule I'll order my men to march off the ground, and they'll obey me, and leave you to swear alone.' The cadet took the rebuke, and swore no more at that company."

Shays' Insurrection.

In the year 1786, an insurrection took place in Massachusetts. "A heavy debt lying on the State, and almost all the corporation within it; a relaxation of manners; a free use of foreign luxuries; a decay of trade; with a scarcity of money; and above all, the debts due from individuals to each other; were the the primary causes of this sedition. Heavy taxes, necessarily imposed at this time, were the immediate excitement to discontent and insurgency."

The leader of the malcontents in Massachusetts, was Daniel Shays. At the head of three hundred men, he marched to Springfield, where the Supreme Judicial Court was in session, and took possession of the Court-house. He then appointed a committee, who waited on the Court with an order couched in the humble form of a petition, requesting them not to proceed to business; and both parties retired. The number of insurgents increased; the posture of affairs became alarming, and an army of 500 men was at length ordered out for their dispersion. This force was placed under the command of General Lincoln. His first measure was to march to Worcester; and he afforded such protection to the court at that place, that it resumed and executed the judicial functions. Orders were given to General Shepard, to collect a sufficient force to secure the arsenal at Springfield. Accordingly, he raised about 900 men, who were reinforced by 800 militia from the county of Hampshire. At the head of this force he marched, as directed, to Springfield.

On the 25th of January, Shays approached, at the head of 1100 men. Shepard sent out one of his aids to know the intention of the insurgents, and to warn them of their danger. Their answer was, that they would have the barracks and they proceeded to within a few hundred yards of the arsenal. They were then informed, that the militia were posted there by order of the Governor; and that they would be fired upon, if they approached nearer. They continued to advance, when General Shepard ordered his men to fire, but to direct their fire over their heads; even this did not intimidate them, or retard their movements. The artillery was then levelled against the centre column, and the whole body thrown into confusion. Shays attempted in vain

to rally them. They made a precipitate retreat to Ludlow about ten miles from Springfield. Three men were killed and one wounded. They soon after retreated to Petersham; but Gen. Lincoln pursuing their retreat, they finally dispersed.

Some of the fugitives retired to their homes; but many, and among them their principal officers, took refuge in the States of New Hampshire, Vermont, and New York.

Women Eating Their Children.

The India papers give heart-rending pictures of the famine at present pervading Northern India. Every Christian feeling must be stirred up in deepest sympathy, and the desire to afford aid to these poor sufferers. A letter from Lahore says:—

"It is only by placing together, side by side, the private communications of friends who are on the spot, or in the neighborhoods, that one can form any conception of the acuteness of suffering and extent of misery daily witnessed and experienced in those parts. From one of several now before me, I learn that children are being sold by their starving parents at the rate of two annas, a head; the purchasers, I am told, contemplate employing them when grown up as domestic servants, educating them in the Christian religion, or to have them instructed in some useful branch of art, so that when sent out into the world again, they may be able to earn their bread by honest labor." Another friend thus writes:—"On going out the other day for my usual constitutional, I was driven into the house again, and there I saw a pitiable sight. A young woman, in the last stage of inanition, had dropped dead during the night at my gate; while the crows were rapidly gathering round in anticipation of a feast. I saw on her breast the body of a little child, which, with its mother's nipple in its mouth, had breathed its last in the final endeavor to draw nourishment from the exhausted fountain." A third writes:—"Such horrors, such awful scenes! The cry rings through the land, Come over and help us."

"It is sufficient to know that mothers have eaten their offspring, that wives have satisfied the raging demands of hunger with the flesh torn from the bodies of their dead husbands, and that all the ties of life are torn up by the roots and scattered to the winds. It is a question whether in the ungovernable madness of their appetite, they have paused till life was really extinct in those whom they have devoured."

A letter from Nussersbad says:—"Whilst wandering, as it is the privilege of correspondents to do, amongst the famine-stricken villages of the North-West, we questioned an old man as to how matters were in his own house. He replied poetically, 'even the mice now limp along on a crutch.' To see a magnificent country, one of the most celebrated in Hindostan, enduring all the pangs of famine and disease, is a very melancholy sight. To witness Delhi, the imperial city of the east, begging her bread; to see her delicate women driven by famine from behind the purdah to mix with the common herd of beggars, shocks our humanity.

For a hundred miles north, south, east, west of Delhi, a searching famine rages at the present moment.

Another writer says:—

"The following must be regarded as illustrations only of what, alas, there is too much reason to believe has been for many months, and still is, the sad condition of many around us:—

"The first is the case of a tree climber and his son. This man's health having failed, he and his children became dependent upon the wife for support, who managed to earn a few fanams a month by spinning. After struggling on for some time, both father and son died of starvation. The woman I believe, is still alive.

"The second is the case of a mother and her child of about ten years of age. The husband of this woman died of cholera, and the mother with her son went about begging. She, with her child, came to the house of the father of one of the heathen pupils of the Seminary, complaining that she had had no food for four days. Here she received a little assistance, but next morning not far from the house of this man, both were

found dead—doubtless of starvation. This happened at the village in the Neyoor District.

"About a fortnight ago, at a market village a few miles distant, two women unable to get anything by begging in the surrounding villages, came to the bazaar hoping to get assistance. They were not revived, and died in the bazaar.

The London missionaries describe the harrowing scenes. One of them says,—

"In south Travancore, the distress has reached its height, and we have it on authority that we are unable to question, that parents are disposing of their children by sale, without regard to the caste or creed of the parties to whose mercies they are consigned. In the neighborhood of Cotaar, a fine boy, about seven or eight years of age, was offered for sale by a poor woman for eight chuggrums, or four annas and a half! Trevandrum, we are informed, literally swarms with the miserable poor, and despite the feeble efforts of private benevolence, many are dying daily from starvation."

"Prepare war, wake up the mighty men." Joel 3: 9-16.

From heaven Jehovah speaks,

And summons earth to hear!—

My sword with vengeance reeks,

Ye nations, list and fear!—

Awake to battle, now draw nigh,

And face to face in conflict vie.

The Prince of death and hell

Have filled your world with gloom,

Your heroes conquered, fell,

To feed the hungry tomb—

But still you hug the Tyrant's power,

Support his traitorous falling tower.

My word of life and love,

Ye scorn to understand,

Nor will my promise prove,

Or honor my command,

Then trust your Leader, onward bear

The bow and shield and trump of war.

Draw out the glittering steel,

Awake to bloody fight,

March to the cannon's peal,

And put your foes to flight.—

Transgression's price must sure be paid,

The gory flood can ne'er be staid.

But ye my servants true

Who fear and trust my power,

To your delighted view

Behold this glorious hour.

The death of sin leads on the day

Of blissful immortality.

S. H. B.

May 5th, 1861.

(Original.)

If we are only Ready that's enough.

Such is the conclusion which many seem to arrive at, as we press upon them the momentous subject of the Lord's immediate coming, and the fearful or joyous consequences associated with that mighty event—fearful indeed to the unprepared, but inexpressibly joyous to all such as look for and love his appearing.

Now with the the phrase itself we have no desire to find a morsel of fault, for so far as the arrangement of words is concerned, it is a truthful declaration.

But we must confess that fears are awakened in our breast for the welfare of those who use this phrase as the all-sufficient reason why they do not interest themselves in the examination of these great truths.

Truly to be ready for the event is enough. But as we are all liable to be deceived as to our readiness—"take heed that no man deceive you" is the warning voice of our Redeemer—it becomes us to seek to occupy such a relationship to God and heavenly things, as will least expose us to the deceptive workings of Satan, or our own naturally depraved hearts.

And which of the two positions, suffer me in all candour to inquire, is least calculated to guard us against deception?—that which causes us to feel that we have no particular interest in the time of the return of the Nobleman, and the solemn scenes connected with this stupendous event; or that which makes us feel that the Judge standeth at the door, and the hour when we are to give account of our stewardship is nigh at hand?

There can be but one answer as to the safety of these two positions.

And should it not be our desire to occupy the safest? "search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." The Bible alone furnishes us with the truth in this important matter. Let us, like the noble Bereans, search it daily to see if these things are so, and not suffer ourselves to be hindered in this great and good work and so expose ourselves to be deceived by this morphine opiate, "If we are only ready, that's enough."

W. H. EASTMAN.

Whitefield, N. H., June 5th, 1861.

[The following, which appeared last week, was in the handwriting of Bro. Hutchinson; and no signature being attached, it appeared without the proper credit.]

"The Historical Prefigurations of the Kingdom of God, a Discourse delivered in the Evangelical Advent Church, Providence R. I., March 24, 1861, by the Rev. L. Osler. Published by the American Millennial Association, 46 1-2 Kneeland Street, Boston."

The above work, which was kindly sent to me, I have carefully read twice through; and I must say that I like it very much. Without saying anything of its lucid and commanding style, and of its evangelical and admonitory character, it possesses two prominent features which induce me to like it. The first is, it gives the view of the Kingdom of God which was held by the Church during her best and purest times, and which is fully sustained by the plain and concurrent testimony of Holy Writ. And the second feature is, the work displays great originality of thought; for while the author presents old truths, yet he does not present them in a stale, thread-bare way; but invests them with a freshness which must have charmed those who first listened to the discourse; and which cannot fail to interest all who give it a candid perusal.

The work is peculiarly suitable to be put into the hands of Ministers of the gospel, and intelligent inquirers after Christian truth.

Though I love the author as my own soul, yet that alone could not induce me to pen even the above. The temple of truth must be valued more than the sanctuary of friendship.

Though a person can hardly read the work under notice without a persuasion that "the kingdom of God is nigh at hand," yet a discourse on the general evidences of the fact, presented with a similar originality and newness of dress, would be a desideratum at this time. Will not Bro. Osler try?

(Original.)

Christian Contentment.

Contentment is enjoined as a Christian virtue, and is of great advantage to the person possessing it. The apostle says, "Godliness with contentment is great gain; for we brought nothing into this world, it is certain we can carry nothing out; and having food and raiment let us therewith be content." In another place he says, "Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." And in thus exhorting the waiting church to cherish a spirit of contentment with her present lot, he does not urge a lesson on his brethren which he had not himself learned; for he could say, "I have learned, in whatsoever state I am therewith to be content. I know both how to be abased, and I know how to abound; every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me."

Those whose worldly circumstances are good and prosperous have need to cultivate the grace of contentment;—they have to learn "to know how to abound,"—how "to be full." A man may abound in the things of this world, and still be discontented because he sees something which he has not got, or he may see others enjoying privileges of which he would like to see them deprived. Ahab, king of Israel, was discontented because there was a desirable vineyard near his palace, which he wanted, and which belonged to Naboth the Jezreelite, who did not wish to sell it, for it

was the inheritance of his fathers; and this discontent culminated in the murder of the rightful owner. 1. Kings 21, 1-24. If Haman the prime minister of Ahasuerus, had possessed a contented mind, he would not have said, in the midst of all his splendours and honors, "yet all this avail-eth me nothing so long as I see Mordecai the Jew sitting at the king's gate;" and he would not have been "hanged on the gallows that he had prepared for Mordecai." And numerous instances go to show the sad fruits of discontent, among those enjoying the riches, honors and pleasures of this life. These things have no power to give contentment:—hence those who have them need to learn "how to abound"—and "to be full"—they need to seek the virtue of christian contentment.

It is needful of course to learn to "know how to be abased,"—"to be hungry,"—and to suffer need," in a right spirit; therefore the poor despised Christian finds it requisite to learn to be content with his state. If we have not as much means as our neighbors,—if we share not in their honors, and pleasures, we are not to render ourselves unhappy on that account. We are to be content with such things as we have; and if we have attained to this state of grace, we are probably much happier than they are, with all their possessions. It may be useful to say further that if Providence has not fixed our habitation in the very best part of the world, we are not to be dissatisfied on that account.

We have every reason to be content. God says, "Be content;" and what He says, should be law with the Christian.—And He has accompanied his command, with great and precious promises,—He says, "I will never leave thee, nor forsake thee." "Fear not; I am thy shield, and thy exceeding great reward." "As thy day is so shall thy strength be." "My grace is sufficient for thee: for my strength is perfect in weakness." Also when we are tempted to fret and repine at our state, and to covet something which is another's, let us think how much our blessings surpass our deserts. Our sins have rendered us unworthy of any favour; yet through infinite clemency, and the merit of Christ, we have many tokens of good; and God would give us more if he saw that our real advantage would thereby be subserved.

It is well also, in endeavoring to cherish a contented state of mind, to compare our situation with that of others, and especially with the situation of those who are not in as good circumstances as ourselves. We are apt to look at those who seem to be more favoured than we are; rather let us look at those who occupy a lower place in the vale of care and tears than we do. In this thing it is better to look down than to look up.

We should think too of the destitution, and sufferings of God's people in other times; who "wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;" and then we shall feel that "no temptation has taken us but such as is common to man;" and that others have endured hardships from which we are graciously exempt. Let us think especially of the Man of Sorrows, who had not where to lay his head.

Let us also maintain a lively faith in the coming of Jesus; and then, as the traveller who is nearing a cheerful and a happy home, can contentedly face the pelting storm, or put up with poor accommodations on the way; so we shall be able to be content and cheerful with such things as we have, in view of the happy world, just ready to be revealed.

R. HUTCHINSON.

COUNT CAYOUR'S DILEMMA.—A letter from Turin states that one of the principal causes of Count Cayour's illness was the state of the relations between Italy and France. The stipulation of the Tuileries placed him in this terrible dilemma—either to accept them and thus hazard his popularity in Italy and his influence in Europe, or to reject them and plunge Italy into an adventurous career, whose ultimate consequences no one could calculate. Even England, it is said, counseled him to accede to the conditions on which the French Emperor offered to recognize the Kingdom of Italy and to withdraw his troops from Rome, but the Count rejected all manner of negotiation which had not for its basis the possession of Rome as the capital of the peninsula and the abolition of the temporal power of the Pope.



ADVENT HERALD.

BOSTON, JUNE 29, 1861.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

Correspondents, on matters pertaining solely to the office, should write "Office," on the envelope, to have their letters promptly attended to, if the editor be temporarily absent.

MISSING, from our Library, vol. 1 of "Faber's Sacred Calendar of Prophecy." Any information respecting it will be thankfully received.

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Extra edition of the *Herald* of Mar. 16th.,—containing our articles on the Great Image of the Nebuchadnezzar's dream, in the 2d of Dan. 10 copies for 25 cts., or 50 for \$1.

"The Historical Prefigurations of the kingdom of God: A Discourse delivered in the Evangelical Advent Church, Providence R. I. March 24, 1861. By Rev. L. Osler. Boston: Published by the 'American Millennial Association,' 46 1-2 Kneeland street 1861." Price 6 cts. single copy, post paid; 25 copies for \$1. or 100 copies for \$3.50.

The Meeting of the Standing Committee will be at the *Herald* office on Tuesday, July 9th. The attention of the members is thus more particularly called to it from the fact that the *Herald* needs their particular consideration, and the notice for the meeting came a little too late for our last issue.

We shall be in immediate want of a few hundred dollars, for the continuance of the *Herald*; and we are not yet without hope that its friends will see it sustained.

MILLENNIAL AID SOCIETIES. We have sent a subscription book to a brother in each place where we circulate more than three papers, hoping for an effort in each place in aid of the A. M. Association. Will those receiving it endeavor to advance the cause we are working for? If inconvenient for any such, will he hand it to some other brother? And if an additional No. is wished for, or any one does not receive who wishes, will they inform us? We would like early information respecting what may be done in this direction.

Exposition of Daniel's Prophecy.

CHAPTER VII.

In 533 The Emperor Justinian sent an army in command of his general Belisarius, for the reduction of the kingdom of the Vandals in Africa. Being victorious there, he resolved in 535 to attempt the reduction of Italy. Success attended his arms and in Dec. 536 Belisarius marched towards the Tiber.

The Goths had "consented to trust even Rome itself to the faith of its inhabitants. Leuderis, an aged warrior, was left in the capital with four thousand soldiers; a feeble garrison, which might have seconded the zeal, but was incapable of opposing the wishes of the Romans. A momentary enthusiasm of patriotism and religion was kindled in their minds. They furiously exclaimed that the *Apostolic throne* should no longer be profaned by the triumph or toleration of Arianism; that the tombs of the Caesars should no longer be trampled by the ravagers of the north; and, without reflecting that Italy must sink into a province of Constantinople, they fondly hailed the restoration of a Roman Emperor

as a new era of freedom and prosperity. The deputies of the Pope and clergy, the senate and people, invited the lieutenant of Justinian to accept their voluntary allegiance, and to enter the city, whose gates would be thrown open for his reception. The city, after sixty years servitude, was delivered from the yoke of the barbarians. The first days, which coincided with the old Saturnalia, were devoted to the mutual congratulations and public joy; and the Catholics prepared to celebrate, without a rival, the approaching festival of the nativity of Christ," *Gibbon's Rome* v. 3. p. 80.

Belisarius was thus in possession of Rome. Viti- ges, however, returning from Ravenna, whither he had retired to levy new forces, advanced to the city, and in the month of March, 537, invested Rome with an army one hundred and fifty thousand strong. But in March 538, "after one year and nine days," the Ostrogoths raised the siege, and burned their tents—one third of their number having perished during their investiture of the city.

The contest, however, was not ended. The Ostrogoths rallied under the able leadership of Totila, and the war continued till A. D. 553; when Narses, the lieutenant of Justinian, calling in the aid of the Lombards, completed their overthrow. Their power was then terminated; the second horn was plucked up in the presence of the Papacy; and the throne of Italy, occupied by the Gothic kings sixty years, was filled by the Exarchs of Ravenna,—the representatives of the Emperor of the East.

The application of the second of the uprooted horns to the Ostrogoths, like that of the first to the Heruli, is coincided in by Messrs. Birks, Bickers- teth, Faber, and Bush. It is, however, like the former, without reason as we conceive, passed over by both the Newtons, and Messrs. Mede and Haber- shon.

In reviewing the condition of the Papacy during these last twenty years, we find that in 533 "was revived with great warmth in the east, the dispute about the expression, 'One of the Trinity suffered in the flesh.' That expression having been condemned by Pope Hormisdas," the "monks at Constanti- nople acquiesced in it," and the Emperor Justinian disputed with them, (*Bower*, v. 1. p. 335). The Emperor hearing that its opposers were about send- ing to the new Pope, John II. dispatched two Bish- ops to him, with a letter filled with flattering titles, recognizing his superiority to all other ecclesiastics, and craving "the Papal sanction to the judgment already pronounced by the Emperor on the heresy," (*Croly on the Apoc.* p. 115.) The Pope, applaud- ing the imperial homage to the Papal See, approv- ed the confession of Justinian and "the controvert- ed expression, as agreeable to apostolic doctrine," *Bower* 336.

Silverius was chosen Pope in 536. In the year following, the Empress Theodora "wrote to him commanding him to acknowledge Anthimus as Bish- op of Constantinople"—he having been deposed by the influence of Agapetus, the Pope's predecessor. "He refused; and she determined immediately to depose him." (*Bower*, v. 1. p. 345). Rome being now, 537, besieged by the Ostrogoths, the Empress, through the agency of Belisarius, had the Pope ar- raigned on the charge of high treason, deposed, and exiled; and Vigilius, who had previously agreed to recognize Anthimus, was elected in his place. The Emperor Justinian was not aware of these transac- tions at the time, and when he heard of it he order- ed the old Pope's restoration; but Vigilius main- tained his place, and in 539 was recognized as such by the Emperor.

In A. D. 541, Justinian issued an edict against the errors of Origen; which he made binding on all the churches. Says Bower: "The Emperor required the Pope to receive it, as well as the other patri- archs; which, in truth, was dictating to him, in matters of faith," v. 1. p. 353.

The next year Justinian issued a second edict, against other alleged heresies, which he "entitled: The Emperor Justinian's Confession of Faith, ad- dressed to the assembly of the Catholic and Apostol- ic Church. It contains an exposition at large of the Catholic faith, which the Emperor proposes to the whole world, in order to unite all Christians in one belief." *Ib.* p. 354. The Pope, and all the Western Bishops declaring against this, the Emperor sent Pope Vigilius "a peremptory order to repair without delay to Constantinople." The Pope reached that city in January 547, and there he again declared against the edict. Having endeavored in vain to convince the Pope, the Emperor "at last told him in plain terms," that "he must either join the oth- er patriarchs," or "lay aside all thoughts of ever returning to Italy, where his presence would only serve to increase and maintain the misunderstand- ing that began to prevail between the East and the West." The Pope remonstrated, but his desire to return to Rome so prevailed over his firmness, that he yielded to the menaces of the Emperor—See *Bower* Vol. 1. p. 356.

For this act the African bishops excommunicated

the Pope, who becoming alarmed, revoked his compli- ance with the edict. The Emperor then ordered the Pope's arrest; who crossed over the Chalcidon and took refuge in a church. In 553, the Pope was seized "and conveyed under a strong guard to Pro- connesus, an inhospitable island in the Propontis. The next year, to regain his liberty, he again chang- ed his opinion, and was restored by the Emperor to his See. But in 555 he died in Sicily, before reach- ing Rome,—two years after the overthrow of the Ostrogoths:—and was succeeded by Pelagius, who had promised compliance with the Emperor's wishes.

III. THE THIRD PLUCKED UP HORN.

After the overthrow of the Ostrogoths, Narses was occupied, from the year 554 to 568, in the set- tlement of Italy under rule of Justinian. During this period, says Bower, the Emperor "acted in every respect as the supreme head and governor of the church; and the laws he enacted as such, were re- ceived both in the East and the West, by the bish- ops of Constantinople as well as those of Rome," v. 1. p. 372.

The power of the Roman Pontiff in Italy, had however, as Mr. Birks justly observes, "steadily in- creased, in the midst of these tumultuous changes, and partly from ambition, partly from the discord of Italy, assumed more and more a political and worldly form. But an effectual barrier still remain- ed in the way of its direct organization of temporal sovereignty," *First two Visions* p. 182.

The Lombards, who established an independent sov- ereignty in Pannonia,—south of the Danube and within the Roman territory—in 453, and had aid- ed Narses in the conquest of the Ostrogoths in 553, now began to meditate the conquest of Italy for themselves. In 568 they conquered a position in the presence of the Papacy, and maintained posses- sion till the end of the eighth century—directly in the way of the Pope's temporal aggrandisement. De- scending from the same Julian Alps, that Theodor- ic his Gothic predecessor had done, Albion, the youthful king of the Lombards, took possession of "the fruitful plains, to which his victory communi- cated the perpetual appellation of Lombardy." Ter- ror preceded his march. And "from the Trentine hills to the gates of Ravenna and Rome, the inland regions of Italy became, without a battle or a siege, the lasting patrimony of the invader."—*Gibbon*.

Says Faber: "The kingdom of the Lombards, by occupying the very same geographical position as its two eradicated predecessors, the kingdom of the Heruli-Turingi and the kingdom of the Ostrogoths, similarly stood before and in the immediate presence of the Papacy; and, accordingly, by such a colloca- tion, it became the third of the three horns which were destined to fall before the eleventh little one," *Sac. Cal.* v. 2 p. 104.

The Exarchate of Ravenna was thus greatly crip- pled, but not overthrown. The Roman Pontiff, Pope Benedict, was so overwhelmed with grief at the success of the Lombards, that in 578 he died, and was succeeded by Pelagius II. In 581 the Pope applied to the Emperor of Constantinople for assist- ance against them, and in 583 an army was sent into Italy. The next year witnessed a truce be- tween the Greek troops and the Lombards; and the civil state of Italy was fixed by the Emperor's sanc- tioning, at the Pope's request, the limits of the two powers as then existing.

From this epoch, according to Gibbon, "Dur- ing a period of two hundred years, Italy was une- qually divided between the kingdoms of the Lom- bards and the exarchate of Ravenna. Three subor- dinate provinces, of Rome, of Venice, and of Na- ples, which were divided by hostile lands from the palace of Ravenna, acknowledged both in peace and war the supremacy of the exarchs. The remainder of Italy was possessed by the Lombards; and from Pavia, the royal seat, their kingdom was extended to the east, the north and the west, as far as the confines of the Avars, the Bavarians, and the Franks of Austrasia and Burgundy. It included Tyrol, the Milanese, Piedmont, the coast of Genoa, the grand duchy of Tuscany, and a large portion of the eccle- siastical states." *Decline and Fall*.

"The Roman sea," says Mr. Birks, "had hitherto obtained no temporal dominion. But the way was now preparing rapidly for this consummation. Sit- uate, after the Lombard invasion, on the verge of two contending and balanced states, with spiritual pretensions which every day assumed a more impos- ing grandeur, the Pontiffs, by degrees, became in- vested with all the features of a worldly power,—even before any direct transfer to the Pope of tem- poral dominion," *First two Visions* p. 182.

In 753 the Lombards put an end to the Exarchate of Ravenna. Gibbon says: "Ravenna was subdued by force or treachery, and this final conquest extin- guished the series of the Exarchs, who had reigned with a subordinate power since the time of Justinian and the ruin of the Gothic kingdom." And

"Rome was summoned to acknowledge the victorious Lombard as her lawful sovereign." "The Romans hesitated, they intreated, they complained, and the threatening barbarians were checked by arms and negotiations, till the Pope had secured the friendship of an ally and avenger beyond the Alps," *Dec. and Fall*.

At first the Pope looked to the Emperor, who could render no assistance. He then had recourse to processions, litanies, &c., without effect; after which he applied to Pepin whom he crowned king of France. In 754 Pepin marched an army into Italy, and defeated the Lombards; whose king, Aistulphus, consented to a treaty, by virtue of which he was to deliver to the Pope, the Exarchate and the Pentapolis, with all the cities, castles, territories, and lands thereunto belonging, to be for ever held and possessed by the most holy Pope Stephen, and his successors in the apostolic see of St. Peter. By the same treaty Aistulphus was to restore all the places he had seized in the Roman dukedom; to renounce for ever all claim to that dukedom and city; and to live in peace and friendship with the Pope, the common father of the French and the Lombards," *Bower's Hist. Popes*, v. 2, p. 97.

This treaty was reluctantly signed in 754 by the king of the Lombards, who in 755 renewed the war. The Pope again appealed for aid to Pepin, who caused a new instrument to be drawn up, securing to the See of Rome all the places mentioned in the previous one. It was a prize wrested by Pepin from the Lombards, and bestowed as a gift of temporal sovereignty on the pretended successors of St. Peter. Says Gibbon: "The keys and the hostages of the principal cities were delivered to the French ambassador; and in his master's name he presented them before the tomb of St. Peter. The ample measure of the exarchate might comprise all the provinces of Italy which had obeyed the emperor and his vicegerent; but its strict and proper limits were included in the territories of Ravenna, Bologna, and Ferrara, and its inseparable dependency was the Pentapolis." "The splendid donation was granted in supreme and absolute dominion; and the world beheld for the first time a Christian bishop invested with the prerogatives of a temporal prince; the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna," *Decline and Fall*.

Vapor, Dew, Frost, Snow and Hail.

10. When does dew descend upon the earth?

Ans. It distils from the atmosphere, almost imperceptibly, during the cool of the night, when the moisture in the air is condensed and collects in little globules. Said "the Rose of Sharon, and the Lily of the valleys," (Cant. 2: 1,) "My head is filled with the dew, and my locks with the drops of the night," *Ib.* 5: 2.

11. What did Job say of the days of his youth when the candle of God shined upon him?

Ans. "I washed my steps with butter, and the rock poured me out rivers of oil." "Then I said, I shall die in my nest and I shall multiply my days as the sand. My root was spread out by the waters, and the dew lay all night upon my branch," *Job* 29: 6, 18, 19.

12. When the Lord said to Gideon, Go in this thy might and thou shalt save Israel from the hand of the Midianites," *Jud.* 6: 14, what sign did he ask of the Lord?

Ans. "Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, behold I will put a fleece of wool in the floor, and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand as thou hast said. And it was so: for he was up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water," *Jud.* 6: 37, 38.

13. What did Gideon then say to God?

Ans. "Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: Let me prove I pray thee but this once with the fleece, let it now be dry upon this fleece, and upon all the ground let there be dew. And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground," *Jud.* 6: 39, 40.

14. Does the dew continue long on the earth after the sun rises?

Ans. In the morning, the dew soon disappears before the sun, and it is thus illustrative of anything transitory. Thus God said to Ephraim and Judah: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as the morning cloud, and as the early dew it goeth away," *Hos.* 6: 4.

15. How did God, by the prophet Hosea, use this to illustrate the destruction of the wicked?

Ans. "Therefore they shall be as the morning cloud, and as the early dew that passeth away, as chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney," *Hos.* 13: 3.

16. As the dew is thus a phenomena of the morning how does it illustrate the age of man, when it is said to be upon him?

Ans. It illustrates the freshness and vigor of early years: "The Lord said unto my Lord. . . Thy people shall be willing in the day of thy power in the beauty of holiness from the womb of the morning: Thou hast the dew of the youth," *Psa.* 110: 1-3.

17. When Nebuchadnezzar, king of Babylon "saw, and beheld a tree in the midst of the earth, the height of which reached to heaven, and the sight thereof to the ends of the earth, the leaves of which, were fair and the fruit much, and in the boughs of which, and under its branches, the birds and beasts of the earth found shelter," what did he hear a "holy one" say respecting it?

Ans. "He called aloud, and said thus: Hew down the tree and cut off his branches, shake off his leaves and scatter his fruit; let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the field," *Dan.* 4: 14, 15.

Tribute to a Departed Child.

The following sweet and tender tribute to a departed child from the pen of Wm. B. Bradbury, a well known musical composer, will be appreciated by every parent who has lost one or more of those little lambs from the family circle:

"Kitty is gone: Where? To paradise! An angel came and took her away. She was a lovely child, gentle as a lamb, the pet of the whole family, the youngest of them all; but she could not stay with us any longer. . . .

"The loveliest flowers are often soonest plucked. If a little voice sweeter and more musical than others was heard, I knew Kitty was near. If my study door opened so gently and softly, that no sound could be heard, I knew Kitty was coming. If, after an hour's play, a little shadow passed me and the door opened and shut as no one else could open and shut it, so as not to disturb papa, I knew Kitty was going. When in the midst of my composing I heard a gentle voice, saying 'Papa, may I stay with you a little while? I will be very still,' I need not look off my work to assure me it was my little lamb. You stayed with me too long, Kitty dear, to leave me so suddenly; and you are too still now. You became my little assistant, my home angel, my youngest and sweetest singing bird, and I miss the little voice that I have heard in the adjoining room, catching up and echoing little snatches of melody as they were being composed. I miss those soft and sweet kisses. I miss the little hand that was always first to be placed upon my forehead, to drive away the pain. I miss the sound of those little feet upon the stairs. I miss the little knock at my bed-room door in the morning, and the triple good-night kiss in the evening. I miss the sweet smiles from the sunniest of faces. I miss, O how I miss! the foremost in the little group who came out to meet me at the gate for the first kiss. I miss you at the table and at the family worship. I miss your voice in,

"I want to be an angel;"

For nobody could sing it but you. I miss you in my rides and walks. I miss you in the garden. I miss you everywhere; but will try not to miss you in heaven."

Being taught by our Savior that the justified are "carried by the angels into Abraham's bosom," (*Luke* 16: 22,) every such bereaved parent is warranted in saying, "An angel came and took her away." And every trusting parent may undoubtedly hope to meet again the loved object lost. For "thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy; for there is hope in thine end, saith the Lord, that thy children shall come again to their own border," *Jer.* 31: 16, 19. And as they who "shall be accounted worthy to obtain that world, and the resurrection from the dead," never "die any more;—for they are equal unto the angels, and are the children of God, being the children of the resurrection," (*Luke* 20: 35, 36,)—so may all of us, but particularly the children, love to sing that delightful hymn which "Kitty" loved to sing:

"I would be like an angel
And with the angels stand,
A crown upon my forehead
A harp within my hand."

Words on a Mohammedan Mosque.

"They shall build the old wastes," *Isa.* 61: 4.
On the door of the great mosque in the old city of Damascus, are inscribed these remarkable words: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout

all generations." For twelve centuries that mosque, once a Christian church, has ranked among the holiest sanctuaries in the Mohammedan world. For twelve centuries the name of Christ has been regularly blasphemed in it, and the disciples of Christ have been regularly cursed in it. The inscription, nevertheless has remained, unimpaired by time, undisturbed by man, as if to prove that no amount of human power, that no refinement of human cruelty, could destroy Christ's kingdom. That inscription was unknown during the long reign of Mohammedan intolerance and oppression; but just at the time when religious liberty was partially restored, and Christian missionaries were enabled to establish a church in that city, it was again brought to light, and served to encourage them in their work of faith and labor of love, remembering and applying the prophecy—"And they shall build the old wastes, they shall raise up the former desolation, and they shall repair the waste cities, the desolations of many generations." *Isa.* 61: 4.—*Central Presb.*

Can This be Death?

Mrs. A. Harwood, deceased in Tolland Ct. Feb. 1847, at the age of 34, repeated when dying:

"If this be death, I soon shall be
From every pain and sorrow free.
I shall my King in glory see.
All is well, all is well."

The Pope.

A pamphlet, or rather a flysheet, with the title, Our Holy Father, the Pope, has had a large circulation in Paris. The following extracts from it, as one of the signs of the times, is sent by a correspondent of The Methodist.

"Always the same tune! In the street and at home, in the newspapers and in conversation, at church and at the pot-house, we hear nothing else but discussions on our holy father the Pope.

"All this noise becomes tiresome. The poor dear old man may have made some mistakes—that is his misfortune, but it is his own look-out.

"If, as is said, he has broken faith with his people by making promises to them which he has never kept, I think that, after having exhausted their stock of patience, they have a right to say to him, Holy Father, we beg you a thousand pardons for leaving you, but we prefer to have for a temporal leader a brave and gallant king who keeps his word.

"If, as is said, he curses modern civilization, and believes that liberty is meant for him alone, what is to be done? Is not a shrug of the shoulders the best reply?

"If he mistakes obstinacy for dignity, the non possumus for magnanimity, Castelfidardo for a glorious battle-field, the abduction of Mortara and Blute for acts of heroic virtue—truly, the infallibility of the Holy Father appears to me to be somewhat at fault.

"If, as is said, the Holy Father is doomed to fall headlong from the summit of his temporal power, it will only be by his own overbalance, and because he did not think it worth while to give a substructure to his edifice by deserving the love of his subjects; and that is his own look-out.

"If, as is said,

"But if he shuts himself up in his non possumus—if he refuses to take one step to place himself on a level with the age and to agree with Him who is the master of all ages, we have but one choice—to do without him.

"Let this alarm no one.

"His fall cannot hurt us, because it is not he who saves us.

"His name is not to be found on the lips of Jesus Christ or of the Apostles.

"The first Christians did without him, and were none the worse for it.

"In fact he has entered the Church with his tiara resplendent with jewels, with his cortege of proud prelates, holding out his foot to be kissed by those who approach his throne!

"He has come dictating laws to the kings and emperors of the earth, claiming for himself alone universal supremacy.

"He has come with his mouth full of invectives for his enemies, and for those who do not submit to his arbitrary decrees!

"He has come to abduct children from their mothers, to prohibit the clergy from marriage, to throw disorder broadcast into the Church of God!

"He has come shouting: 'To arms, to arms!' and but recently we have all heard the echo of his bellicose shouts: 'Stand by me, Zouaves! Lamoriciere, to the rescue! Charge, Europe, in my name!'

"And how then can he call himself, the representative of the meek and humble Jesus, whose kingdom is not of this world, and who declined every crown except a crown of thorns?

"How dare he claim the name of Him who came not to be waited upon, but to serve; who had no place wherewithal to lay his head; whose followers

were the poor, and indigent, and sick; who came only to bless us and to save us.

"How dare he compare himself to Him who blessed little children, and restored them to their mothers—who declares marriage honorable for all men—who has said: 'Put back your swords into the scabbard, for all those who draw the sword shall perish by the sword'?

"And Jesus Christ said to his disciples: 'You know that those who rule our nations treat them with authority, and that their princes exercise authority over them. With you that shall not be so, but otherwise. Let you not be called master, for ye have but one master, who is Christ, and ye are all brothers.'

"Let us, then, not trouble ourselves about the fate of the Holy Father.

"Let us acknowledge Jesus Christ as our only Master."

The Paris daily papers are also occupied just now, apropos of recent sad events, with the question of the celibacy of the clergy. The air is full of signs of approaching changes.

The War.

During the last week, the troops have been accumulating, and concentrating in closer quarters. Their proximity to each other is now such, all along the line of the Potomac, that either a farther retreat of the insurgents, or an early attack by them may soon be looked for. It appears, thus far, that the policy of government is to be strictly as announced in the President's first proclamation—to limit its movements to defensive operations and to recover the forts &c. taken by the enemy. Whilst, therefore, it will continue to accumulate troops, and will encircle closely and more closely the enemy's forces, it will be for the latter to attack or retreat as they shall elect.

On the 18th. Inst. Gen. Lyon had an engagement with the Missouri state troops near Boonville in that state, which he routed, killing about 40 persons, and taking 300 prisoners.

It is stated that Gen. Lyon's force had the State troops in a position where he could have killed them in large numbers, but he ordered the firing to cease, and halted to make prisoners. It is said that the State troops are gathering in the counties west of here, and will make another stand in Jackson county.

The Convention at Wheeling Va. of Unionists, passed an ordinance on the 10th Inst. reorganizing the state government, and ordering an election of state officers, to take the place of those who have forced the state into a condition of antagonism to the general government.

Foreign News.

New York, June 20. Steamship Africa, from Liverpool 8th and Queenstown 9th arrived at 7-30 this morning.

The Syrian question has been settled. Syria is to be governed by a Christian governor, with two sub-governors, a Druse and Maronite. The Turkish troops will occupy the main roads.

In the House of Lords, after some opposition, the Government financial measures passed a second reading.

In the House of Commons, Lord John Russell, in reply to an inquiry whether the interdiction of privateers, etc., from bringing prizes into British ports was according to former practice, said the Queen's advocates opinion was favorable to the right of interdiction which the law of nations gave every power, and hence government issued the prohibition.

Mr. Gregory was appealed to to postpone his motion in reference to the prompt recognition of the Southern Confederacy. He said his only motive was to make a fair statement of the Southern side of the question, that of the Northern States being already before the public. At the wish of the House however, he assented, and the motion was postponed sine die.

It is reported that United States Government orders for 275,000 muskets have reached Frankfurt. The Southern Commissioners are also expected in Germany for a similar object.

Count Cavour's death is almost universally deplored. The funds were depressed at London, Paris and elsewhere in consequence. The Bourse closed at 67f. 60c, ex-dividend. The obsequies on the 7th were conducted with almost royal pomp. The great bodies of State and the whole population of Turin participated. Parliament adjourned for three days. The King entrusted the new ministry to Baron Ricasoli, but the latter was unwell. Garibaldi is also reported to be seriously ill at Caprera. The Pope is likewise indisposed.

The census of England and Wales shows the population to be over twenty millions, an increase of over two millions in ten years. The population of London is 2860,000. The emigration from the United Kingdom in the ten years is 2,260,000.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all reference to views and persons. Any departure from this should be regarded as disintitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Report of the Fourth Annual Conference of Messiah's Church.

(Concluded from our last.)

PHILADELPHIA CHURCH.

I have not prepared a written report, neither shall I be able to make one. The report from the Philadelphia church is of such a peculiar character that I confess it is beyond my ability to put it upon paper. The church has been in a transition state for two years. Three years ago, we numbered 62 members. We have passed through various trials, which have reduced our numbers. At present, I am unable to say how many members we have.

Part of our trials have been on account of endeavoring to improve our condition by changing our place of worship; part have been owing to speculative theories.

Last summer we were informed that we could obtain the service of one eloquent as an orator, and professedly in the Advent ranks. The letter was handed to me. It was laid before part of the board of Trustees at a prayer meeting. The letter requiring haste, I wrote immediately and secured an answer from him, that he would come and labor in Philadelphia and endeavor to do us good. He came, but previous to that he addressed a letter to me by name, stating what he could do, and what he wanted us to do. He requested me to lay this before our board of Elders. When the letter had been duly acted upon, we set about publishing the meetings previous to his coming. Our object was, that Philadelphia should hear the doctrine of the soon coming of Christ. We gathered together a goodly number of people, the hall being nearly filled some part of the day. Soon there were some persons who required the ordinance of baptism. It was urged that we should build a font. Arrangements were made, and 12 or 15 baptized. On the next Sabbath, more were baptized. We were apparently successful in our enterprise.

After a time he left us for Morrisville. On returning, he proposed entering anew upon the work. Some of the friends thought that he intended to commence again under the former arrangements.—I was not so impressed; and when he failed to obtain the unanimous support of the board of Trustees, his proposition was to build an independent church.—When his attention was called to the fact that the Second Advent church had invited him to Philadelphia through the board of Trustees (he having been privileged to attend the meeting of the board of Trustees), he said he did not know any board, and he did not come to labor for or with any board. He declared in our Friday evening prayer meeting that he did not know what kind of a board it was;—whether it was a social board, a mental board, or a spiritual board; that he did not come to labor for the Second Advent church. He cared no more for the Second Advent or Messiah's church, than he did for the Methodist church, the Baptist church, or any other church; which made it necessary for his letter to be presented at our board meeting. The Board agreed to remain united and entire, and to stand by the church. The storm broke our church, and disturbed our arrangements to such an extent we are now unable to say whether there are six or a dozen persons remaining, who consider themselves members. But those that remain are fine gold. Many are disposed to unite again with us.

In making this report, I as an individual am very well aware I may not be understood, because a contrary impression has been made.

To allow the storm to pass over, we adjourned our meetings one month. The report from them is—"There is nothing existing that should keep us separate."

The Philadelphia church still lives. All we ask is that we may have the faithful preaching of the sentiments contained in the "Declaration of principles of the Albany Conference," which have been lately re-affirmed in our paper, the Herald. That is what we demand. We cannot live under any speculative theories.

THOS. WARDLE, Del.

YARDLEYVILLE CHURCH.

Our church at Yardleyville was built in the fall of 1849, and finished in the spring of 1850, with but about 12 or 15 members; but still, adhering to the Saviour's promise, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom," we strove on, with some accessions to the church, until the winter of 1859, when the Lord was graciously pleased to bless the labors of Brn. Litch, Laning and Swartz, and about 40 were converted, of whom some joined other churches. About 30 were received into this church, of whom the greater part are still strong to walk in the strait and narrow way. Also in 1860 a similar meeting was held by Brn. Litch, Laning, Robinson and Swartz, with about the same number converted and added to the church. We have great reason to praise His holy name, that he has still continued to bless the labors of his servants by his grace and Spirit, until we now number about 80; while there are several who professed faith in Christ who have not followed the Lord in the ordinance of baptism, nor as yet been admitted by right hand of fellowship; but still they manifest a desire to follow the Lord. The past winter, under the labors of Brn. Boyer, Gates and Laning, about 18 professed faith in the Saviour, of whom six have been baptized by Bro. Boyer and eight received by the right hand of fellowship, as members of the church. A number of the rest, we trust, will soon follow.

Report of the finances of the Church.

The amount to be raised for pastoral labor for the year—from the 1st of May, 1860, to 1st May 1861—is: For the first six months 25.00
For the last six months 100.00

\$125.00

This has all been raised and paid.

In addition to this, for the grove meeting 68.84
For protracted meeting 30.00
For improvements on meeting-house 15.00

\$113.84

The meeting-house has a small debt of about \$50 in progress of monthly payments for about two yrs. All of which is respectfully submitted.

Report of the Sabbath School, from May 6, 1860 to April 28, 1861.

The school is in a prosperous condition. The No. of scholars on the Superintendent's Roll-Book, 50; teachers, 10; number of conversions, 6.

Treasurer's account. By ex-treas. acc't 1.36
By collections 10.04
" subscriptions 7.03
To expenditures \$18.04
To bal. acc't .39 \$18.43

HENRY HOUGH, Sup't. MATTIE HOUGH, Sec'y.
THOS. H. PRIOR, Treas.

On motion, the hour of public service in the afternoon was changed from 2 1-2 to 3 o'clock. Adjourned to 2 P.M.

May 29, 2 P.M.

Opening services conducted by Eld. D. I. Robinson. Minutes of last session read and adopted. Reports from churches continued.

REPORT OF LABORS OF REV. I. R. GATES.

Bro. Gates referred to his living so far from any organization of Messiah's church. Referred to his method of labors, and remarked, "I have ceased to labor so scattering. It seems like clearing up and cultivating a small strip here and there in the wilderness, sowing the seed and leaving the birds to carry off the crop. I have now determined to change my course, and to labor for my brethren—to labor only where we have ministers to keep up the interest. Since I returned from the series of meetings held with my brethren in Cumberland County, and in Bucks County, I have just got moved, and ready to leave again to labor where the providence of God shall lead the way."

Bro. Gates then referred to the increasing number of ministers of other denominations who were receiving and preaching our doctrines. Stated he had purchased four or five hundred copies of Br. Litch's work, "Messiah's Throne and Millennial Glory," which he had presented to clergymen all over the country. Stated that he was invited to preach in their pulpits, &c.

REPORT OF LABORS OF REV. WM. PRIDEAUX.

I have been laboring like Elder Gates, and I have found about the same treatment as he has received. I have found admission into churches of all denominations, and even a cheerful willingness to hear on the subject. My labors have been scattered. I have the pleasure of knowing I have not labored in vain. I have seen some conversions. I held a series of meetings in Maytown, at which there were some conversions. There was considerable interest awakened.

The characters of ordained ministers were then examined. The following were passed: Thos. Hollen, J. D. Boyer, M. L. Jackson and Wm. Prideaux.

Bro. Prideaux here tendered his resignation and withdrawal from this body; asking a "certificate of dismission and of standing as an ordained minister."

Laid over—to adjourn.

Thursday, May 30, 8 A. M.

Opening exercises conducted by Elder Wm. Prideaux.

The minutes of the last session were read and approved.

Elder Prideaux's resignation being called up and read, on motion it was accepted.

Examination of Ministers continued. The following were passed: J. Litch, J. T. Laning, I. R. Gates, M. Peck, & J. L. Fulton.

Bro. Fulton's name being called, Dr. Wardle remarked that he had seceded from the church in Philadelphia, and he (Wardle) did not know whether he was any longer a member of this Conference.

Further remarks were made by Brn. Prideaux, Rupp, Wardle, and Litch.—Bro. Wardle gave his reason for introducing the subject, saying, "I love Bro. Fulton, and would like to see him in a right state again; but from my knowledge of his manifested feeling towards Messiah's Church, I presume he would desire a separation from this conference."

Bro. Litch remarked, that it was perhaps proper for him to say, that Bro. Fulton had prepared a resignation to send to the conference; but at his suggestion he had withdrawn it, with the hope that a reconciliation might be effected; and suggested a reference of the case to a committee.

On motion the following Committee was appointed to wait upon Bro. Fulton—Elders J. Litch and J. T. Laning.

Bro. Litch then offered a communication from Bro. Ed. Matthews of Ohio.

On motion Bro. Matthews' name was entered upon the list of Elders.

Bro. Gates reported that a communication had been received from Brn. Woodworth and Overturf of Iowa, in which they expressed a deep regard for the prosperity of the cause among them, and should be rejoiced to receive any assistance from this Conference, which it may feel able to give.

Referred to the Business Committee, which reported the following resolution,—

"Resolved, that we have heard with great pleasure, through Elders Gates and Litch, of the interest of Brn. Woodworth and Overturf in Iowa, in reference to the great cause in which we are interested, and we extend to them our warmest sympathy in their effort to maintain the truth, in their section of the country, and cordially invite their co-operation with this conference."

The resolution was adopted.

Bro. Litch read a communication from Bro. Hollen.

Bro. M. B. Laning commended Bro. Hollen for his faithful labors in all the district; he having the "care of all the churches."

On motion Bro. Wm. K. Stamp's name was entered on the roll as a member of this conference.

The conference then proceeded to consider the recommendations for ordination. The President reported that the committee had acted on these recommendations.

1. The action of the Elk county quarterly conference recommending Bro. M. B. Laning as a suitable person for ordination.

2. One from the Cumberland county quarterly conference recommending Bro. Wm. H. Swartz for ordination.

3. Also one from Sinnemahoning quarterly conference recommending Bro. Daniel Elwell for ordination.

On motion the recommendations were received, and those brethren elected to ordination.

Committee on nominations made the following nominations of officers of this conference for the coming year.

President, J. Litch; Vice President I. R. Gates; Sec's, W. H. Swartz and D. Elwell.

On motion the report was received.

The time and place of the next conference being called, on motion the Tuesday preceding the last Wednesday in May, 1862, was appointed as the time and the arrangements respecting the place were left to the decision of the President.

The following resolution was unanimously adopted.

Resolved, That the thanks of this conference be tendered to the friends of this place for their hospitality to the ministers and delegates of the conference.

Adjourned until the close of the meeting of the Missionary society.

Conference called to order by President. The business committee offered the following Introduction and resolution.

"In view of the important distinctive doctrines we cherish, with the added responsibilities which these times impose upon us, to extend the knowledge of the truth concerning them, we regard the various instrumentalities for carrying forward this glorious cause as of vital importance, and that they should receive our most zealous support."

Resolved, That we regard the American Millennial Association, and especially its organ the Advent Herald, as one of the most important instruments of Providence in keeping this subject alive in the minds of the people, and therefore it is worthy of our warmest support. And in this time of need, we earnestly urge its claims and wants upon all its friends."

On motion the Introduction and Resolution were adopted.

Brn. Wardle, Rupp, and M. B. Laning offered remarks eulogizing the Advent Herald, and recommending it to others, which were responded to by Bro. Bliss, who expressed his pleasure at the great interest manifested in the welfare of the Herald. He stated that the Herald is in a wanting condition, besides being virtually indebted to a number of advanced paying subscribers. They were losing subscribers in the South, the Post Masters returning the papers, with the intelligence that such papers must not come there, &c.

Adjourned.

May 30th, 1861. 2 P. M.

Bro. J. Pearson conducted the opening exercises.

The remarks respecting the Herald were continued by Brn. Osler and Pearson and others.

On motion Brn. Jackson, Heagy and Rupp were appointed a committee to draft a resolution embodying a system to be adopted by which the Herald may be placed on a more permanent basis, and to relieve it from its present embarrassed state.

Bro. Osler then introduced the following.

"Brethren of the Messiah's Church—Having enjoyed a pleasant and we hope profitable session of conference with you, we would extend a most hearty invitation to you to reciprocate our visit by sending a large delegation to our next annual meeting of the Evangelical Advent Conference and American Millennial Association, to be held at Springfield Vt., next October."

L. OSLER.
S. BLISS.
D. I. ROBINSON.
R. R. KNOWLES.
G. W. BURNHAM.
JOHN PEARSON JR.

On motion the following delegation was appointed to attend the next session of the Eastern conference: J. Litch, J. T. Laning, H. Rupp, S. Pryor, J. D. Boyer, and as many others as can attend.

Adjourned.

Evening session.

After the ordination exercises, conducted by Eld. J. Litch, the Conference was called to order by the President.

The committee appointed to draft a resolution respecting the Herald, reported the following:

"Resolved, That in view of the facts brought before us of the condition and wants of the American Millennial Association, we recommend the circulation of an annual subscription throughout all our congregations, in aid of the funds of the Association, and request all our ministers to take active measures to carry out this plan."

"Resolved, That we suggest to the Board of the Association the propriety of publishing a small subscription book in the form of a Pass-Book, and send it to all parts of our work."

On motion, the resolutions were adopted.

Adjourned, to meet Tuesday, May 27, 1862.

W. H. SWARTZ, } Sec's.
D. ELWELL, }

In accordance with the above recommendation, the members of the Standing Committee present had a meeting, and approved of the above recommendation. Such a pass book has accordingly been prepared, and will be forwarded, free of expense, to all who can find use for it, and will signify the number they wish to the

EDITOR

THE MESSIANIAN MISSIONARY SOCIETY of Pennsylvania held a meeting during the sitting of the Pennsylvania Conference of Messiah's Church at Yardleyville, Pa., at which the following officers were appointed for the ensuing year:

H. Rupp, President.
S. Prior, J. D. Boyer, Vice Presidents.
J. Litch, Corresponding Secretary.
J. A. Heagy, Recording Secretary.
Thos. Wardle, Treasurer.
Directors—W. H. Swartz, H. M. Stonfer, J. T. Laning, Dan. Rupp, J. A. Fulton, H. K. Boyer, M. A. Frank, M. L. Jackson, J. Colder, T. Drake, Pardon Ryan, J. Shearer, I. Conover, and E. P. Warrel.

Treasurer's Report.

Balance in treasury of last year	21.14
Receipts during the year	428.29
Total,	\$449.43
Expenditures,	409.98
Balance in treasury,	\$39.45

At a meeting of the Official Board of the Missionary Society of Pa., held at Yardleyville, May 31st, 1861, the Executive Committee, through their Secretary, J. T. Laning, made a report of their doings for the past year.

Report.

The Board have had under their employ J. T. Laning for nine months, W. H. Swartz 3 months, J. D. Boyer, six months, D. Elwell ten months—together with some miscellaneous labors by the Corresponding Secretary.

The labors of our missionaries during the year have resulted in the conversion of some fifty souls, the strengthening of the churches with which they labored, and the spread and establishment of the truth.

On motion, the report was accepted.

The following persons were appointed an Executive Committee for the ensuing year:

J. Litch, T. Wardle, J. T. Laning, H. K. Boyer and J. M. Barstow.

JNO. A. HEAGY, Rec. Sec'y.

From Bro. Erastus Parker.

Bro. Bliss:—I think it may reasonably be doubted whether the Herald can be supported in its present size and quality of paper. For one I should prefer a paper of such size and quality as can be afforded for two dollars a year, rather than to discontinue the Herald altogether.

I would suggest the propriety of requesting, if not positively requiring, correspondents who have lengthy articles, such as would make a decent-sized pamphlet, or a book of several volumes, to find some other medium for their communications.

My prayer is that the Advent Herald may be sustained; and I rather think that if each brother who is no less able than your humble servant, would pay for two papers besides his own, and give them, post paid, to such friends of the Advent cause as would be exceeding glad to read them, the financial affairs of the office would be very much improved.

E. PARKER.

Waitsfield, Vt., June 17, 1861.

If this last suggestion could be fully carried out, it would place the office on a good basis. Long continued communications we always design to avoid, but sometimes they cannot be guarded against. Our general rule in respect to them is, not to commence one till we have it entire and know its length. We have, however, occasionally varied from this.

Ed.

From Bro. J. W. Crooker.

Bro. Bliss:—Notwithstanding my pen has been silent for sometime, I feel it my duty to pen a few lines to you by way of encouragement. The Herald is still a welcome visitor. We hail its arrival with joy, and read its pages with interest. We consider it to be the best weekly paper extant; and hope it may be sustained and speak forth those glorious truths until the coming of the Lord. We are still looking for that blessed hope, and trying to live by faith, viewing the times in which we live to be ominous. The signs which were to be precursors of the coming King are in the past; and our hearts are made glad with the sweet prospect that we shall soon be at home, where friend will meet with friend. We have preaching occasionally from brethren from abroad. We endeavor to keep up a weekly prayer-meeting, to cheer each other on our pilgrimage to the kingdom. May God help us to be faithful to the end.

J. W. CROOKER.

Townsend, June 6, 1861.

From a Sister to a Brother.

I believe that what we do must be done quickly, yet ought to be done calmly, considerably, though in a hurried and bewildering time.

You write good news, if those you mention do indeed turn from every evil way to serve the living God.

I see more and more the necessity of being instructed in the deep sinfulness of the heart, and the great purity of the religion of the only God our Savior, that we may rightly appreciate the work and fitness for the heavenly kingdom.

That we may understand the great need of a Savior—not a Savior in one particular idea—this He is not revealed, but one who saves from sin and all uncleanness by implanting his faith, love and strength in the soul.

But I will believe a principle is found, in the hearts of those who hear you with gladness, that aspires after a higher and holier life, and thus will

not neglect those things which tend to godliness, approving those things which are most excellent; thus they may become such themselves.

How careful, how pure ought we to be in all things, so that the young and tender shoots, as it were, which spring from us, may be taught by our spirit and example to draw the true sap from the true vine.

I would we might drink deeper into the true spirit of Christ in all His graces, in self-denial, plucking out even a right eye, if it offend; following in all His way of righteousness, if by any means we may attain unto the resurrection of the just.

Yours in the hope, and longing for the coming of our Savior,

P. A. B.

THOUGHTS, suggested by hearing a discourse from these words, "Seeing we have a Great High Priest," &c.

Oh Thou who from thy holy blest abode,
Came down as man, while yet thou wast a God,
Thyself the Priest, and yet the paschal Lamb,
The mediator, and the victim dumb;
The Scape-Goat on whose head our sins were laid;
Goat of the Lord, whose blood atonement made;
Who to the Father's presence now hast gone,
And seated there with Him upon His throne,
From thence in waiting posture looking down,
Expecting soon thy church to share thy crown;
Thou who hast borne our guilt to set us free,
In joyful hope, we're waiting still for thee.
We wait in faith—but this doth not suffice,
We long with Job, to see thee with our eyes,
To gaze upon our only great High Priest,
To share with thee thy own long promised feast,
To sing the song of Moses and the Lamb,
Deliverance through thy own most precious name.
Oh Jesus! how we long with thee to dwell,
And know thee as our own Emmanuel.

ACORN.

OBITUARY.

To my young friends:—A few days ago I was called to see Miss E—, sick with the putrid sore throat,—a very pleasant and amiable girl some 12 years old. After doing all we could to cure her in vain, she grew worse, and it soon appeared certain that she must die. An older brother had just died with the same complaint; and they were such favorites of each other, they could not bear to be apart long at a time. They used to go together to Sabbath school, and delighted to be there. So soon as he was dead, she seemed lonely, as if she wanted to be with him. Nothing that we could do for her seemed to help her. If Oscar did not call, she knew well that her Saviour had said, "Suffer little children to come unto me; for of such is the kingdom of heaven." She had learned by experience the Saviour's love for her, by the joy she found in praying to him—as she did every day. Well, she failed fast; death began to chill her blood; her feet and hands became cold; and death sweats on her forehead. I asked her if she ever prayed. She said, Yes. I said, E—, you are soon to die;—now if you ever prayed in your life pray now. She turned her eyes upward and said, "Lord, receive my soul to heaven. Amen." This was at the hour of midnight. I was alone with her, to witness this solemn moment. I rejoiced and wept. A little while after, and when her lips were purple with death, I said, Elizabeth. She opened her eyes toward me. I said, Do you know me? She said, Yes. Then call my name. She said, Dr. Norcross. I said, Good-by, Elizabeth. She replied, Good-by; and with three or four breaths more Elizabeth Dayton was gone to him who said, "Forbid them not to come unto me," to be at rest till the last lovely morning, in which all that sleep in Jesus God will bring with him, and share the pleasing scenes found

"In the sweet fields of Eden,
Where the tree of life is blooming."
And we'll rest there, too.

No parting yonder;
Time and space never
Again shall sunder;
Hearts cannot sever,
Dearer and lonelier;
Hands clasped forever—
None wanting yonder;
Bought by the Lamb,
All gathered under
The evergreen palm;
Loud as night's thunder,
Ascend the glad psalm.

S. N—

Crossville, Tenn.

DIED, in Berlin, Ct., April 22, Mrs. RACHEL SMITH, aged 86 years.

Our aged sister was a lover of her Bible and a reader of the Herald. For the last few years she resided with her widowed daughter, Mrs. Nancy Norton; and it was with her she read and loved the Advent Herald. Her hopes grew brighter as health and strength failed, and all through the past winter she more especially enjoyed the presence of her God and Saviour. The last time I saw her, I felt she was all ripe for the kingdom, and I thank my heavenly Father that she was kindly cared for in her last days. A few days before she died, she said to

her daughter she wished brother S. Chapman would come and hold a meeting at their house; she wanted to hear a sermon from him—a privilege she had not enjoyed for many years. She now sleeps in Jesus, and will arise with all of that blood-washed throng to meet her Lord and Saviour. May she then have the happy privilege of meeting those dear grandchildren that she so faithfully counselled and prayed for.

Our afflicted sister Norton is now alone, her children being all married and away from the parental home. The Lord bless and keep her faithful unto the end of her pilgrimage, is my most fervent prayer. From your sister in the best of bonds,

M. BECKLEY.

ADVERTISEMENTS.



B. W. LEONARD, manufacturer of Portable Flouring and Grist Mills adapted to Grinding all kinds of Grain, Cement, Plaster, Salt, Spices, &c. Also the best quality of



French Burr Mill Stones, of all sizes, and all kinds of

mill machinery. No. 23 Water street, Bridgeport, Conn., (nearly opposite the R. R. Depot.) Ware rooms No. 12 Pine street, N. Y.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for."

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FAMILY SEWING MACHINES.

OVER 30,000 IN USE.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18, 1860

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a

few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—Boston Herald.

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '62 For sale at this office.

Buy the Best, and Cheapest.

Thousands testify that it is WELLCOME'S GREAT GERMAN REMEDY, for Coughs, Colds, Bronchitis, Phthisis, Inflammation of throat and lungs, &c. We have never known it to fail to cure Bronchitis. Hundreds of certificates can be shown. Circulars sent to all who wish them.

From a Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & CO.

Livermore, Me., Oct. 12, 1859.

From J. Wight, Augusta, Me.

Mr. Wellcome:—Your G. G. Remedy, is decidedly the best thing I ever saw for throat and lung diseases.

Eld. S. K. Partridge, being cured with it, of a severe case of Bronchitis, says, "I believe it the best medicine in use for diseases of throat and lungs."

Eld. A. C. Hodgkins being cured with it, of a bad case of phthisis and cough, of 15 years' standing, speaks of it in the highest terms.

WELLCOME'S LIVER REGULATOR

is recommended above all other remedies for the Liver Complaint, and diseases arising therefrom.

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is a specific for nearly all pains, internal and external.

The above medicines are purely vegetable, are recommended by the best physicians, and are being used with the greatest success. Only half the price of others of the same quantity.

Sold in most parts of Maine. In Butternuts, N. Y.—Ira Townsend. Hartford, Ohio—S. Borden. N. Barnstead, N. H.—Thor. K. Proctor. Derby Line, Vt.—J. W. Babbitt. Hatley, C. E.—W. L. Rowell. Agents make good pay selling them. Others wanted in every State. Terms liberal. Sold in Boston by H. Jones, 48 Kneeland street, and by S. J. Noble, corner of Carver and Eliot sts.

I. C. WELLCOME, Richmond, Me. } Sole Proprietors.

R. R. YORK, Yarmouth, Me. }

pd to 1023

DR. LITCH'S RESTORATIVE: a great cure for colds and coughs. This medicine is highly prized by all who use it, for the purposes named. Try it. Price, 37 1-2 cts.

DR. LITCH'S ANTI-BILIOUS PHYSIC. As a gentle purgative, a corrector of the stomach and liver, and cure for common Fever and Fever and Ague, and all the every day ills of a family, this medicine is not surpassed. I confidently recommend it to every family who prize a speedy relief from disease and suffering, as the best they can use. Price 37 1-2 cents. Sold by H. Jones, 48 Kneeland st., Boston, next door to the Herald office; and by J. Litch 2 N. 11th st., Philadelphia. No 1010—tf

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At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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Morning Hours in Patmos, by Rev. A. C. Thompson, D.D.	1.00	.15
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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JUNE 29, 1861.

Questions about Moses.

236. What did the Lord command to be done with Aaron's rod?

Ans. "The Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt take away their murmurings from me, that they die not. And Moses did so: as the Lord commanded him, so did he." Num. 17:10, 11.

237. What event transpired in the beginning of the 40th year of the wanderings of Israel?

Ans. "Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and was buried there." Num. 20:1.

238. How old must Miriam have been at her death?

Ans. She must have been more than 120 years old; for Moses was in his 120th year at this time, and Miriam was old enough, when Moses was put into the ark of bulrushes in the Nile, to watch and see what became of him.

239. Did the people again chide Moses?

Ans. "There was no water for the congregation: and they gathered themselves together against Moses and against Aaron. And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord! And why have ye brought up the congregation of the Lord into this wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us into this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." Num. 20:2-5.

240. What did the Lord direct Moses to do?

Ans. "The Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink." Num. 20:7, 8.

241. Did Moses do as the Lord said?

Ans. "Moses took the rod from before the Lord, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also." Num. 20:9-11.

242. Was the Lord displeased with Moses' words and act?

Ans. "The Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Num. 20:12.

243. What did the Lord say respecting Aaron?

Ans. "The children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor. And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah." Num. 20:22-24.

The First Oath.

A little boy came in from school the other day, looking very unhappy. Was he hurt? No. Had the boys plagued him? No. Had he been in mischief? No.—What was the matter with Willie? He hardly spoke at supper time, and ate very little. His mother went up to bed with him, and she asked again, "Willie, what ails you, dear?"

"Mother," said he—"mother, I swore. The minute I spoke it, I was afraid of God, and ran home. Mother, if I could

only wipe those wicked words out of my mouth—it I only could. Mother, will God forgive me, ever forgive me, for taking his holy name in vain? Pray for me, mother," and Willie sank upon his knees and hid his face. His mother did pray for him, and Willie did pray for himself—prayed to be forgiven—prayed that he might never, never, never profane the name of God again. "I'd rather be dumb all my life long," said Willie, "than to be a swearer."

The next day he asked his mother to write down all the Bible said about profane swearing; he wanted the word of God on the subject: he said he wanted to study it, and stick it on his mind, and carry it about with him everywhere; so she found and copied these texts:

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain." Ex. 20:7. This is the Third commandment.

"Ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; I am the Lord." Lev. 19:12.

"Because of swearing the land mourneth: the pleasant places of the wilderness are dried up." Jer. 23:10.

"I say unto you swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea yea, and nay nay; for whatsoever is more than these cometh of evil." These are the Lord Jesus' words Matt. 5:34-37.

"Above all things, my brethren," says James, "swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest you fall into condemnation." James 5:12.

"O mother," said Willie, in reading them over, "How clear God speaks! How can a man or boy dare to swear, after reading this?"

He learned these Scriptures, and I have written them down for every boy who pleases to learn them also.

The Child's Evening Song.

[The simple but concise prayer, which forms the subject of the following beautiful poem, is familiar to every one, and its touching appeals will continue to rise nightly from little innocent lips as long as the world exists.]

The dreamy night draws nigh:
Soft airs delicious breathe of mingled flowers,
And on the wings of slumber creep the hours;
The moon is high:
See yonder tiny cot,
The lattice decked with vines—a tremulous ray
Strolls out to where the silver moonbeams play,
Yet pales them not!
Within, two holy eyes,
Two little hands clasped softly, and a brow
Where thought sits busy, weaving garlands now
Of joys and sighs
For the swift coming years!

Two rosy lips with innocent worship part:
List! be thou saint—or skeptic; if thou art,
Thou must have ears:
"Now I lay me down to sleep,
I pray the Lord my soul to keep:
If I should die before I wake,
I pray the Lord my soul to take."

Doth it not noiseless ope
The very floodgates of thy heart, and make
A better man of thee? for her sweet sake,
Who, with strong hope,
Her sweet task ne'er forgot
To whisper, "Now I lay me," o'er and o'er,
As thou didst kneel upon the sanded floor—
Forget them not!
From many a festive hall
Where flashing light and flushing glances vie,
And, robed in splendor, mirth makes revelry—
Soft voices call
On the light-hearted throngs.

To sweep the harp-strings, and to join the dance,
The careless girl starts lightly, as perchance,
Amid the songs,
The merry laugh, the jest,
Come to her vision songs of long ago,
When by her snowy couch she murmured low,
Before her rest,
That single infant prayer:
Once more at home, she lays her jewels by,
Throws back the curls that shade her heavy eye,
And kneeling there
With quivering lip and sigh,
Takes from her fingers white the sparkling rings,
The golden coronet from her brow, and flings
The baubles by;
Nor doth she thoughtless dare
To seek her rest, till she hath asked of Heaven,
That all her sins through Christ may be forgiven!
Then comes the prayer:
"Now I lay me down to sleep,
I pray the Lord my soul to keep;

If I should die before I wake,
I pray the Lord my soul to take."

The warrior on the field,
After the battle, pillowing his head
Perhaps upon a fallen comrade dead,
Scorns not to yield
To the sweet memories of his childhood's hour,
When fame was bartered for a crimson flower;

The statesman gray,
His massive brow all hung with laurel leaves,
Forgets his honors while his memory weaves
A picture of that home, 'mid woods and streams,
Where hoary mountains caught the sun's first beams,
A cabin rude—the white fields glistening,
The cattle yoked, and mutely listening,
The farmer's toil, the farmer's fare, and best
Of earthly luxuries, the farmer's rest:
But hark! a soft voice steals upon his heart—
"Now say your prayer, my son, before we part:"
And clasping his great hands—a child once more—
Upon his breast, forgetting life's long war—
Thus hear him pray:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Household Journal.

A Blind Girl feeling for a Sunbeam.

The sun has just burst out through the clouds, and a heavy golden beam comes in at our window. How bright and cheerful! It comes in so silently, yet it speaks to the heart. Thank, thank God for sunshine! Ages on ages it has illuminated and gladdened a world, yet we hardly think of the great fountain of light and beauty.

Writing of sunshine brings to mind a touching incident which came under our observation as we were traveling in the cars. Opposite was seated a family of four, consisting of a man and his wife, and two children—boy and girl—twins, totally blind. Two lovelier children we never saw. The family were from the South. A Southern sun had given each cheek a rich olive complexion, relieved by a beautiful bloom upon the children's countenances. The boy was lightly built, had finely chiseled features, and hair of a dark brown, clustering in rich curls around his neck. The girl was yet more slender, and fragile as a leaf, and of the most spiritualized beauty. Her habit was dark. Her hair was black as night, its heavy glossy tresses confined by a golden band, which glittered brightly upon the dark background. They both seemed happy, conversing with an intelligence beyond their years. The train stopped for a moment upon their route. The windows were all raised, and the children leaned out as if to see. The little girl heaved a long sigh, and then leaned back in the seat exclaiming, "O mother! I cannot see anything." A tear trembled in her eye, and her voice was so sad and low, that it went to the heart of every passenger who heard the beautiful and unfortunate creature. "Neither can I see, Belle; but I acknowledge that everything is beautiful," said her brother, as the light wind lifted the thin locks. "You are beautiful, are you not, Belle?"

Just then a flood of sunshine gushed from the white clouds in the west, like a flash, and fell full and warm upon the cheek of the sad girl, and upon the tears in her eyes. Quick as thought she put up her hand, and attempted to grasp the golden pencils that were playing through the braids upon her neck and cheek. Eagerly she shut her hand upon vacancy, and a shadow fell upon her countenance as she failed to touch the sunshine. "Mother, I cannot feel it; has it fled out of the window?" "What, Belle?" "The sunshine, mother. It touched my cheek, but I cannot touch that." The mother's eyes swam in tears, as did those of nearly all in the cars. A blind girl feeling for a sunbeam upon her cheek! That beam was radiant with beauty, yet she could not behold it. It gleamed upon a world, yet all was night to her. Its silver bursting in the east, or its golden fading in the west, followed as day followed day; but it burst not upon her vision, or faded at decline of day. It glowed in the sky, upon forest, and field, and lake, and river; but not in the blue orbs of the sightless girl. By a singular coincidence, the boy tried to feel of the breeze that came cool upon the cheek as the cars sped swiftly on. The breeze swept over the yellow fields and meadows, and still waters, and coquetted with the locks of the blind boy; but its footsteps were unseen by him. We involuntarily thanked God that we could look upon the beautiful world he has made, and

dropped a tear to the hapless children who must grope their way to the grave through a long night. But the light of bliss will burst upon them. Long shall we remember the two blind children.—*Baltimore Dispatch.*

APPOINTMENTS.

A Grove-meeting will be held by the Adventists, the Lord willing, in the township of Townsend, County of Norfolk, 11th concession in the Grove, by the Colver school house, Saturday and Sabbath, 6th and 7th of July. Brethren Crandell, Fairchilds, Burtenshaw, Simpson and others are expected to preach. We would be glad if Bro. Chapman could be here. Come, brethren and sisters, to this gospel feast. We cordially invite all.

JAMES W. CROOKER.

A meeting will be held in Kingston, N. H., (in the barn, grove, or unfinished meeting-house) on Thursday, the 4th of July next, commencing at 10 o'clock A. M.—Brethren and sisters from abroad are invited. Will Eld. D. I. Robinson preach for us? If impracticable, will he provide a substitute. In behalf of the church,

F. GALE.

I have appointed to preach in Whitefield, N. H., Sabbath, July 14th; Sugar Hill, 21st. Churches desiring me to visit them on this journey, or any other time, will please address me, Worcester, Mass., at their earliest convenience.

G. W. BURNHAM.

A. M. ASSOCIATION. The standing committee of the American Millennial Association will hold their regular quarterly meeting on Tuesday, July 9th, 10 A. M., at 46 1-2 Kneeland street, Boston, Mass.

J. LITCH, Pres't.

F. GUNNER, Rec. Sec'y.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Thos. H. Prushaw, \$3. Have cr. you \$1 on Herald as you directed, to No. 1075. Have sent you six tracts for 36 cents, and sent 41 cents to J. V. H. for his Voice to date and postage, leaving \$1.33 of the \$3 enclosed respecting which you give no direction. Please direct.

B. B. Bixby. Have put \$5.33 to the cr. of G. W. Burnham.

Geo. W. Burnham. Have cr. you \$5.33 received in letter dated June 5th from Bro. B. B. Bixby, for Penny Collections in Mount Holly, Vt.

W. Swartz. We cannot refer to such.

J. Jones. Sent the 25th.

S. Marvin. A letter from St. Albans, Vt., coming without a name, and enclosing 24 cts. in stamps for 10 cts. of Herald of March 16th, we have sent them to you the 25th inst.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JUNE 25, 1861.

Joanna C. M. Greeley, Hudson, N. H. 1.00

HOME MISSION. Due Geo. W. Burnham, our late missionary, June 1st. \$50.64
May 5th, Penny Collections Mt. Holly, Vt. 5.33

Balance due. 45.31

RECEIPTS.

UP TO TUESDAY, JUNE 25.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 1025 was the closing number of 1860; No. 1049 is the Middle of the present volume, extending to July 1, 1861; and No. 1075 is to the close of 1861. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Thos. H. Prushaw 1075—See Business Notes; A Bliss 1075, C. Bennis 1113, D. S. Green 1075, S. B. Gleason 1049, J. Mayo 1032, L. Perry 1049, E. Hathaway 1049, B. Sheffer 1023, Geo. Miller 1049, and stamps for tract; J. L. Hyde 1049, C. Kelley 1049, J. A. Winchester 1075, J. Winchester changed to A. Hubbard and cr. from 1030 to 1056—each \$1.

M. Perkins 1075, S. Seabury 1075, E. L. Oakes 1082, B. F. Thomas 1088, Wm. Baird 1075, R. Greeley 1132, E. Lloyd 1093, J. F. B. Cape 1101—each \$2.

J. Murray 1049, \$2.50.



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